

P. Lely Pinxt.

Guil. Faithorne Sculp.

JOHANNES OGILVIUS.



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Scalig. Poet. L. 3.

Nullis profecto Philosophorū Præceptis, aut Melior, aut civilior, evadere potes, quam ex Virgiliana Lectione.

F. Cleyn in.t P. Lombart sculpsit londini

UMI

UMI

CHARLES R.

CHARLES, *by the Grace of God, King of* England, Scotland, France *and* Ireland, *Defender of the Faith, &c. To all Our loving Subjects, of what degree, condition or quality ſoever, within Our Kingdoms and Dominions, Greeting. Whereas upon the humble Requeſt of Our Truſty and Wel-beloved Servant,* JOHN OGILBY, *Eſquire, We were Graciouſly pleaſed by Our Warrant of the* 25. *of* May, *in the ſeventeenth Year of Our Reign, to grant him the ſole Privilege and Immunity of Printing in fair Volumes, Adorned with Sculptures,* Virgil *Tranſlated,* Homer's Iliads, Æſop *Paraphraſed, and Our* Entertainment *in Paſſing through Our City of* London, *and* Coronation, *together with* Homer's Odyſſes, *and his fore-mentioned* Æſop *with his Additions and Annotations in* Folio, *with a Prohibition, that none ſhould Print or Re-print the ſame in any Volumes, without the Conſent and Approbation of him, the ſaid* John Ogilby, *his Heirs, Executors, or Aſſigns, within the term of Fifteen Years next enſuing the Date of Our ſaid Warrant; And whereas the ſaid* John Ogilby *hath humbly beſought Us to grant him farther Licence and Authority, to have the ſole Privilege of Printing* Homer's *Works in the Original, Adorned with Sculptures, a Second Collection of* Æſop's Fables *Paraphraſed, and Adorned with Sculptures, the Embaſſy of the* Neatherland Eaſt-India *Company to the Emperour of* China *with Sculptures, and an* Octavo Virgil *in* Engliſh *without Sculptures, heretofore by him Printed: We taking it into Our Princely Conſideration, and for his farther Incouragement, have thought fit to grant, and We do hereby give and grant him the ſole Privilege of Printing the ſaid Books: and We do by theſe Preſents ſtreightly charge, prohibit and forbid all our Subjects to Print or Re-print the ſaid Books in any Volumes, or any of them, or to Copy or Counterfeit any the Sculptures or Ingravements therein, within the term of Fifteen Years next enſuing the Date of theſe Preſents, without the Conſent and Approbation of the ſaid* John Ogilby, *his Heirs, Executors, or Aſſigns; as they and every of them ſo offending will anſwer the contrary at their utmoſt Perill: whereof the Wardens and Company of Stationers of Our City of* London *are to take particular notice, that due Obedience be given to this Our Royall Command. Given under Our Signet and Sign Manuall, at Our Court at* White-hall, *the* 20. *day of* March, *in the* 19. *Year of Our Reign,* 166⅞.

By his MAJESTIE'S Command.

ARLINGTON.

1892
1668
224

THE

WORKS

OF

PUBLIUS VIRGILIUS MARO

Tranſlated, Adorned with

SCULPTURE,

And Illuſtrated with

ANNOTATIONS,

By *JOHN OGILBY* Eſq; Maſter of His MAJESTIES *Revells* in the Kingdom of *IRELAND.*

The Second Edition.

Scalig. Poet. l. 3.

Nullis profecto Philoſophorum Præceptis, aut melior, aut civilior evadere potes, quam ex Virgiliana Lectione.

LONDON,

Printed by THOMAS ROYCROFT for the AUTHOR. 1668.

THE LIFE OF PUBLIUS VIRGILIUS MARO.

PUblius Virgilius Maro *was the first that gave eminence to the Family of the* Virgilii; *His Father, by the marriage of the Daughter of* Magus (*a Stranger*) *named* Maia, *and the Stewardship of her Father's Estate, improv'd his own to the Purchase of some Land, and a little Stock, at* Andes, *a little Hamlet, neer* Mantua. *They had three Sons,* Publius *the eldest, born the fifteenth of* October, *in the Consulship of* Lucius Pompeius Magnus, *and* Marcus Lucinius Crassus, *the 683 year from the building of* Rome.

The precedent Night his Mother dream'd she brought forth a sprig of Laurel, which being set in the Ground, immediately shot up into a Tree; The next day, being upon a Journey she was unexpectedly delivered, and a Poplar bough, which at that time they planted, grew up with such incredible speed, that it overlooked the growth of many Trees long before it in time. This afterwards was consecrated and known by the name of Virgil's *Tree, to which Women with Child, encourag'd by the good fortune of his Mother, made Vows.*

At Cremona *he passed the first part of his life, being*

thirteen years old, from the building of the City 696. *at which time (the ſame happened to be Conſuls who were at his birth) he went to* Millain, *where he took his firſt ſtudies, thence to* Naples, *where he improved himſelf in all kind of Learning, which perhaps his Modeſty might have conceal'd from the World, if not awakened by this occaſion.*

In that diſtribution of Lands which was made after the Battel at Philippi, *by* Auguſtus, *to reward his Soldiers,* Virgil *was diſſeiſed of his Inheritance; Hereupon he went to* Rome, *and, to prepare his way into the Emperour's knowledge, affixed this Diſtich upon the Court Gate.*

Nocte pluit tota, redeunt ſpectacula mane:
Diviſum Imperium cum *Jove Cæſar* habet.
All Night it Rains, the Shews return next Day:
Thus Jove *and* Cæſar *ſhare in equal Sway.*

The Author of theſe Verſes (with which Auguſtus *was much pleased) being ſought for,* Bathyllus, *an inferior Poet of that time, preſented himſelf, and intercepted the Honours and Rewards of* Virgil; *who in vindication of himſelf, to the ſame Diſtich annexed four times*

Sic vos non vobis, &c.

Bathyllus *unable, at the Command of* Auguſtus, *to ſupply theſe Hemiſtichs,* Virgil *thus performed it.*

Hos ego verſiculos feci, tulit alter honores:
Sic vos non vobis vellera fertis oves,
Sic vos non vobis nidificatis aves,
Sic vos non vobis mellificatis apes,
Sic vos non vobis fertis aratra boves.

'Twas I the Verſes made, the Praiſe another had:
So you not for your ſelves Sheep Fleeces yield,
So you not for your ſelves Birds Harbours build,
So you not for your ſelves Bees Honey yield,
So you not for your ſelves Steers plow the Field.

By this means he was taken notice of by the Emperour, into whoſe favour, through the ſollicitations of Pollio *and* Mecœnas,

cœnas, *he was ſo far received, that he obtain'd a Grant of the recovery of his own Eſtate: but unſucceſsfully; for returning home to take poſſeſſion,* Arius, *a Centurion, to whoſe lot it fell, was ſo much incenſed, that, to avoid his violence, he was forced to ſwim a River, to which he is ſaid to allude,* Eclog. 3.

Thus neceſſitated to a ſecond Journey to Rome, *he was by the Emperour re-inſtated in his Lands; whereupon to expreſſe his gratitude to* Pollio, *he compoſed his* Eclogues; *at the inſtance of* Mecœnas, *his Georgicks; and at the Command of* Auguſtus, *his* Æneids; *a Work much famed in its Infancy, as appears by this of* Propertius.

Cedite Romani ſcriptores, cedite Graii:
Neſcio quid majus naſcitur Iliade.

Roman *and* Grecian *Writers, all give place;*
Something is born, the Iliads *doth ſurpaſs.*

At Rome *he ſpent the greateſt part of his time, having a competent Eſtate, and a Houſe in the* Eſquiliæ, *near the Gardens of* Mecœnas; *ſometimes retiring into* Campania *and* Sicilie. *He was every year abundantly helpful to his Parents, who died not till he came to perfect Age. Affected by all other Poets of that time,* Tucca, Varus, Horace, Gallus, *and* Propertius, *to whom, as to all Scholars, his Library was alwaies open; honour'd by the common People, who hearing his Verſes recited in the Theater, all roſe up and reverenc'd him (accidentally preſent) no leſs ſaith* Tacitus, *than the Emperour himſelf; and by* Auguſtus *ſo much favoured, that he is ſaid to have admitted him to his moſt private Counſels, and continued this intimacy to him by many Letters.* Pedianus *affirms, that he was affable, a great Lover of Good and Learned Men; ſo far from Envy, that he rejoyced in any excellent Speech or Action of another, as much*

much, as if it were his own; never disprais'd any, ever prais'd those that deserved it; and was of such winning candour, that none could forbear to love him.

In the year 734, *from the building of the City, the* 52 *of his age, he left* Rome, *with design to go into* Grecia, *and* Asia, *there to compleat his* Æneids, *and spend the remainder of his daies: But meeting* Augustus *at* Athens, *on his return out of the East, he altered that resolution; and coming back, fell sick at* Megara, *and dyed at* Brundusium, Sept. 22. *His Bones (as he desired) buried at* Naples *by the care of* Augustus, *and* Mecœnas, *made his Heirs by Testament. His Urn supported by nine Pillars, over which this Distich was engraven.*

Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope: Cecini Pascua, Rura, Duces.

Swains, Tillage, Arms, I sung; Mantua *gave*
Me Life, Calabria *Death*, Naples *a Grave.*

The Remains of this Monument are at this day crowned with a Laurel, which (as they say) grows there of it self, as the tribute of Nature due to his Immortal Art.

TO THE

RIGHT HONOURABLE,

MY VERY GOOD LORD,

VVILLIAM

Marqueſs and Earl of HERTFORD, Viſcount BEAUCHAMP, and Lord SEYMOUR.

MY LORD,

I *Am bold to preſent your Honour, for diſcharge of my Obligation, this ſecond Engliſh* Virgil, *inlarged in Volume, and beautifi'd with Sculpture and Annotations;*

Wherein, as I have by the Encouragement of Noble and generous Perſonages, mentioned in their ſeveral Pieces, uſed the Skill and Induſtry of the moſt famous Artiſts, in their kinds, for the embelliſhing of the Work, ſo there will not, I ſuppoſe, be much wanting in the Margents, to any indifferent Reader, for Illuſtration of the Poem.

Your Lordſhip is highly above ſuch mean Aſſiſtances: But this is ambitious, by the Eternity of your Honourable Name, to preſerve Life to the Aſhes of

(My Lord)

the moſt Obliged to

your Name,

and House,

John Ogilby.

AENEAE TROIANI NAV

Ad Virgilij sex priores Aeneid

Studio et opera, Wenceslai Hollari Bohemi,

MARE ADRIATICVM
sive
SVPERVM

Golfo di Venetia

MARE TYRRHENVM sive Inferum
Mare Ausonium

MARE IONIVM

MARIS

MEDITER

Septima post Troiæ Excidium iam vertitur Aestas
Cum freta, cum terras omnes, tot capita Suae,
Syderaq; emensæ ferimur: dum per Mare MAGNVM
Italiam sequimur fugientem, & volvimur undis

Sum pius Aeneas, raptos qui ex hoste Penates
Classe veho mecum, fama super æthera notus.
Bis denis Phrygium conscendi nauibus æquor
Vix septem conuulsæ undis Euróque supersunt
Europa atque Asia pulsus. *Aeneid. i.*

Abrahamo Hill
Armigero,

Tabula merito
votiua,

UMI

DIANI NAVIGATIO,

sex priores Aeneidos, ✦

ra, Wenceslao Hollari Bohemi, ✦

PONTVS EVXINVS nunc Mar Maiore et Mare Nigrum

DACIA

PONTVS

THRACIA

MOESIA

DARDANIA

ILLYRIS

MACEDO

ROMANIA

EDONIS

ASIAE minoris

NATOLIAE

PARS

MARE ÆGÆVM

Archipe lago

PELOPONESVS

MOREA

LACEDEMONIA

CRETICVM MARE

Candia

RANEI PARS

LIBYCVM MARE

Cyrene

Aegipty Confinia

CA PARS

ptos qui ex hoste Penates
fama super æthera notus.
conscendi nauibus æquor
undis. Eróque superfunt
ulsus Aeneid. 1.

Tabula merito votiua.



Tityre, tu patulæ recu= *bans sub tegmine fagi,*
Silvestrem tenui mu= *sam meditaris avena; Eclo 1.*

Illustrissimo Domino Do. Gulielmo Seymour Marchi=
oni et Com: Hartfordiæ, Vicecomiti Beauchamp,
et Baroni Seymour.
Tabula mérito votiva. *F. Cleyn inv.* *W. Faithorne sculp.*

FOY POVR DEVOIR

VIRGILS [1] BUCOLICKS.

The First [2] ECLOG.

TITYRUS.

The [3] ARGUMENT.

Sad Meliboeus, *baniſhed, declares*
What Miſeries attend on Civil Wars:
But happy Tityrus, *the ſafe Defence*
People enjoy under a ſetled Prince.

[4] TITYRUS, [5] MELIBOEUS.

MELIBOEUS.

UNder a ſpreading [a] Beech, thou *Tityrus* [b] ſet,
On ſlender Reeds do'ſt Rural Notes repeat.
We are of Lands, and ſweet Fields, diſpoſſeſt,
We flie our Country: Thou, in ſhade at reſt,

(1) Paſtorals are of ſeveral ſorts & denominations, according to the diverſity of the Subjects and Perſons: Thoſe conſiſting of Sheperds were called *Pioemenica*, of Goatherds *Aipolia*, of Swineherds *Subotia*, of Neatherds *Bucolica*: Which laſt, *Scaliger* terms the Nobleſt Species of Paſtorals; whoſe Original ſee in the Scholiaſt of *Theocritus*, *Servius*, *Probus*, *Sabinus* and *Nannius*.

(2) The word ſignifies *Selection*: For the firſt Authors of theſe kind of Poems (which commonly were no other than undigeſted *Rhapſodies*) diſreliſhing many times the rudeneſs of their unpoliſh'd compoſures, us'd upon ſecond thoughts to ſelect from the groſs heap ſome choice and more ſtudied pieces, which for that reaſon they call'd *Eclegs*. *Scalig. l.* 1. *Poet. c.* 4.

(3) *Amongſt thoſe who took part with the Conſpirators and Murtherers of* Cæſar, *was the City of* Cremona, *which* Auguſtus, *becomming abſolute Victor at the Battel of* Philippi, *Aſſigned* (*with the Lands adjacent*) *to his Soldiers, at once to reward them, and puniſh the Inhabitants*: But Cremona *not being wide enough to ſatisfie the greedy Soldiers,* Mantua, *the next Town, was added to enlarge the Aſſignment.* Virgil *upon this occaſion, amongſt other Mantuans, ejected out of his Inheritance, went to* Rome *for Redreſs, where, by* Mecœnas *and others recommended to* Auguſtus, *he obtain'd ſo great a ſhare in his favour, that he was not only reinſtated in his lands, but received ſo many Gifts and Rewards, as far exceeded them in value. This occaſion to which the World is indebted for all theſe Poems, is particularly the ſubject of this.*

(4) A name aſſumed by *Virgil* to repreſent himſelf under the condition of a Shepherd, either in imitation of *Theocritus*, or in alluſion to the Paſtoral pipe called *Tityrinus*, or the old *Teteriſmata*, ruſtick Satyrical Dances.

(5) In the Original the Word ſignifies a Neatherd, but covertly in this place the *Mantuans*, or particularly *Cornelius Gallus*, as *Servius* and *Sabinus* conjecture; the latter of whom gives this Reaſon, becauſe *Gallus* was born between *Cremona* and *Mantua*.

(a) *La Cerda* contends that *Fagus* properly ſignifies an *Oke*, or *Holm*, but we have choſen the vulgar and more warranted Interpretation. Ingeniouſly and appoſitely is our Shepherd ſeated under a *Maſt-tree*, from which the Antients received not only ſhelter, but ſuſtentation; to intimate the Tranquility of his Condition, the Competency of his Fortune. (b) *Theocritus* (whom our Author imitates) Δαῦρ' ὑπὸ τὰν πίτυλλιν ἰὼ δάρισβα,

Fair [c] *Amaryllis*, mak'ſt the Woods reſound.

TITYRUS.

This quiet Shepherd, from a [d] God we found;
For he ſhall be my God: Oft from the Dam,
I'll bath his Altars with a tender Lamb.
He (as thou ſeeſt) permits my Herds to feed,
And me to [e] deſcant on this ſlender Reed.

MELIBŒUS.

I Envy not, but wonder, th' art ſo bleſt,
Since all with [f] Sequeſtrations are oppreſt.
Hence I muſt drive my Goats, [g] fainting with wo,
And this, dear *Tityrus*, will hardly go;
For Twins ſhe yean'd, the hope of my poor Flock,
Among thick Hazels on a barren Rock.
Oft, [h] Thunder-ſtrucken Okes, I call to mind,
[i] Th' unlucky Crow oft, had we not been blind,
From the old Elm this miſchief did fore-ſhew.
But who this God may be, pray let us know.

TITYRUS.

That City they call *Rome*, I ſimple Clown,
Thought *Melibœus*, like our Country Town,
Where Shepherds uſe to wean their tender Lambs:
So did I Whelps, big as their pregnant Dams,
And Kids ſuppoſe, like their large Mothers, tall;
So us'd I Great things to compare with Small.
But above other Towns her [k] Head aſpires
As lofty Cypreſs above humble Briers.

(c) Intending the City of *Rome*; *Polititian* will have it to be its Arcane or ſecret name, as *Florentia* and *Anthuſia* its ſatred and ritual, *Rome* its common and vulgar: But without Reaſon, for that name being ineffable, it was not probable the Poet would tranſgreſs againſt the Religion of ſo ſacred a ſecret, the violation whereof was ſeverely puniſhed in *Valerius Soranus* as *Pliny* teſtifies *l.* 3. *c.* 5. deriv'd it ſeems from *Amaris* a *Trench* or *Trough* to conveigh water: For when the *Argean* Fen was overflowed by *Tyber*, after they had ſacrific'd to *Vertumnus*, the Water returned to its own channel again, and from thence by Aquæducts (the Fen being dry) was convey'd to the City, which thereupon was called *Amaryllis Nannius from the Authority of Fabius Victor.*

(d) *Auguſtus*, the firſt who in his life time had Divine honours conferred upon him; not only by offerings of Wine and Incence communicable to the *Lars* and ſuch kind of Deities, but of Beaſts (as here of a Lamb) only proper to the Celeſtials. To which effect there is this memorable inſcription at *Narbon*. *The people of* Narbon *placed an Altar in the* Forum, *upon which yearly the ninth of the Calends of October (on which day the happineſs of the Age brought him forth to be Ruler of the World) three Plebian Roman Equites, and three Libertines, are to Offer every one their burnt Sacrifices, and are to ſupply both the Countrymen and Townſmen with Incenſe and Wine that day at their own charge towards the ſupplicating of his Deity, &c.*

(e) Alluding, as *Scopas* conceives, to the publick Prohibition, *That none ſhould write who had not permiſſion given him by the Ædiles*; which was granted, with Aſſignation of the Subject, according to the Capacity, parts, and Learning of the Writer.

(f) Though in literal conſtruction the word will not ſquare with the original, yet ſince by *turbatur agris* is meant the Civil diſtractions that followed the Defeat of the *Brutian* and *Caſſian* party, in which ſequeſtrations were frequent and violent, the Verſion may very well by rational conſequence be admitted.

(g) *Ægri de corpore & anima dicitur.* Serv.

(h) Under this Augural præmonition is contain'd an Hiſtorical Allegorie, by thunder-ſtrucken oaks, intending *Brutus* and *Caſſius* defeated by the Emperor: *Melibœus* therefore implies his and his Countreymens unhappineſs in not being deterred by the ſufferings of *Cæſars* Murtherers, who fell under the juſt revenge of *Auguſtus*, from adhering to their unfortunate cauſe.

(i) Reckon'd in Augurie amongſt ill-boading Birds, but this verſe is not reckon'd for one of *Virgil's*. (k) *Pierius* reports from the teſtimony of *Gergithius*, that the primitive Name of *Rome* was *Cephalon*, prophetically denoting her eminency and Headſhip over the Conquered World. But it is more certain that at the digging the Foundation of the Capitol, ſonamed from this Accident, there was found a Mans Head, from which the Augurs made the ſame prediction.

MELI-

MELIBŒUS.

What to ſee *Rome* did ſo thy journy haſt?

TITYRUS.

Freedom, which late, yet look'd on me at laſt;
She look'd at laſt, and came, though long it were
After the Razor ſhav'd my [m] Hoary Hair;
When me firſt *Amaryllis* did obtain,
And [n] *Galatea* left: For I'll be plain
Whilſt *Galatea* held me, I deſpair'd
Of Freedom, nor to mend my Fortune car'd.
Though from my Sheepfold many Off'rings went,
And I to that ungrateful City ſent
Our richeſt Cheeſe, my right hand never home
Did with a liberal freight of money come.

(l) Intimating (as is conceived) the Goddeſs *Libertie*, worſhip'd by the *Romans* under the title of *Libertas reſpiciens*. Paſſerat.

(m) Following *Turnebus*, who obſerves *Virgil* to veil himſelf under the perſon of an old ſervant lately emancipated, whence he is afterward call'd Happy old man, The epithet *Candidior* being in this ſenſe more ſuitably applyed than either to *Libertas* or the *Lanugo juvenilis*, as *Servius* and *Nannius*.

(n) *Mantua*, That name being applyed either in relation to the felicity of the place as abounding in Milk, or becauſe firſt founded by the *Galates*, or rather the *Venetians*, called antiently the *Ciſalpine Galls*, as *Servius* upon this verſe

——*Qui muros matriſque dedit tibi* Mantua *nomen.*

MELIBŒUS.

I mus'd why [o] *Galatea* Gods implor'd,
For whom ſhe keeps her Tree with Apples ſtor'd.
Tityrus was abſent, *Tityrus*, the Pines,
For thee the Fountains call, and tender Vines.

(o) Not *Amaryllis*, as in the vulgar Originals: for that *Mantua* is here underſtood, not *Rome*, is evident from the circumſtances. See *La Cerda*.

TITYRUS.

What ſhould I do? Thraldom I could not wave,
Nor could elſewhere Gods ſo propitious have;
And here I ſaw that [p] gallant Youth, for whom
[q] Twice ſix dayes annually our Altars fume:
He anſwering firſt my ſute, ſaid, Shepherds now
Your Cattel feed, and let your [r] Oxen plow.

(p) *Auguſtus Cæſar* who at the time of the compoſure of this *Eclog* was about the age of 25 years.

(q) Once every Month, for as *Paſſeratius* notes, *Auguſtus* was worſhiped together with the *Lars* or *Penates*, (according to that of *Horace. Carm. 4. Od. 5.* ——*Et laribus tuum miſce numen*) who had their ἱερὰ μηνιαῖα *Sacra menſtrua*, though *Auguſtus* wanted not beſides Celeſtial Honours and Adoration, and that in his life time, as is already ſhewn.

(r) So *Servius* interprets *ſubmittite Tauros*: *La Cerda* not diſliking that, thinks it may as well mean *producite ad paſtum*; others underſtand in this place an Epiſynalœphe, *ſubmittite* for *ſupermittite Tauros, id eſt, Vaccis*, which laſt *La Cerda* conceives not ſo proper as the firſt

MELIBŒUS.

Happy old man, thou haſt thy Farm agen,
And large enough, although a plaſhy Fen
Motes it with Ruſh, and Walls with barren Rocks,
Where no ſtrange Herb ſhall taint thy pregnant Flocks,
Nor foul diſeaſe of neighbouring Sheep deſtroy.
Happy old man, thou ſhalt cool ſhades injoy,
Neer long frequented Springs, and ſacred Floods;
Where [s] *Hybla* Bees feaſted on Sallow buds,
'Mongſt Quick-ſets limiting our Neighbours bound,
Shall with ſoft murmurs make thy ſlumber ſound:
There ſhall the ſheltred Wood-man daily chant,
Nor thy delight, ſad Stock-Doves, ſhalt thou want,
Nor Elm-perch'd Turtles tuning doleful lays.

(s) *Hybla* is properly a Mountain of *Sicily*, celebrated for excellent Honey: But the Scene of this *Eclog* lying in *Italy*, that Epithet is to be underſtood in a Figurative ſenſe, as expreſſing a *Genus* by the *Species*.

TITYRUS.

Firſt nimble Deer on empty Skies ſhall graze,
And th' Ocean from his naked Fiſhes ſhrink,
Or *Parthians* [t] *Arar*, *Germans* [u] *Tygris* drink,
And each ſurveigh of eithers Countrey take,
E're his Idea ſhall this breaſt forſake.

MELIBŒUS.

But ſome of us in *Africk's* ſcalding heat
Muſt plant, and others in cold *Scythia* ſeat,
Or elſe muſt ſwift [x] Cretan *Oaxes* find,
And *Britany*, from all the World disjoyn'd,
Shall ever I again my old Aboad,
And Roofs of my poor Cottage rear'd with Sod,
My little Farm (a Kingdom once to me)
After long time, with joy admiring ſee?
Shall the impious Soldier have theſe new-plowd Fields?
Barbarians reap this Corn? What diſcord yields,

(t) A River of the *Celti* ſo called from its conjunction with *Rhodanus*, or the *Rhoſne* (*Caliſthenes lib.* 13. γαλα) into which it falls neer *Lyons* in *France*, now called *La Soan*.

(u) A River of *Armenia*, of a moſt ſwift and violent current, whence it takes its name, which in the *Parthian* tongue ſignifies an Arrow; or of the Beaſt ſo called, concerning which there is this Fable; That *Bacchus* flying from the purſuit of his enraged Stepmother, coming to this river (then called *Sylis*) was forc'd (not daring to croſs it) to a hazardous ſtop, when on a ſuddain a *Tyger* appears, who takes the God on his back, and carries him on the other ſide; whence the River received a new Name, and the Beaſt the God's patronage.

(x) So we rather chooſe to render it, following *Politian*, *Germanus*, and *La Cerda*, than Chalky with *Servius*: For *Melibœus* in theſe verſes aggravates the miſery of himſelf, and his party that were forc'd to flie, like diſperſed Exiles, into all the parts of the then known World, *Africa*, *Europe*, and *Aſia*, (the firſt being cleerly expreſt, the ſecond imply'd by *Creet*, the third by *Scythia*;) Nay, beyond the World: For *Britany* in thoſe dayes, was to the *Romans terra incognita*. *Salmaſius* will have it to be a River of *Scythia Orientalis*, called likewiſe *Oaxus* and *Oxus*, whoſe opinion is more warrantable than that of *Servius*, who places it in *Meſopotamia*, where none ſuch was ever read of.

See

See wretched People, and for whom we plow.
Plant Pears, and ſet thy Vines in order now.
Farewel my Goats, farewel, once happy Flock,
No more you browſing on a ſhrubby Rock
Shall I behold on verdant banks at reſt;
Nor ſhall I ſing, whilſt from my hand you Feaſt
On Sallows and the blooming *Cythiſus.*

(y) A Shrub, called *Tree-trifoly*, good for Cattel for the increaſe of their Milk, as *Ariſtotle* affirms, unleſs it be when it blooms, or flowers, at which time it is hurtful; perhaps not to Goats, though to other Beaſts, at leaſt not in *Italy*; otherwiſe *Virgil* would have forborn the Epithet. A great drawer it is of nouriſhment, and therefore ſaid to kill ſuch herbs as grow neer it, as *Salmaſius* notes out of *Pliny*. With the juice of its Leaves, ſome write, the antient *Picts* uſed to make a kind of ſtrong drink, and to ſtain and dye their Faces, to ſeem more terrible to their Enemies.

TITYRUS.

But here, this night, you may repoſe with us
In this green Bow'r; our Fruit now mellow is,
Our Cheſnuts ſoft, and we have ſtore of Cheeſe:
Now Smoke from yonder Villages aſcends,
And from theſe Mountains larger ſhade extends.

The Second ECLOG.

ALEXIS.

* *The Subject of Pastorals* (*saith* Scaliger) *is various, but the first and eldest Amatory, aswell because Love is a passion by Nature imprinted in all living creatures, as because Men and Women promiscuously feeding their Flocks together were invited by their example: lastly the musick of the wood, the solitude of the place, and quiet of that kind of Life advanced it much. Virgil not willing to omit a Theam so native and universall, feigns* Corydon (*under which name he veils himself*) *to fall in love with* Alexis.

* ARGUMENT.

Corydon *moans how learned Men are bent*
To honor those of Place and High Descent:
But often they like to Alexis *prove,*
And nothing but Disdain return for Love.

(a) A name assumed by the Poet to express himself under the condition of a Shepherd, deriv'd from the Bird *Corydon*, the *Lark*; not unaptly applied either to the Shepherd or Poet, that Bird being the affected game of the one, and in regard of its musical note, the not unfit Symbole of the other.

(b) By *Servius* supposed the servant of *Asinius Pollio*, or *Mecœnas*, whose true name he tells us was *Alexander*. See *Mar. Ep.* 56. *l.* 8.

(c) *Pollio*, or *Mecœnas*, or *Cæsar*

(d) Some Country Wench that us'd to make ready the Shepherds dinners, (*Serv.*) or rather some Mistress of *Corydons*, as may be collected from what follows at *v.* 46.

(e) This some understand of a kind of pan-cake in use with the antient Rusticks call'd *Moretum*, whose chief Ingredients were Garlick and strong herbs; There is extant a particular Poem under that name attributed to *Virgil*. *Scopas* is of opinion, that *Virgil* here alludes to the custome of Shepherds and Husbandmen in *Italy*, who used before they went to sleep in the heat of the day to eat Garlick and Betony with their meat, to secure themselves from the biting of Serpents, who are extremely offended with their smell; confirm'd by *Macer*, who sayes, *Hæc ideo miscere cibis messoribus est mos.*

(f) The natural reason of Grashoppers singing at Noon) for, as *Apuleius* sayes, Nature hath given to some Creatures a short and temporary voice; Swallows sing at Morning, Grashoppers at Noon, Owls in the Evening and Night, Cocks before day) *Aristotle* assigns to a small *Fissure* which serves them instead of Lungs, through which they take in, and let out the Air, which beating upon a thin interposing *Membrane* and their desires of refrigeration.

(g) *Virgil* had three Paramors; one a youth, named *Alexander*, here called *Alexis*, given him by *Pollio*; the other two *Cebes*, a youth and *Lyria* a young maid, both given him by *Mecœnas*: by *Amaryllis* therefore, as *Servius* tells us, is meant *Lyria*, by *Menalcas*, *Cebes*.

POor [a] *Corydon* for fair [b] *Alexis* burns,
His Masters joy; nor hopes for Loves returns.
Yet he frequented where a pleasant shade
Tall Beeches verdant Crowns conspiring made,
And there in these unpolish'd Lines alone
To Woods, in vain, and Mountains made his moan.

CORYDON.

Ah! cruel [c] Boy thou dost my Verses slight,
Nor pittiest me (alas) but kill'st me quite,
In shade our Herds now take the cooling Air,
And Lizzards to their shrubby holds repair,
And for the Reapers, tir'd with sultry heats,
[d] *Thestylis*, Betony, and [e] Garlick beats:
Whilst in the Noon-day Sun I trace thee round,
The Shrubs with murmuring [f] Grashoppers resound.
Had I not better [g] *Amaryllis* scorn,
And sad Displeasure, patiently have born?

makes that shril noise, which increases as their respiration does, and that as the heat of the day,

Had



Formosum Pastor Cory-don ardebat Alexin.
Delicias Domini, nec quid Speraret habebat,

Illustrissimæ Dominæ D.ni
5 Hartfordiæ, Tabula

Francescæ Marchionessæ
merito Votiua,



Had I not better for *Menalcas* ſmart,
Though he be brown, and thou ſo beauteous art?
Sweet Youth, in Colour no ſuch truſt repoſe:
[b] White Bloſſoms fall, when [i] Blackberies are choſe.
Alexis ſcorns to know what man I am,
How rich in ſnowy Flocks, how ſtor'd with Cream:
My thouſand Lambs wander *Sicilian* grounds,
Summer and Winter my New Milk abounds.
I ſing Notes equal to [k] *Amphion's* Lays,
When his Herds on [l] *Aracynthus* graze.
Nor am I ſo deform'd; I late beheld
My ſelf in the calm Sea with winds unſwell'd;
And wert thou Judge, I ſhould not *Daphnis* fear,
If any ſhadow true reſemblance bear.
Ah, that with me thou wouldſt inhabit here,
In homely Cottages, and [m] ſhoot ſwift Deer,
Or drive the wanton Kids to Mallow-buds,
Where we like *Pan* ſhall ſing in ecchoing Woods.
[n] *Pan* with ſoft wax firſt differing Reeds conjoyn'd,
Pan doth our Sheep, and our Sheep-maſters mind.
That this Pipe wore thy Lip, thou ſhalt not grieve,
To know thus much, what would *Amyntas* give?
Compos'd of ſeven unequal Quills I have
A Pipe, which once to me *Dametas* gave,
And dying, ſaid, This owns thee ſecond Lord,
At which vain Paſſion fond *Amyntas* ſtir'd.
And what I ventur'd hardly for, two Goats,
Whoſe dapled Skins are ſtarr'd with ſilver ſpots,
With two Ews milk I foſter them for thee,
Which *Theſtylis* would fain have beg'd of me,
And ſhall: Since ſo deſpis'd our Gifts appear.
Oh, thou that art ſo beautiful, draw near.

(*h*) The *Liguſtrum*, which we render white Bloſſoms, is by ſome conceived to be the privet bloom. *Dioſcorides*, *Theophraſtus*, and *Pliny* whom *Brodæus* and *Sabinus* follow, deſcribe it to be a little Tree, with leaves like an Olive, bearing a white Flower, whoſe Boughs are ſaid ſucceſſively in *May* to grow black. *La Cerda* in his Language calls it *Athena*, well known to the *Africans*, who dye the Tails of their Horſes with the juice of its Root. Among the *Italians* it ſtill retains its antient name; the Ladies of *Italy* making frequent uſe of its bloſſoms, the wood for its ſents ſake being imploy'd for their tables or cheſsmen.

(*i*) The *Vaccinium* is by ſome taken for the Fruit of the Bramble, commonly for any Berry, properly for the black Heath-berry, by others for the *Hyacinth*, not the common one, but the Flower by the *Latins* called *Iris Cœleſtis*, and *Gladiolus*, of which the Antients (as *Vitruvius* writes) made an excellent kind of purple, by tempering it with Milk, which likewiſe the *Chymiſts* uſe in giving a tincture to their artificial *Jacinths*. *Pliny* reports (if, as *Salmaſius* conjectures, he confound not this with the common *Hyacinth*) that they us'd it in *France*, for Dying the Garments of ſervants, and thoſe of the meaner ſort, into a kind of purple.

(*k*) The Son of *Jupiter*, as *Homer* will; of *Theeboon*, ſayes *Diophanes*, who having receiv'd a lute from the Muſes, as *Apollonius* and *Pherecydes* tell us, from *Apollo* as others, from *Mercury* as *Philoſtratus*, was the firſt that taught the uſe thereof to others.

(*l*) By *Pliny* taken for a Mountain of *Acarnania*; by *Stephanus* of *Bœotia*; by *Vibius*, of *Attica*; by *Servius*, of *Thebes*, by *Euſtathius* of *Ætolia*; and by ſome likewiſe of *Arcadia*. In this variety of opinions, we make uſe of *La Cerda's* advice, and adhere to *Stephanus* and *Servius*.

(*m*) In the Original it is *Figere Cervos*, which ſome interpret *To pitch forked ſtakes*: But ſeeing it is more probable, that the ſhepherd ſhould invite his love to the pleaſures of Hunting, rather than ſuch an unwelcome entertainment; we have choſen the other Interpretation as the more proper, in which ſenſe the words are elſewhere uſed both by our Author, and others.

(*n*) That *Pan* invented the Shepherds-pipe, is generally affirm'd; and therefore amongſt other his Attributes, he is called *Syrictes*, or the *Piper*. This conſiſted of ſeven, ſometimes of nine Reeds, joyn'd together like Organ pipes, or the Wings of a Bird extended; though ſome hold the reed in the midſt to have been longeſt, and the reſt to have decreaſed equally on either ſide; and as the Muſick of the Organs is made by running from one Key to another with the Hand, this was done upon the pipe with the mouth. I know not to what better to reſemble it, than to the *French Chaudronniers*; and therefore no wonder though they often hurt and ware out the lip, as *Virgil* ſays, in the uſe of it.

(o) *La Cerda's* conjectural exposition of *Plenis Calathis* for *Lillies full blown and spread like Baskets, not baskets full of Lillies*, though it be very ingenious, is yet too singular to be subscribed to.

(p) Not unaptly before all other Nymphs is a *Nais* expresly introduc'd to Court *Alexis*; for the *Naides* are said particularly to affect handsome youths, and for that reason to have ravish'd *Hylas*; wherefore by *Seneca* in his *Hippolytus*, they are styled *Naides improbæ, formosos solita elaudere fontibus.*

(q) *Nannius* by *Iolas* will have *Augustus* to be understood, whose favorite *Alexis* was, at the same time that *Virgil* was his admirer: The name seeming to reflect on the *Julian* Name and Family, whence *Augustus* was descended.

(r) The story of *Paris* his living like a Shepherd in the Forest of *Ida*, is sufficiently known: The place of whose abode and memorable judgement, as *Stephanus de Urbibus*, was from his name called *Alexandria*. *Suidas* reports, that he was very learned and an excellent Poet, that he wrote a Poem in praise of *Venus*, wherein he preferr'd her beauty before *Juno's* and *Minerva's*, the occasion perhaps of the other fiction.

(s) The Inventress, according to the Poets, of Architecture and Building; being particularly stil'd, the president, protectress, and foundress of Cities: And therefore had her Temple in the Castle of *Athens*, to which, perhaps the Poet alludes, when he saies, *Quas condidit Arces.* Yet there be some that attribute to her this presidentship and residence in towered Cities, in memory of her high Birth, being born of *Jupiter's Pericranium.*

(t) The Antients had not the use of Dialls, nor the distinction of Hours to measure the day; but collected by the shortning or lengthning of the shadows cast from their own or some other body, and measur'd by feet, how far it was from Morning to Noon, and from Noon to Sun-set. The first that invented Sun-Dialls were *Anaximander* and *Anaximenes*; but those were not for indication of the Hours of the day, but the Æquinoxes and Solstices, as *Salmasius* proves in his Plinian Exercitations. The Horary Dialls were not known in *Greece* until *Alexanders* time, nor in *Rome* until 450 years after its building, about which time one brought from *Sicily* serv'd the whole City; Those of the better sort keeping Boys on purpose to run to the Dial, and inform them of the hour of the day. Whence that of the Poet — *Puer qui nuntiet horas.* Our Author here reflects upon the antient usage as most suitable to, and practis'd by Shepherds. (u) It is the custome in *Italy* to let their Vines grow up against Trees, as in *France* they are supported with low sticks. See *Georg. l.* 1.

[o] For thee the Nymphs Baskets of Lillies bring,
For thee fair [p] *Nais* robs the purple Spring,
Poppy beheads, and Daffadil confines,
With fragrant Dill the pleasant Cassia joyns,
And many more sweet Flow'rs in order sets,
With Cowslips, Marigolds, and Violets.
Of me the downy Peach shall be approv'd,
With Chesnuts, which my *Amaryllis* lov'd;
Plums I will add, this Apple shall be grac'd,
And verdant Laurels you shall be eras'd;
And you O Mirtles next, because your sweet
Yet differing smells, so best in concord meet.
Rude Swain, *Alexis* counts thy Presents poor,
Give all thou hast, [q] *Iolas* still gives more.
Why do'st thou wretch, let Storms thy Garden spoyl?
And salvage Boars thy silver Springs defile?
Whom fly'st thou Fondling? Gods in Woods resort,
A shadie Grove was *Dardan* [r] *Paris* Court.
Let *Pallas* dwell in her own stately Tow'rs,
But our delight must be in pleasant Bowr's.
Stern Lions Wolves pursue, Wolves Goats, the Kid
On spreading *Cytbisus* desires to feed;
And fair *Alexis*, *Corydon* invites;
Thus every one pursue their own delights.
Behold, the wearied Steers their Work have done,
[t] And large shades double with the setting Sun.
Still Love burns me, what rest can Lovers find?
Ah foolish *Corydon*, what distracts thy mind?
On th' [u] Elm my unprun'd Vines neglected are.
Better we did some useful thing prepare,
With gentle twigs the limber Bul-rush wind;
And if *Alexis* scorn, some other find.

The





Dic mihi Damœta, cu= ium pecus; an Melibœi;
non, verum Ægonis, nu= per mihi tradidit Ægon. Eclog 3

Honoratissimo Dñi Domino Heneage Finch Comiti Win=
chelsey & Vicecomiti Maidston, Tabula merito votiua,

The Third Eclog.

Palæmon.

* Argument.

These Swains present how Vertue and the Arts
Great Emulation breed in Men of Parts:
But grave Palæmon *doth their Passions calm,*
Both praising, yet to neither gives the Palm.

* *He who writes Eclogs, saith* Servius, *must take great care that they be not of like Subjects, in which* Theocritus *fails, but* Virgil *is exact. The first expresst the Happiness and Misfortune of two Shepherds; The second a Pastoral Courtship; This Altercation and quarrelling, for which Reason it is properly Drammatick. In it* Virgil *is suppos'd to represent himself under the person of* Damœtas, *and some one of those many Learned Men whose Envy he had incurred, by the Favours of* Augustus, Pollio *and others, under* Menalcas.

Menalcas. Damœtas. Palæmon.

Menalcas.

ARE these, *Damœtas*, *Melibœus*
Sheep?

Damœtas.

No: *Aegon*'s, *Aegon* gave them me
to keep.

Menalcas.

Still hapless Flock, whilst he *Neæra* woos,
Jealous on me more favour she bestows;
[a] Twice every hour this Stranger milks the Dams,
Robbing of strength the Ews, of milk the Lambs.

[a] A Crime forbidden by the Laws of *Justinian*, which mulct a Shepherd so offending, with loss of Wages, and Stripes.

Damœtas.

Henceforth such Crimes more sparingly object.
We know what you did, if we would detect;

And how the He-Goats [b] ſquinted on the while,
And [c] in what place, but the [d] eaſy Nymphs [e] did ſmile.

MENALCAS.

Sure 'twas when I in *Micon*'s ground was took
[f] Pruning his Vines with a Malignant Hook.

DAMŒTAS.

Nay rather here under the antient Oke,
Where thou poor *Daphnis* Bow and Arrows broke,
Which given the Boy, made thee for ſpight to cry:
Sure could'ſt thou not do miſchief, thou wouldſt dye.

MENALCAS.

What may not Lords, when Slaves thus boldly dare?
Did not I ſee thee, Villain, lay a ſnare
For honeſt *Damon*'s Goat, and when his [g] Dog
Barkt out aloud, and [h] I cry'd ſtop the Rogue,
Where runs he? *Tityrus* count o'r thy Flock;
Thou plaidſt all-hid, and ſculkd'ſt behind a Rock.

DAMŒTAS.

Vanquiſh'd in ſinging, why ſhould he refuſe
[i] To pay the Goat, won by my Pipe and Muſe?
That Goat, if thou muſt know, was mine, no leſs
Damon vvho could not pay it, did confeſs.

MENALCAS.

Thou match his ſinging? could'ſt thou ever raiſe
A handſome Pipe? did'ſt thou not haunt high-vvaies,
Unskilful Droner? and there uſe to ſpill
Piteous Compoſures on a ſqueaking Quill?

DAM-

b For *Hircis*, others read *Hirquis*.

c By *Sacellum*, (which commonly implies a little Chappel or Houſe conſecrated to ſome Deiety) here ſeems to be meant one of thoſe Caves which they used to cut out in forms proper to the worſhip of their Gods, particularly of the Nymphs. See *Athenæus l.* 5. & 12.

d The *Napeæ*, who are ſaid particularly to dwell in Caves. *Nemeſianus*.

Quæ colitis Sylvas Dryades, quæque antra Napeæ.

e Denoting their Clemency, Mildneſs, and Facility in pardoning the prophanation of their Grott, not out of wantonneſs or lightneſs.

f To lop or cut other mens Trees, eſpecially Vines, was in antient times a Capital offence, and puniſhable as felony. By the Law of the twelve Tables, expiated by a pecuniary Mulct: by others not without the loſs of a hand.

g A *Dog*, bred of a Wolf and a *Bitch*; which, as *Ariſtotle* affirms, in *Cyrene* uſually couple. *Petronius*, *Lupus & Catula formant cœundo Lyciſcam.*

h Two circumſtances of the *Roman* law, requiſite for the conviction of a Thief, Ocular detection, and immediate Exclamation; for without proof of the laſt, a Thief, according to the twelve Tables, could not legally be condemned. See *Alberic. Gent. in Virgil. lect.*

i Perhaps implying the ſubject of their Poetry to have been Dramatick and Tragical, whoſe peculiar Reward was a Goat.

DAMŒTAS.

What cunning either hath, now let us try;
I'll lay this Heifer; leſt thou ſhouldſt deny,
Twice ſhe to milking comes, and at her Teats
Suckles two Calves; then ſay, what are thy bets?

MENALCAS.

To venture any of this Flock, I'm loth;
My Father, and my cruel Step-dame, both
Count the Sheep daily, one of them the Kids:
But what thou ſhalt confeſs thine far exceeds,
(Since thou wilt rant) [k] two Beechen Cups I'll ſtake,
Which the Divine [l] *Alcimidon* did make,
Whereon, with a ſmooth turn [m] ſoft Vines he ſhapes,
And with pale Ivy clothes the ſpreading Grapes.
Two men betwixt, [n] *Conon*, and [o] what d'y' call
Him with a *Staff* deſcrib'd the Worlds great ball?
What time's for Plough-men, what for Reapers fit;
Both clean are kept, my lips ne'r touch'd them yet.

DAMŒTAS.

Two Cups I have by the ſame Artiſt made,
The handles round, with ſoft *Acanthus* laid;
Where *Orpheus* 'midſt the dancing woods is ſet;
Both clean are kept, my lips ne'r touch'd them yet.
Saw'ſt thou my Heifer, theſe thou wouldſt not weigh.

MENALCAS.

Thou ſhalt not ſcape, I'll meet without delay;
He that comes firſt be judge, *Palæmon*, ſee.
Thou never more a Challenger ſhalt be.

[k] Proper to Shepherds, and ſuch kind of people; ſo the Author of *Octavia*.

Pectora pauper ſecura gerit
Tenet è patulâ pocula fago.

But carv'd ones were peculiar for Sacrifices, (Beech Cups in ſuch Ceremonies being religiouſly made uſe of ſayes *Pliny*) whence perhaps the faſhion was taken up by Country people in their Holiday Cups.

[l] The reaſon of the name may ſeem to be taken from *Homer*, who frequently calls the Heroes, and thoſe of more than humane Eminency and Excellence, ἀλκίμους, to which the Epithite is fitly applyed, according to the expreſſion of the *Latins*, as *homo divinus in dicendo* (*Cicero de Oratore*) for an excellent Orator.

[m] A faſhion of ſculpture much in uſe with the Antients, as *Trebellius* in the life of *Claudius* atteſts; calling them Vine Diſhes, and Ivy Cups, ſet forth by *Anacreon* in two expreſs Odes.

[n] An excellent Aſtrologer and Geometrician, who firſt obſerv'd the Conſtellation of *Berenice*'s hair in the time of *Ptolomy*, and left behind him ſeven Books of Aſtrology.

[o] His name purpoſely omitted to comply with the Ruſticity of the Relator, but ſuppos'd moſt probably *Archimedes* that Famous *Sicilian* Mathematician, contemporary and intimate with *Conon*; by whoſe example he compos'd a Calender and Sphere, both here rudely deſcribed by the Shepherd.

DAMŒTAS.

Sing what thou haſt; nor will I uſe delay,
None I do fear; [p] Neighbour, *Palæmon*, ſtay;
Sharpen thy judgment, we no trifle bet.

PALÆMON.

Begin, ſince we on beds of graſs are ſet;
Now fields are green, and trees bear ſilver buds,
And gaudie Spring new Liveries the Woods.
Damœtas firſt, *Menalcas* next rehearſe;
The Muſes alwayes lov'd [q] alternate Verſe.

DAMŒTAS.

Muſe, firſt great [r] *Jove* invoke, [s] *Jove*'s every where,
He loves our Fields, and holds my Verſes dear.

MENALCAS.

And *Phœbus* mine, nor ſhall he Preſents want
Of bluſhing [t] Lillies, and his own fair Plant.

DAMŒTAS.

At me light *Galatæa* [u] Apples throws,
Then [x] flies to Willows; but her ſelf firſt ſhows.

MENALCAS.

But my *Amyntas* Courts me oft alone,
Nor [y] *Delia* to our Dogs is better known.

DAMŒTAS.

Gifts for my Love, I have, for I the field
Obſerv'd in which her aery [z] Stockdoves build.

ME-

p We muſt not here forget the arrogance of a Grammarian, that lived under *Tiberius*, named *Quintus Rhemnius Palæmon* of *Vicenza*, not aſham'd to ſay, that all learning was born, and ſhould dye with him; and that *Virgil* in this Eclog propheſied of him, as the onely Judge of all Poetry; to prove which, beſides his Name *Palæmon* (which he found here) he urg'd the Word *Vicine* Neighbour, as if implying *Vicentine*, becauſe *Mantua* is neer *Vicenza*.

q Perhaps becauſe they are induc'd by *Homer* ſinging alternately with *Phœbus*; the laws of which are, that hein the ſecond place muſt anſwer equal to, if not better than what the firſt propoſed; wherein he that would obſerve *Virgil*'s artful curioſity, as keeping an equality in both, may conſult *la Cerda*.

r The Antients religiouſly began all they undertook with the Invocation of *Jupiter*, and that in thoſe ſolemn words, Θεὸς, Θεὸς.

s Following the opinion of thoſe who affirm'd God to be the Soul of the World, diffus'd through every part thereof, a doctrine firſt brought into *Greece* by *Thales*, and under his Name refell'd by *Ariſtotle*; but juſtified by *Apuleus* with this diſtinction, as appli'd only to the Power, not Eſſence of God. See *Apuleus* in *l. de mundo*.

t Plants both dedicated to *Phœbus*; the Fables ſufficiently known.

u An Adagial expreſſion taken from the Cuſtome of the Antients, and implying an invitation to love, the Apple being conſecrate to *Venus*, and us'd amongſt amorous preſents; whence *Philoſtratus* in his Picture of Love deſigns the *Cupids* throwing apples at one another, as the ſymbole of mutual and reciprocal affection.

x Reflecting upon the carriage and behaviour of Lovers, who fly to be ſeen, fight to be overcome, and ſeem to hate, that they may be beloved.

y *Diana* the Patroneſs of hunting, but by ſome taken for the Miſtris or ſervant of *Menalcas*.

z A preſent not unſuitable for a lover, theſe Birds being dedicated to *Venus*, perhaps from their ſalacity, whence they receive their original Name.

MENALCAS.

Ten choice and [a] golden Apples, all my ſtore;
I ſent the Boy, and ſhall to morrow more.

DAMŒTAS.

What, oft to me, my *Galatea* ſaid,
You Winds let part be to the Gods convey'd.

MENALCAS.

What ſhall I by thy Love *Amyntas* get,
Whilſt thou hunt'ſt Boars, if I but keep the Net?

DAMŒTAS.

Phyllis, *Iola* ſend, my [b] Birth-day's now;
And when I [c] Sacrifice for fruit, come thou.

MENALCAS.

Her I lov'd beſt, Tears from her parting fell,
And ſaid, farewell, *Iola* round farewell.

DAMŒTAS.

Stern Wolves, our Sheep; winds, trees; rank corn, rough (ſhow'rs;
Me, *Amaryllis* ruins, if ſhe low'rs.

MENALCAS.

Dew feeds the Corn, yean'd Kids ſweet ſhrubs approve,
Goats gentle Sallows, I *Amyntas* love.

DAMŒTAS.

[d] *Pollio*, though ſhe be Ruſtick, loves our Muſe;
A Calf, you Siſters, for your Reader chuſe.

ME-

a By ſome taken for Citrons, by others for Quinces, but may very well be taken for any ſort of fair apples, which as we have before noted, were uſual preſents among Lovers. Memorable is that of *Theodoſius* the Emperour preſented to *Eudoxia*, and by her given to *Paulinus*, for which ſhe loſt her Husbands affection, and *Paulinus* not long after his life. *Zonar.*

b The Antients us'd to celebrate their Birthdays with all freedom and jovialty, at which time it was uſual for friends to ſend preſents to one another; and therefore the Shepherd deſires his Miſtris might be ſent him, as the moſt grateful that could be made him.

c As the other Feſtival was ſolemnized with much licentiouſneſs, this with much purity; by the antients called *Ambervale ſacrum*, and ſeems to have been the Autumnal Emberday of the Ethnicks, the Ceremonies whereof were theſe; When the Corn and Fruits were ripe, they thrice ſurrounded the fields with the Victim (whence the Sacrifice receiv'd its Name) which was commonly a Calf, Lamb, or pregnant Sow, the people following and ſhouting. Amongſt whom one Crown'd with an Oken Wreath danc'd a ſolemn Meaſure, and ſung the praiſes of *Ceres* in verſe, then after the Libation of milk, wine and Hony, e'r they reap'd the Corn, or gathered the Fruits, offered the Sacrifice to *Ceres*. *Serv. Macrob. Alex. ab Alex. genial dier. l.* 3. Whether it be *facere vitulam*, or *vitulâ*, is much controverted by Gramarians. *Varro* and *Columella* are cited in defence of the latter; but to approve the firſt, we are perſuaded by the Greek phraſe, from which doubtleſs the latine is deriv'd. *Heſychius*; Ἐρδόντων, πλατδιωτων (read ποιδιωτων) θυόντων, ſome have obſerv'd the Hebrew *Gnaſhah* in the ſame ſenſe.

d One of *Virgils* chiefeſt friends, and Ingratiators with *Auguſtus*, an excellent Poet, ſo acknowledged by *Seneca*, and commended by *Horace*.

MENALCAS.

Pollio writes well, for him a Bull command,
That butts with Horns, and ſpurns with Feet the ſand.

DAMŒTAS.

[e] Such joys as thine, who loves thee *Pollio*, ſhare:
For him [f] flows Hony, ſhrubs Amomum bear.

[e] Intimating his Triumph and Conſulſhip.

[f] An expreſſion proverbially us'd in friendly Comprecations; alluding to the felicity and plenty of the golden age, in which Hony is ſaid to have diſtill'd from Okes.

MENALCAS.

Who hate not [g] *Bavius*, may love *Mævius* Notes,
The ſame may Foxes joyn, and milk he-goates.

[g] Two ridiculous Poets, enemies both to *Virgil* and *Horace*; the latter of which ſeems to be commended by *Martial*, if (as Interpreters conjecture) his Name be not put there to ſignifie any Poet.

DAMŒTAS.

Fly, who cull Flow'rs, and Earth-born Strawberries;
Ambuſh'd in graſs, a deadly Serpent lyes.

MENALCAS.

Drive not your Sheep too far, nor Banks draw nigh;
But now the [h] Ram himſelf his Fleece did dry.

[h] Meaning himſelf: See the Argument of the ninth Eclog.

DAMŒTAS.

Thy fed Kids *Tityrus* from the River bring,
And when 'tis time, I'll waſh them in the Spring.

MENALCAS.

Lead home the Ewes, leſt heat their Milk reſtrain,
And you, as lately, preſs the teat in vain.

DAMŒTAS.

How lean my Bull in this rich Paſture ſhews?
'Tis Love the Herd, and Herdsman overthrows.

MEN.

MENALCAS.

Sure Love is not the cauſe their bones appear,
Some [k] Eys bewitch'd my tender Lambs, I fear.

DAMŒTAS.

Say, and be great *Apollo*, in what ſhore
The [l] Heavens extend three Fathoms, and no more?

MENALCAS.

Say, in what Land [m] the Names of Princes ſign
The ſpringing Flow'rs, and *Phyllis* ſhall be thine.

PALÆMON.

'Tis not in us this difference to compoſe;
You both deſerve the Calf; and each who knows
Svveet Love, or of the bitter ſhall have proof: (nough.
Svvains ſhut your Springs, the Meads have drunk e-

[k] The reaſon of the faſcination *Heliodorus* gives. This Air (ſaith he) diffuſed about us, through our Eyes, Noſtrills, and other paſſages, penetrating the depth, and bringing thither along with it ſelf thoſe outward qualities, ſuch as it was when it entred, it infuſeth that habit which it received; ſo that when any one moved with envy beholds things that are beautiful, he fills the ambient Air with a malignant Quality, and darteth his own ſpirit full of bitterneſſe upon thoſe that are next him; The ſpirit being of a ſubtle nature goes quite thorough: Thus is Envy expreſt many wayes, properly called Faſcination.

[l] This by *Servius* and others, is interpreted of a Well in *Syene*, wholly illuminated at Noon in the ſummer ſolſtice; by ſome, of the Grave and Monument of one *Cœlius*, of no larger extent; much better by *Petrus Cyaconius* (whom *La Cerda* follows) of a Pit in *Rome* called *Mundus*; of which thus *Plutarch* in *Romulo*. *When* Romulus *built the City of* Rome, *ſent for certain choſen men out of* Etruria, *to compoſe Laws, and ſettle Religion; And a pit being digged in the ground neer the* Comitium, *and the firſt fruits of all their poſſeſſions caſt therein, they at laſt each of them threw in a ſmall piece of their native Earth. This Pit they called* Mundus, *which name is likewiſe attributed to the Heaven, in whoſe Center they built the City.* Thus he. Whence we may ſee the reaſon why our Author diſſembled the Name under that of *Cœlum*; This Pit was open but three dayes in the year, *viz.* the day before and after the Vulcanalial Feſtivals, the third of the Nones of *October*, and the ſixth of the Ides of *November*, which dayes are imply'd by fathoms, Ænigmatically taking the common Meaſure of Manufacture for the Meaſure of Time, which is the day.

[m] Moſt Interpreters expound this of the Hyacinth, which according to the Fable, ſprung from the blood of *Ajax*, and is ſaid to bear the two firſt letters of his name in the bottome of its leaves; but ſo trivial and known a thing could not paſs for a Riddle; And for ſuch *Virgil*, by his confeſſion, intended theſe places to vex the common Gramarians. Ingeniouſly is it by *La Cerda* appli'd to the Coyn of *Auguſtus*, on the one ſide whereof was the Image of *Auguſtus*, with this Inſcription, *Cæſar Augnſtus* On the Reverſe, were flowers engraven, with this other Inſcription, *L. AQUILIUS FLORUS. III. VIR.*

The

The Fourth Eclog.

POLLIO.

* The Argument.

Here Sibyl *is appli'd to* Pollio's *Son;*
Her Propheſies, his Genethalicon;
But Chriſt's *Birth he by happy Error ſings,*
The Prince of Poets Crowns the King of Kings.



Icilian Muſes take a higher flight,
Not all in ſhrubs, and [b] Tamarisk delight.
If Woods we ſing, [c] woods worthy Conſuls are.
[d] The laſt time comes, which [e] *Sibyl*'s verſe declare;
[f] From firſt now times great Order's born again,
The [g] Maid returns, and the Saturnian Reign;
Now a [b] new Race from Heav'n deſcends to Earth,
O chaſt [i] *Lucina* aid the bleſſed Birth!

* Aſinius Pollio, *General of the German Army, having taken* Salonæ, *a Town in* Dalmatia, *was at his return to* Rome *honoured with a Triumph, and the Conſulſhip. The ſame year he had a Son, whom from the City he had taken, he named* Saloninus. *The Birth of which Child,* Virgil *Celebrates in this Eclog, intermixing the praiſes ſometime of his Father* Pollio, *ſometime of the Emperour* Auguſtus; *and applying to that particular occaſion, what the Sibyls had propheticall written of our Saviours Incarnation. With this Poem the antient Chriſtians were ſo far delighted, that thoſe of* Greece *tranſlated it into their own Language, and St.* Jerome *ſticks not to affirm, that* Virgil *was a Chriſtian, even without Chriſt. Certain it is, he had the happineſs by this Eclog to make ſuch;* Secundianus Verianus, *and* Marcellianus, *men wholly of another Religion, were converted to Chriſtianity by reading it.*

a Alluding to *Theocritus* the *Sicilian* Poet, whoſe Imitator our Author in theſe Eclogs profeſſes himſelf to be.

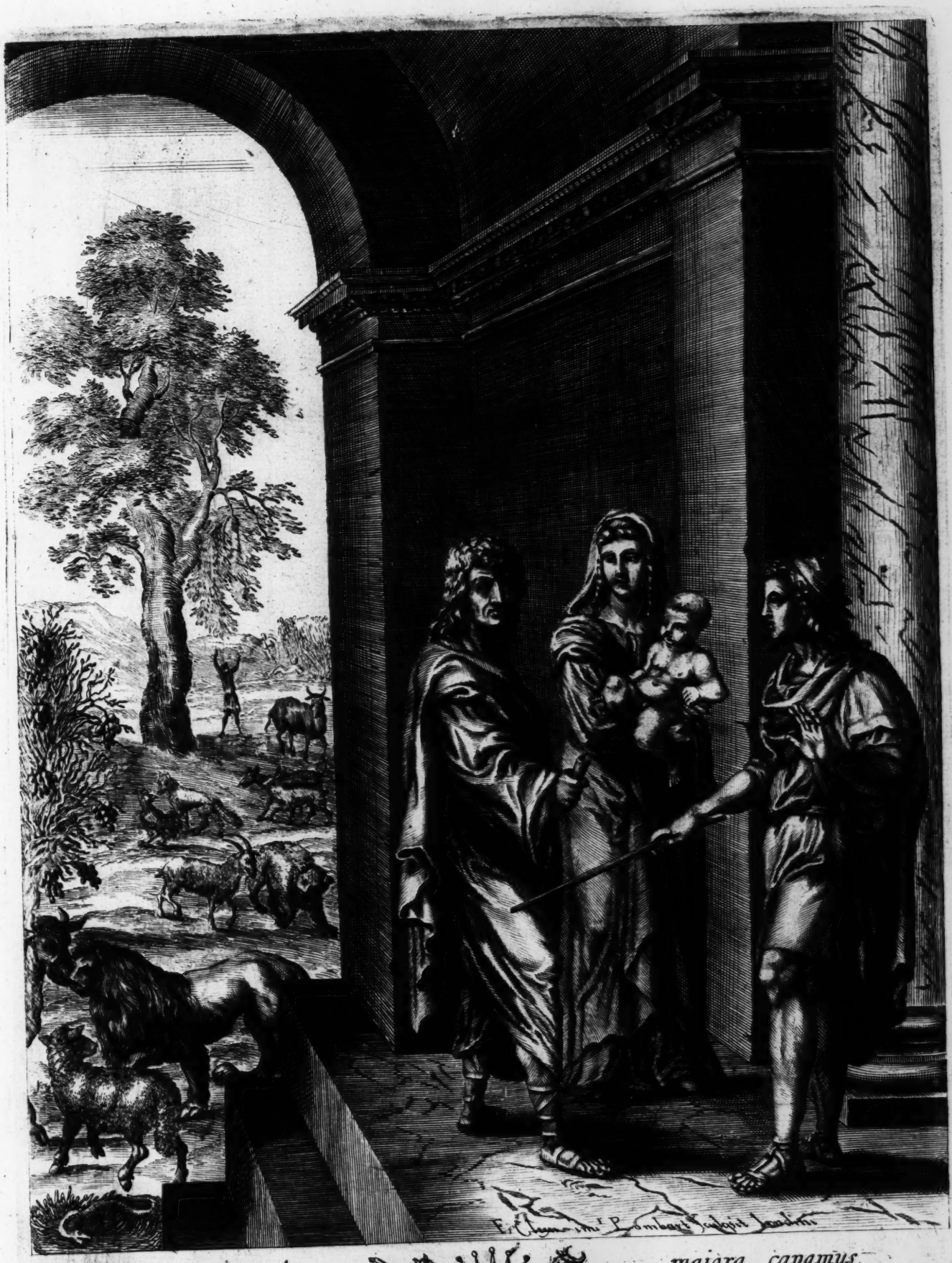
b By this Plant the Antients proverbially denoted any thing of mean or low condition.

c The *Roman* Conſtitutions aſſign the care of the Hills and Woods to the Conſuls; to the end they might not be unprovided of materials for Shipping; This Office was called *Provincia Minor*, to diſtinguiſh it from the other which was properly *Conſularis* and *Major*, anſwerable to which, in *France*, is the Office of the in *England*, of the Juſtice in Eyr of the Kings Forreſts. *d* Of theſe times thus *Suetonius* (in *Veſpaſ.*) *There was ſpread through all the Eaſt an inveterate opinion, that ſome, accecording to the decrees of Fate, coming from* Judæa, *ſhould gain the Univerſal Rule of all things*: Which (though by him falſly apply'd to *Veſpaſian*) was verified in our Saviour. *e* What our Author here aſcribes to *Sibylla Cumæa Italica*, (different from *Sibylla Cumana Æolica*) ſome attribute to *Sibylla Erythræa*; So that either both wrote to the ſame effect, or *Virgil* hath aſcribed to one, what is proper to the other. *f* In alluſion as ſome think to the Platonick Year, in which all the Planets are conceived to return to the ſame point from whence they began their Motion; by *Democritus* called *Annus Magnus*, by others *Univerſalis*, by *Cicero* (not unelegantly) *Annus Vertens*; but more probably relating to the reſtauration of the Golden Age under the happy Government of *Auguſtus*. *g Aſtræa*, the laſt of the Deities, that forſook the polluted Earth, and now makes the Conſtellation of *Virgo* in Heaven. *h* By *Turnebus* underſtood of that Stoical opinion, which held Mankind to ſpring from a Celeſtial Seminal *Effluvium*, concerning which ſee *Cicero in* 1. *de Natura Deor.* But Proverbially denoting a man of Eminent or excellent Condition. *i* The ſame with *Juno*, *Diana*, and *Venus*; yet ſome hold her to be neither of the three, others the ſame indiſtinct Deity under ſeveral Notions, according to that of *Catullus*;

Tu Lucina dolentibus,
Juno dicta puerperis, &c.

Antiently invoked by labouring Women, in regard her Mother was delivered of her without pain. So *Callimach. in Hymn.*

Who



Siceli̇des Musæ, paulo
non omnes arbuſta iuvant;

maiora canamus,
humilesq; mirica, Eclog. 4

Honoratissimæ Dn̄. Dominæ
Tabulam merito

Mariæ Com. Winchelsey,
Votiua,

In. 13



Daphnis ego in Silvis,
Formosi pecoris custos,

hinc usq; ad Sydera notus
formosior ipse, *Eclog: 5.*

Honoratissimo Dñ. Domino,
17 Tabula merito

Henrico Baroni Beuchampe
Votiua,

Who ſhall from [k] Ir'n extract a Golden Age,
And to [l] thy *Phœbus* all the World engage.
Thou Child being Conſul, *Pollio* ſhall that year
Be moſt renovvn'd, then [m] glorious daies appear.
If any prints of Antient Crimes remain,
Thou ſhalt efface them in thy happy Reign;
And, from perpetual fear, all Nations free.
He, a God, ſhall [n] Gods mixt vvith Heroes ſee,
And they ſee him, Ruling both Sea and Land
Subjected by his Mighty Father's hand.
But unto thee, ſvveet Boy, Earth ſhall afford
Firſt Fruits, and Preſents of her ovvn accord,
From ſpreading Ivy bluſhing berries ſhoot,
With ſoft *Acanthus*, and th' [o] Ægyptian root.
The pregnant Goats ſhall home full Udders bear,
Nor ſhall tame Cattel, cruel Lions fear.
Thy [p] Cradle flovv'rs ſhall ſprout for thy delight,
The Serpents dye, and treacherous Aconite,
And every vvhere *Aſſyrian* Roſes grovv.
As ſoon as thou the [q] Heroes Acts ſhalt knovv,
And great Atchievements of thy Parents learn,
And vvhat true Vertue is, thy ſelf diſcern;
Then by degrees lands flouriſhing vvith Corn
Shall golden grovv, and the unpruned Thorn
Shall dangling Grapes vvith purple cluſters fill,
And pureſt Honey from hard Oke diſtill.
Some prints of Antient Fraud vvill yet be found,
Which bids to Sea, and Tovvns vvith vvalls ſurround,
And Virgin Champain in long furrovvs tear.
A ſecond [r] *Typhis* in nevv *Argo* bear
Choice Heroes, and another War employ,
Mighty [s] *Achilles*, ſent again to *Troy*.
When ripening years make thee a gallant Man,
Sea-men ſhall leave the boyſterous Ocean;

[k] The diviſion of the Ages into Gold, Silver, Braſs, and Iron, is owing to the *Sibyls* Invention, who fancied a Return of thoſe ſeveral Ages, after the end of their reſpective periods.

[l] Reflecting, as ſome Interpreters conceive, upon *Auguſtus Cæſar*, who was reputed the Son of *Apollo*, and his Statue erected with all the Ornaments and Enſigns of that God.

[m] By *Servius* interpreted of the Months *July* and *Auguſt*, dedicated to the Memory of the two firſt Emperours; by *Turnebus* appli'd to the great year foretold by the *Sibyls*; by *La Cerda* underſtood of the enſuing greatneſs and proſperity of *Auguſtus* his reign, the moſt probable opinion.

[n] By this Periphraſis the Poet intends the renovation of the Golden times, as *Ovid* expreſſeth them;

—*Patiens cum Terra deorum Eſſet, & humanis Numina miſta locis.*

and is, with what follows, to be applied to *Saloninus*, not *Auguſtus*.

[o] *Colocaſia* is the *Egyptian Bean*; yet *Dioſcorides* takes it not for the whole plant, but the root only, according to our verſion; but the reaſon why *Virgil* here makes mention of this Plant, *Servius* conjectures to be in honour of *Auguſtus*, for till after his Conqueſt of *Egypt*, it was not known to the *Romans*.

[p] *Donatus*, *Nannius*, and *Germanus*, conceive *Virgil* in this place to allude to his own Cradle-Honours, ſignal by that memorable Omen of a Poplar branch, which planted on his birth day, grew up ſuddenly to equal the talleſt Pines, and being Conſecrated to *Virgil*, by the Vows of Childbearing Women, became very eminent.

[q] In theſe two verſes are contained (ſaith *Servius*) a deſignation of *Saloninus* his ſtudies; by *Hero's praiſes*, underſtanding Poetry, by his *Fathers deeds*, Hiſtory by the *Knowledge of Vertue*, Moral Philoſophy.

[r] Proverbially meant, and ſo here appli'd to any famous Navigator, in Memorial of *Typhis* the Pilot of *Argo*, the firſt Ship according to the Poets that ſailed the Seas; but *Diodorus Siculus* will have it to be the firſt only in magnitude, for that Navigation was in uſe before the Argonautick Expedition is manifeſt, though but in ſmall veſſels or rafts.

[s] Here taken for any Valiant man ſo *Servius*. The Poet (ſaith he) uſes particulars inſtead of generals, for by *Typhis* he means any Pilot, by *Argo*, any Ship, by *Troy*, any Town, and by *Achilles*, any Valiant perſon.

Nor Merchants ſhall tranſport exchanged *W*are,
But all Commodities grow every where;
Nor Earth ſhall Harrows feel, nor Vine the Hook,
And hardy Plow-men ſhall their Steers unyoke;
Nor *W*ooll deceive with artificial dye,
But, in the Meadows, Rams in ſcarlet ly,
Or elſe their ſilver Fleeces turn'd to gold,
And Princely [t] purple ſimple Lambs infold;
The Fates conſpiring with eternal doom,
Said to their Spindles, Let ſuch Ages come.
Go Heavenly Race, great Progeny of *Jove*,
The time draws neer thy Honour to improve.
See, how the Pole ſhakes with the pond'rous Globe
Of Earth and Sea, and Heav'ns all-ſpangled Robe:
How all things at th' approaching Age rejoyce.
Oh that my Life would laſt ſo long, and voice,
That to the Sky I might thy honour raiſe!
Not *Thracian Orpheus* then ſhould win the Baies,
Nor [u] *Linus*, though their Parents preſent were;
This *Phœbus* got, [x] *Calliope* that did bear.
Should *Pan* with me ſtrive, by *Arcadia*'s doom,
Although a God, *Pan* ſhould be overcome.
Begin, ſweet Babe, vvith [y] ſmiles thy Mother knovv,
Who ten long months did vvith thy burthen go;
Svveet Babe begin, vvhoſe ſmiles ne'r Parents bleſt,
No [z] Goddeſſe grants him bed, no God a Feaſt.

[t] Alluding to the *Thuſcan* ſuperſtition, which portended to the Prince of the Countrey, wherein a Sheep of that coloured Fleece was found, increaſe of proſperity, power, and honour; and therefore not unaptly appli'd by our Poet, either to *Pollio* or *Auguſtus*. An obſervation not to be ſlighted, if we may credit Hiſtory, ſince *Albinus*, from the horns of an Ox; *Maximinus* from Grapes, *Antoninus*, *Geta*, and *Severus* from a Lamb, *Aurelian* from his ſwadling Clothes of that colour, Collected the happy Omens of their future greatneſs.

[u] A famous Muſician, Inſtructor of *Orpheus* and *Hercules*, the reputed Son of *Apollo*; yet *Pauſanias* (*in Bœotic.*) reports *Amphimarus* to have been his Father: His Mother ſome make *Terpſichore*, others *Urania*.

[x] Yet ſome account *Polymnia*, others *Thamyris* for his Mother; nor leſs uncertainty in his Father. *Apollonius* makes him the Son of *Oeagrius*, *Menachmus* of *Apollo*, others of *Charis*.

[y] A happy Omen, (though by *Servius* miſtaken for unfortunate) as *Pliny* inſtances in the birth of *Zoroaſtes*; for we apply not the ſmiles in this place to the Parent, with *Bembus*, *Politian*, and others, but to the Child, as *Nannius*, *Germanus*, and *la Cerda*.

[z] The antient *Romans* (ſaies *Seneca Epiſt.* 2. *l.* 20.) aſſign'd to every man his *Genius* and *Juno*. By the God therefore is here meant the firſt, (preſident of the Table;) by the Goddeſſe the ſecond, (ſuperintendant of the bed.) *Servius* his Application of this to *Vulcan* is juſtly exploded.

The

The Fifth Eclog.

Daphnis.

* The Argument.

Since Kings as Common Fathers cherish all,
Subjects like Children should lament their fall:
But Learned Men, of Grief should have more sense,
When violent Death seizeth a gracious Prince.

* *The precedent Eclog celebrated the Birth of* Saloninus, *this, continuing the vaiety, deplores the death of* Daphnis, *whom some directly understand a Sicilian Shepherd of that name, by his Mother (of whom he was begot by* Mercury*) as soon as born, exposed, and found by Shepherds amongst Laurels, from which they gave him that name; of* Pan *he learnt Musick, and a Nymph falling in love with him, engaged him by solemn Oath not to enjoy any other; but by the wandring of his herd, led by chance to the Palace, the Kings Daughter surprized with his Beauty, entic'd him to break that Vow, which the Nymph discovering, deprived him of sight. Hereupon by* Mercury *his Father, whom he called to assist him; he was taken up into Heaven, and a Fountain immediately sprung out of the place, which bears his Name, and is yearly honoured with sacrifices by the* Sicilians. *To which* Diodorus *adds, that he first found out* Bucolick *Verse in* Sicily; *Others interpret* Daphnis *here,* Iulius Cæsar, *to whom many expressions are proper; some* Quintilius Varro, *slain in* Germany, *with the loss of three Legions. A third opinion is, of those who say, that under that name is meant* Flaccus Maro, *Brother to* Virgil, *to which effect is this distich.*

Tristia fata tui dum flet in Daphnide Flacci,
Docte Maro, fratrem diis immortalibus æquas.

Menalcas. Mopsus.

MAy we not [a]*Mopsus*, happily thus met,
Under these shady Elms 'mong Hazels set,
Try both our skills? I'll sing, and thou shalt play.

Menalcas thou art eldest, lead the way;
Where wanton Breezes dancing shadows make;
This Grot, or that Cave yonder let us take,
Which a wild Vine with spreading boughs infolds.

a The Names of *Mopsus*, *Menalcas*, and *Amyntas*, are here taken without any further Allusion, then as to persons of a Rustick condition and fit for a Pastoral.

MENALCAS.

Only *Amyntas* dares thee in our Wolds.

MOPSUS.

What if that Swain to out-ſing *Phœbus* aims?

MENALCAS.

Dear *Mopſus*, if th' haſt ought of [b] *Phyllis* flames,
Of [c] *Alcon's* praiſe, or [d] *Codrus* brawl, begin;
And *Tityrus* ſhall thy feeding Kids keep in.

MOPSUS.

I'll try that Song [e] on the green Beech I writ,
And with alternate replications ſet;
Then bid *Amyntas*, if he dares, contend.

MENALCAS.

As ſilver Olives Sallow ſhrubs tranſcend,
As ſcarlet Roſes, wither'd Spike debaſe,
So much *Amyntas* muſt to thee give place.

MOPSUS.

No more of that, dear Swain; the Cave is neer.
At *Daphnis* woful Funeral, many a tear
The Nymphs did ſhed, witneſs you woods and ſtreams,
When the ſad Mother rais'd the mangled limbs
Of her dead Son, diſtracted, ſhe did all
The Gods and conſcious Stars then Cruel call.
That day no Swain drove to the cooling Flood
His Herds, nor would they [f] touch the ſweeteſt food.
Thy Death, O *Daphnis*, *Lybian* Lions mourn'd,
And Woods and Mountains echoing Grones return'd;

Armenian

[b] She was Daughter of *Lycurgus* and *Cruſthumena* Queen of *Thrace*, who fell in love with *Demophoon*, Son of *Theſeus*, driven upon that Coaſt in his Return from *Troy* by a Tempeſt, and when he went to *Athens*, and fail'd to return according to promiſe, impatient of his abſence, hang'd her ſelf.

[c] That excellent Cretan Archer who ſeeing a Serpent wound about the body of his Child as he lay aſleep, levelled at the Serpent with ſo ſure an aim, that he kill'd him without hurting his Son. This Child was *Phalarus*, who after proved ſo famous a Commander in the *Grecian* Wars.

[d] One of the *Athenian* Kings *pro patria non timidus mori*; who in a War againſt the *Lacedæmonians*, (ſaies *Servius*) the *Dorians* (*Juſtine*) the *Thracians* (*Plutarch*) when the Oracle had pronounced Victory to the *Athenians* upon no other terms, but death of their King, caſting off his Imperial Robe, ruſht into the midſt of his enemies, and by his own death purchas'd his Countrys ſafety. See the ſtory in *Valer. Maxim. l. 5. c. 6.*

[e] *Ubi enim debuit magis ruſticus ſcribere* (ſaies *Servius.*) The cuſtome uſed among Lovers of engraving the Names of thoſe whom they affected with ſome Epithite of praiſe upon the barks of Trees. See in the Scholiaſt of *Ariſtophanes.*

[f] Alluding perhaps, to what is recorded of the horſes of *Julius Cæſar*, which by him (after his paſſage over *Rubicon*) Conſecrated and turn'd out at liberty, obſtinately refus'd their food, and often wept for the abſence of their Maſter. *Sueton.*

Armenian Tygers *Daphnis* Chariot drew;
'Twas *Daphnis*, *Bacchus* Dances did renew,
And [g] Javlins did with dangling Ivy twine.
As Vines illuſtrate Woods, as Grapes the Vine,
As Bulls the bellowing Herd, as gallant Corn
The golden Plains, ſo Thou doſt thine adorn.
As ſoon as thou to cruel Fate didſt yield,
[h] *Pales* and bleſt *Apollo* left the Field.
Where oft we ſow'd fair Corn, thoſe glorious lands
Pernicious Darnel, and wild Oats commands;
For Violets and Daffadillies, here
Thiſtles and Thorns in cruel Arms appear.
Swains come away, and [k] ſtrew the Earth with flow'rs,
Plant o'r your ſacred Fountains ſhady bow'rs,
Daphnis commanded; then erect his Herſe,
And fix upon the [l] Monument this verſe;
I Daphnis *known in Woods, and to the Skie,*
Kept a fair Flock, but yet more Fair was I.

[g] *Servius* interprets this of *Julius Cæſar* his bringing the Ceremonies of *Bacchus* into *Rome*, which yet according to *Livy*, ſeem to have a much more antient introduction. *Liv. l.* 40.

[h] The Shepherds Goddeſs, ſuppos'd the ſame with *Veſta* or *Cybele*; *Varro* makes her a Goddeſs, to whom the ſacrifices called *Palilia* were offered the eleventh of the Calends of *May*. See *Ovid. in* 6. *Faſt.*

[i] This Weed hath the peculiar quality of infecting the Eye with dimneſs, whence it is proverbially uſed for one that is dim-ſighted to ſay he feeds on Darnell; perhaps the reaſon of the Epithite. See *Eraſm. Chil.* 2. *Cent.* 1. *Adag.* 29.

[k] By the way here may be obſerved the proper Interment of a Heroe, who were believ'd to inhabit Woods and Fountains.

[l] A Monument, or *Tumulus*, was properly a heap of earth without any other Memorial; to which was added in time an Inſcription, containing the lamentation and praiſes of the dead, whoſe Laws *Plato* preſcribes in 9. *de legib.*

MENALCAS.

O Divine Poet, me thy Verſes pleaſe
More than ſoft ſlumber laid in quiet eaſe.
Thou haſt now match'd thy Maſter's Pipe and voice;
Bleſt Swain, that thou his ſecond art, rejoyce.
Thoſe Verſes which I have, what e'r they be,
I'll interchangably return to thee,
And raiſe thy *Daphnis* to the higheſt ſphere;
Daphnis lov'd us, *Daphnis* to Heav'n wee'l bear.

MOPSUS.

What worthier ſong canſt thou to us reherſe?
The gallant Swain becomes a noble Verſe,
And *Stimichon* to me did lately praiſe
The ſweet Compoſure of thy happy laies.

Me-

MENALCAS.

Daphnis admir'd beholding *Jove's* bright Arch,
And Stars and Clouds beneath his feet to march;
Strange joyes at this both Groves and Fields poſſeſt,
Great *Pan*, the Nymphs, and humble Swains were bleſt.
Wolves laid no wait for Lambs, no Nets did ſeiſe
The nimble Deer, Peace did good *Daphnis* pleaſe;
The unſhorn Mountains rough with horrid Quars
Glad voices ſend to the rejoycing Stars,
And humble ſhrubs now in a cheerful Ode,
Sing, O *Menalcas*, he's a God, a God!
Be good and bleſt to thine! four Altars ſee,
For *Phœbus* two, and *Daphnis* two for thee;
Two bowls of New Milk yearly I deſign,
Two of pure Oyl, and Feaſts with ſtore of Wine,
If cold, [n] by th' Fire, if Summer, in a Bower,
From Cups I'll new [o] *Arviſian* Nectar pour;
Damœtas ſhall to us, and *Ægon* ſing;
Alphiſibœus like a [p] Satyr ſpring.
This ſhall be ever, both when vows we pay
The [q] Nymphs, and ſolemnly the Fields ſurvey.
Whilſt Boars on Hills, whilſt Fiſh in ſtreams delight,
Whilſt pleaſant Thyme ſhall labouring Bees invite,
And ſilver Dew be [r] Graſhoppers repaſt,
So long thy honour'd Name, and praiſe ſhall laſt.

[m] The Poet alludes to the cuſtom of the Antients, who to every God erected two Altars, confirmed by the teſtimony of *Ælian*, who in his Various Hiſtory reports that *Anaxagoras* being Deified, had two Altars erected to him, one intitled of the Mind, the other of Truth; And *Pauſanius* in *Arcad.* deſcribing the Temple of *Jupiter Lycæus*, ſaies, there were two Altars, two Tables, and on them two Eagles; Thoſe that affirm it uſual in honor of the *Manes* to erect two Altars, bring nothing in prejudice of this, ſince it was cuſtomary to both, as well *Manes*, as Deities. Nor is *Servius* his diſtinction between *Ara* and *Altare*, oppropriating one to Infernal, the other to Celeſtial Deities, worth the hearkning to, the word, being promiſcuouſly taken; as is proved by *La Cerda*.

[n] The places uſual to ſacrifice to the *Lars*, (according to their ſeveral ſeaſons) for they ſuppos'd the ſouls of ſuch as were deified, to be *Lars*, to whom they offered Wine, Milk, Oyl, and the firſt of their Corn. The reaſon for the laſt, *La Cerda* conjectures to ariſe from their Imitation of the *Jews*, who offered the firſt fruits of their Corn, in honour of their living Kings, which the Heathens likewiſe transferred to that of their dead Soveraigns.

[o] *Arviſia* (acording to *Strabo*) is a place in the Iſland *Chios*, rough and hilly, where the beſt Greek Wine grows; which at this day we call Malmſey. [p] That dancing was uſed at Feaſts is cleerly evinced out of *Athenæus l.* 1. *Macrobius Sat.* 2. 1. and others; As likewiſe at the Monuments, and commemorative Feſtivals of the dead: Hence *Siticines* of whom *Geraldus* and *Gellius*. Nor leſs frequent in divine ſolemnities, the reaſon given by *Servius*, becauſe the Antients would have all the members of the body, as it were, ſenſible of Religion; Singing they counted and expreſſion of the Mind, Dancing, of the Body. [q] Reflecting upon the Cuſtom among the *Romans*, (derived from the *Sicilians*) of yearly ſacrificing to the Nymphs in their Houſes, at which time they uſed to dance before their ſtatues half tippled; ſee *Athenæus l* 6. *Turnebus* will have this ſolemnity to be properly performed in the Fields, Nymphs being ruſtick Deities, and there fitlieſt worſhipped; Yet in this place it ſeems to be oppoſed to the *Ambervale Sacrum* (underſtood here by luſtration of the fields) and therefore rather ſolemnized within dores; of which opinion are *Germanus*, *Victorius*, and *La Cerda*. [r] That Graſhoppers are nouriſhed only with dew, *Ariſtotle* and *Pliny* affirm. Nor need this ſeem ſtrange, when *Strabo* reports that there were a People in *India* without Mouths, that lived only upon ſmell. A ſpare diet! yet the Father of the Phyſicians *Hippocrates*, allows of it, where he ſaid; *We are nouriſhed by meat, ſooner by VVine, ſooneſt by Smells.* See *Albericus Gentilis. Lect. Virgil.*

MOP-

MOPSUS.

Now for ſuch Verſe, what Preſent ſhall I find?
Not murmurs of th' approching Southern Wind,
Nor ſhores more pleaſe me, which the Waves aſſail,
Nor Rivers gliding through a ſtony Vale.

MENALCAS.

This ſlender Pipe we give, our Loves returns.
This, Corydon *for fair* Alexis *burns*,
To this I ſung, *Theſe* Melibœus *Sheep*,

MOPSUS.

Take thou this Hook, which I (though begg'd) did keep,
From dear [f] *Antigenes*, who well deſerv'd)
With equal knots in Braſs, *Menalcas*, carv'd.

[f] Some beautiful Shepherd, or a Muſician of that name, whom *Virgil* is ſaid to have affected.

The

The Sixth Eclog.

Silenus.

* Argument.

Thoſe Sects which promiſe ſenſual delights,
Sooneſt infect, and gain moſt Proſelytes;
But oft thoſe Tenets which are held Divine,
Riſe from full Bellies, and heads charg'd with Wine.

OUr Muſe firſt ſtoop'd to [a] *Sicilian* ſtrain,
Nor did to dwell in murmuring Woods diſdain;
When [b] War and Kings I ſung, then *Phœbus*, thus,
[c] Nipping my Ear, adviſ'd; Hold *Tityrus*,
Shepherds ſhould feed their Flocks, and tune [d] ſoft laies,
Now I (for many it delights thy praiſe,
And bloody Wars, great [e] *Varus* to rehearſe)
On ſlender Reeds ſhall tune an humble Verſe.
Nor uncommanded ſing I; ſtruck with Love
If any read the ſhrubs, and every Grove
Shall ſing thee *Varus*! what can more engage
Phœbus, than thy Name on the Title-page?
Say Muſe how [f] *Chromis*, and *Mnaſylus*, found
In's Cave [g] *Silenus* ſleeping on the ground,
With laſt night's *Bacchus* ſwell'd (his [h] uſual guiſe)
Far from his head, his [i] fall'n-off Garland lies;

* *Our Author having together with* Quintilius Varus, *ſtudied under* Silon, *an Epicurian Philoſopher, in this Eclog diſcourſeth of the original of things, according to the ſenſe of that Sect; inſerting many fabulous tranſformations and other pieces of Ethnick Theology, all in the perſon of* Silenus (*under which he veils his Tutor*) *particularly intended in praiſe of his fellow Scholer* Varus; *Hence it is commonly intitled* Silenus, *by ſome the* Metamorphoſis, Divinity, Varus.

a Virgil firſt tranſferred the *Greek* Paſtorals of *Theocritus* a *Syracuſian*, to the Romans in their own tongue.

b Donatus and *Servius* affirm, that he made an attempt in verſe upon the *Roman* ſtory firſt, but was deterred from it by the harſhneſs of the names.

c Proverbially ſaid of ſuch as admoniſh; either taken as *Eraſmus* will have it, from the old cuſtome of thoſe who when they cited any men to the Court, to bear witneſs for them, nipp'd them by the ear; or becauſe the ear is ſuppos'd to be the loweſt ſeat of the memory. *Pliny* 11.45.

d Deductum carmen, *Macrobius* expounds *tenue, & ſubtile*; *nonius*, *molle & ſuave*; *Servius* ſaith, it is metaphorically taken from Wooll.

e That *Quintilius Varus* was of the Epicurian Sect, we have already alledg'd upon the teſtimony of *Servius*; That he was by *Auguſtus* made Commander in Chief of the *German* Army, and with three Legions cut off by the circumvention of *Arminius*, is aſſerted by *Velleius Paterculus* and *Tacitus*, upon whoſe death *Horace* thus, (comforting our Poet,)

Ergo Quintilium perpetuus ſopor
Urget? cui pudor & juſtitiæ ſoror
Incorrupta fides, nudaq; veritas
Quando ullum inveniet parem.

f Two young Satyrs, by whom *Virgil* is believ'd to mean himſelf and *Varus*. *g* That the elder Satyrs are ſo called, is not unknown from *Pauſanias*. *Silenus* was conceived to be the foſterer and educator of *Bacchus*; very ill countenanc'd, flat nos'd, whoſe repreſentation in Boxes and Statues, *Socrates* the Philoſopher (eminent for outward deformity, and inward beauty) extremely reſembled. *h* He is indeed commonly deſcribed drunk by the Poets. *Ovid.*

Ebrius ecce ſenex pando delapſus aſello, } & { *Concurrunt Satyri turgentiaque ora parentis*
Clamarunt Satyri ſurge age, ſurge Pater, } & { *Rident, percuſſo clandicat ille genu.*

The reaſon given by the Mythologiſts is, becauſe he is inſtructor of the reſt, repleniſhed with Learning. *i* To wear a Wreath or Garland was one mark of drunkenneſs, the falling of it off a greater. See *La Cerda*

By



Prima Syracusio dignata
Nostra, nec erubuit

est ludere versu
Silvas habitare Thalia. Eclog 6.

Honoratissimæ Dñ. Dominæ
Tabula merito

Mariæ Beauchamp
Votiua.



By a worn handle hung his heavy [k] Can.
Him, (for with promis'd Verſes, the old man
Had often mock'd their hopes) they ſeiſe, and [l] bind
With his own Wreaths; to them, yet fearful, joynd
[m] *Ægle* the fair; who as he firſt did rowſe,
Painted with bluſhing [n] Mulberries his brows.
He ſmiling at their Plot, And why thus bound?
Looſe, 'tis enough that thus I could be [o] found;
Take Verſes which I promis'd, they are done,
Her I'll pleaſe otherwiſe; who ſtraight begun:
Then mightſt thou ſee wild Beaſts, and fauns advance
In ſportful meaſure, and tall Forreſts dance;
Nor ſo in *Phœbus* joy [p] Parnaſſian ſpires,
[q] *Iſmare*, nor *Rhodope*, *Orpheus* ſo admires:
He ſung how from the ſpacious *Vacuum* came
The [r] ſeeds of Earth, of Water, [ſ] Air, and Flame;
How firſt theſe Principles did all beget,
And the great joynts of [t] th' infant World were knit;
Earth then condenſing, did the Sea exclude,
And by degrees diſtinctive forms indu'd;
The Sun is next their wonder, by whoſe power,
Vapours aſcend a Cloud, and fall a ſhower;
After the ſhadie Groves began to ſpread,
And on ſtrange Hills a few Beaſts wandring fed;
Next [u] *Saturn's* Reign, the [x] ſtones by *Pyrrha* flung,
Caucaſian fowl, [y] *Prometheus* theft he ſung.

[k] *Cantharus*, a Can, was proper to *Silenus*, as *Scyphus*, a Cup, to *Hercules*. *Val. Max.* 3. 6.

[l] It was the property of the *Sileni* never to ſing, but upon ſuch conſtraint, as hath been obſerved from *Maximus Tyrius* and *Ovid*, the ſame is reported of *Proteus* bound by *Ariſtæus*; *Faunus* and *Picus* bound by *Numa*, by *La Cerda* proved as natural to all the *Semidei*.

[m] A Nymph is here added (ſay the Interpreters) that nothing might be wanting to expreſs the luxury of the Epicurian Sect: But theſe equally injure *Epicure* and *Virgil*, who as here, ſo in his *Ciris* more particularly profeſſeth himſelf his follower; See what *Gaſſendus* hath ſaid to juſtifie the firſt. *lib. 7. cap. 5.*

[n] *La Cerda* underſtands this literally, and proves that *Color rubeus* was proper to the Gods; with which tincture the Nymph here ſought to pleaſe *Silenus*, to invite him to ſing.

[o] Becauſe (ſay ſome Interpreters) the *Semidei* as Fauns, Nymphs, Satyrs, *&c.* were never ſeen, but when they themſelves would, or (as *Servius*) *ſufficit quod talis vobis viſus ſum ut etiam ligari poſſim.*

[p] *Parnaſſus*, a Mountain of *Phocis*, ſo called (according to *Hellicanus*) from *Parneſſus* a *Hero* that dwelt there; as others will, from *Parnaſſus* the Son of *Neptune*; Formerly *Larnaſſus* from *Larnace* the Son of *Deucalion* ſays *Andron*; others, from the Ark of *Deucalion*, ſo called, which reſted there. See the Scholiaſt of *Apollon. l. 2. & Stephan.*

[q] Mountains in *Thrace* acquainted with the Muſick of *Orpheus*, of whom *Ovid. Metam. lib.* 10. *&* 11.

[r] *Germanus* and *La Cerda*, note that *Virgil* reflects not upon the Univerſal Seminary (*παναπερμίαν*) of *Anaxagoras*; but upon the Atomes of *Epicure*; which diſtinction is very unneceſſary, for to him that conſiders the nature of thoſe *ἀποιομερείαι* ſimilar parts, as deſcribed by *Anaxagoras* (*in Plutarch de placit. Phil.*) there will appear no little affinity betwixt the Aſſertions.

[ſ] *Anima, i.e. aër, ἄνεμος.*

[t] Thoſe Philoſophers who believed the World was not Eternal but made, called it, as here, the Infant, the young World. *Philo* the Jew, *If the World were made, it was at ſome time or other but a Child*, *νήπιος*, and elſewhere *νέος κόσμος*, the young World. They who expound *tener* here otherwiſe, *viz.* of rotundity and ſmoothneſs, miſtake the Poet though not the word.

[u] See *Ecl.* 4.

[x] The World being deſtroied by the general Deluge, *Deucalion* and his Wife *Pyrrha*, the only perſons that had eſcaped it, conſulted the Oracle for ſome means to renew the Species of Mankind; they were by it adviſed to call over their ſhoulders the bones of their Grandmother, which Interpreting ſtones, they obeyed, and the ſtones were transformed into Men.

[y] *Prometheus* made men of ſlime and earth, in imitation of *Jupiter*, and by the help of *Minerva* getting up to Heaven, ſtole Fire from thence, to inſpire his new Work withall; whereat *Jupiter* diſpleaſed chained him to the Mountain *Caucaſus*, and ſent an Eagle, or as ſome, a Vulture, which tir'd upon his Liver every day, as often renewing: The Mythology is various, receive this as leaſt obvious from the Scholiaſt of *Æſchilus*, *By Fire is underſtood Knowledge, as being moſt active; by* Prometheus *the foreknowledge of things which God gave to Man, that he might not be ſolicitous of what might happen; this preſcience he obſerved not, but began to be miſtruſtful, and full of unneceſſary doubts, for which reaſon he was ſaid to ſteal fire from Heaven, when forſaking that Wiſdome which was implanted in him, he ſearched out things that concerned him not*: Thus the Scholiaſt expreſly reflecting upon the knowledge of Good and Evill; he is ſaid to have been the Son of *Iapetus* commonly interpreted *Japhet*; but according to *Suidas*, he flouriſhed in the time of the Judges, and firſt Inſtituted Grammatical Literature.

And [a] *Hylas* next, where Sailors neer the Spring
Call *Hylas*, *Hylas*, till the Shores did ring.
And bleſt [a] *Paſiphae*, if no Herds ſh' had ſeen,
Nor with a white Bulls love delighted been.
What folly hapleſs Virgin made thee yield?
Though [b] *Pretid's* lawns were with feign'd lowings fill'd,
Yet none of thoſe ſuch ſtrange deſires provoke,
Although their necks had trembled at the yoke,
And oft in their ſmooth brows felt knotty buds.
Thou hapleſs Virgin wand'reſt through the Woods,
Whilſt he on flowr's his ſnowy ſide hath laid,
Chewing the Cud, ſhelter'd in pleaſant ſhade,
Or Courts ſome other in the ample Drove:
Shut Nymphs, *Dictæan* Nymphs, ſhut up your Grove,
Leſt any tracts as he ſhall wandring paſs
By chance we find, or took with verdant graſs,
Or following Cattel, other Heifers call,
And they intice him to *Gortina's* ſtall.
The Virgins who [c] Heſperian fruit admir'd,
And [d] *Phaeton's* Siſters, with green Moſſe attir'd,
Turn'd into ſtately Alder, next he ſings,
Then [e] *Gallus* progreſs to Permeſſian ſprings;
How him a Muſe th' *Aonian* Mountain ſhews,
Where *Phœbus* Quire honouring the man, aroſe;
What *Linus* then, in Heavenly numbers ſaid,
Veiling his treſſes with a flourie ſhade,
Theſe Pipes which once the Muſes by decree
Gave to old [f] *Heſiod*, they confer on thee;
Who could, when he to theſe was pleas'd to ſing,
Down ſtately Aſh from lofty Mountains bring;
With theſe ſhall be deſcrib'd *Apollo's* Grove,
Leſt *Phœbus* more ſome other place approve.

Why

a A fair Youth beloved of *Hercules*, by whom carried along in the Expedition of the *Argonauts*: As they were upon their voyage, *Hercules* ſent him for water to a Spring named *Calciamnis*, on the *Ionian* Coaſt, the Nymphs whereof falling in love with him, pluck'd him in; at whoſe abſence *Hercules* was extremely afflicted, and *Polyphemus* being ſent to look him, went up and down calling upon his name: The ſearch of *Hercules* is admirably deſcribed in an expreſs *Idyllium* by *Theocritus*; As ſoon as it was known, that the Nymphs had raviſh'd him, they Inſtituted ſacred rites in honour of him, wherein the frequent invocation of his name was much uſed, and is here alluded unto. Proverbially likewiſe uſed of thoſe who call for any thing they cannot have. *Suidas.*

a Wife to *Minos* King of *Creet*, who fell in love with a wild Bull. The ſtory ſee in *Ovid.*

b Three Daughters of *Pretus*, who comparing with *Juno* for beauty, (or as others ſay, being her Prieſts, taking off gold from her garments, and making uſe of it themſelves) were by her ſtrucken with ſuch a madneſs, that thinking themſelves Cows, they run up and down the fields lowing, and fearing the yoke; They were reduc'd to their firſt ſenſe by *Melampus.*

c *Atalanta* deterred from Marriage by the Oracle, indents with her ſuters, that he only ſhould have her who had power to out-run her, if he fail'd, to be rewarded with death; This *Hippomenes* performs by deceit, throwing in her way three golden Apples, which ſhe ſtooping to take up, loſt the race: Theſe Apples, according to *Virgil* here, were gathered out of the Orchard of the *Heſperides*, but *Ovid* ſaith, *Hippomenes* brought them out of *Cyprus*; the Fable he tells at large in his tenth book.

d The three Siſters of *Phaeton*, immoderately bewailing the death of their Brother, were converted into trees, which though our Author here call Alders, *Ovid* ſaith were Poplars, *lib.* 2.

e *Cornelius Gallus*, an excellent poet, whom *Virgil* paſſionately affected, as appears by this Eclog, and the fourth Book of his *Georgicks*, the latter part whereof he writ in his praiſe, until afterwards upon the command of *Auguſtus* he chang'd it into the Fable of *Ariſtæus*; ſee more of this *Gallus*, *Eclog.* 10.

f The Greek Poet, contemporary with *Homer* and *Lycurgus.*

Why ſhould I mention [g] *Scyllas* ſnowie waſt,
With barking Monſters round about embrac'd,
Vexing Dulichian Ships? huge billows there
With cruel Sea-Dogs woful Sailors tear.
Next [h] *Tereus* transformation he declar'd,
And bloody feaſt by *Philomel* prepar'd,
How ſwiftly to the deſarts ſhe withdrew,
And o'r her Palace how th' unhappy flew.
All this which *Phœbus* long before declar'd,
And bleſt *Eurotas* with attention heard,
Bidding his Laurels learn, *Silenus* ſung;
Againſt the Stars, the echoing Valleys rung;
Till Night bid houſe their Flocks, their numbers tell,
And from unwilling Skies the Evening fell.

[g] *Scylla* was daughter of *Niſus* King of *Megara*, who had on his head a purple hair, wherein conſiſted his own and his Kingdoms ſafety, this ſhe (perſuaded by the love, or as *Æſchilus* ſaith, by the gifts of *Minos* King of *Creet* who beſieged him) plucks from the head of her ſleeping Father, and delivers with it the Kingdome into the Enemies hands; The Father according to the common tradition, transform'd into a Hobby, the daughter into a Lark: But our Author here follows an opinion leſs received, that ſhe underwent the ſame puniſhment with the other *Scylla*, turn'd into a Sea-monſter inviron'd with wolves and dogs, deſtroying all that approach'd her. Nor is it to be objected to him, that in his *Ceiris* he owns the other Metamorphoſis, *viz.* into a Lark, more than to *Ovid*, who tells the ſame ſtory in his fourteenth book, and in his *amores*, thus with *Virgil.*

Pernix Scylla patri canos furata capillos
Pube premit rabidos inguinibuſque Canes.

[h] The ſtory in *Ovid* is thus; *Tereus* raviſhed *Philomela*, Siſter to his Wife *Progne*; in revenge whereof, his Wife feaſted him with the fleſh of her own ſon; whereat *Tereus* enraged, draws his Sword upon them; they in the perſuit were turn'd into Birds, *Philomela* into a Nightingale, and *Progne* into a Swallow. But our Authour here takes the names quite contrary, as if *Philomela* were his Wife who prepared the Feaſt: Nor is it rare amongſt the Poets, eſpecially the Greek, to uſe their names promiſcuouſly: *Ovid* himſelf in his Conſolation to *Livia* complieth with this of *Virgil.*

The Seventh Eclog.

Melibœus.

* The Argument.

Great Emulation is in Countrey Sports,
As in proud Cities, and Phantaſtick Courts:
Sound Judgments there, oft Prejudice betrays,
Here, ſimple Swains know where to plant the Bays.

* Corydon *and* Thyrſis *in this Eclog contend in alternate Verſe, according to the Laws whereof* (See Ecl. 3.) Corydon *hath won the advantage* (*as is exactly obſerved by* La Cerda) *and is Crowned with the Victory.*

Corydon, Thyrsis. Melibœus.

A S *Daphnis* ſate under a murmuring Oke,
[a] *Thyrſis* and *Corydon* drove on the Flock:
Sheep *Thyrſis*, *Corydon* milch Goats did bring,
[b] *Arcadians* both, in youth both flouriſhing,
Both match'd to ſing, to anſwer both prepar'd.
Whilſt I [c] from cold did tender Myrtles guard,
Here ſtraid the Goat, the [d] Husband of the Flock;
Daphnis I ſpi'd, and he me ſeeing, ſpoke,
Come hither *Melibœus* (for thy Kids
And Goat is ſafe) if buſineſs not forbids,
Repoſe a while in this delightful ſhade,
Where Cattel come to water through the Mead,

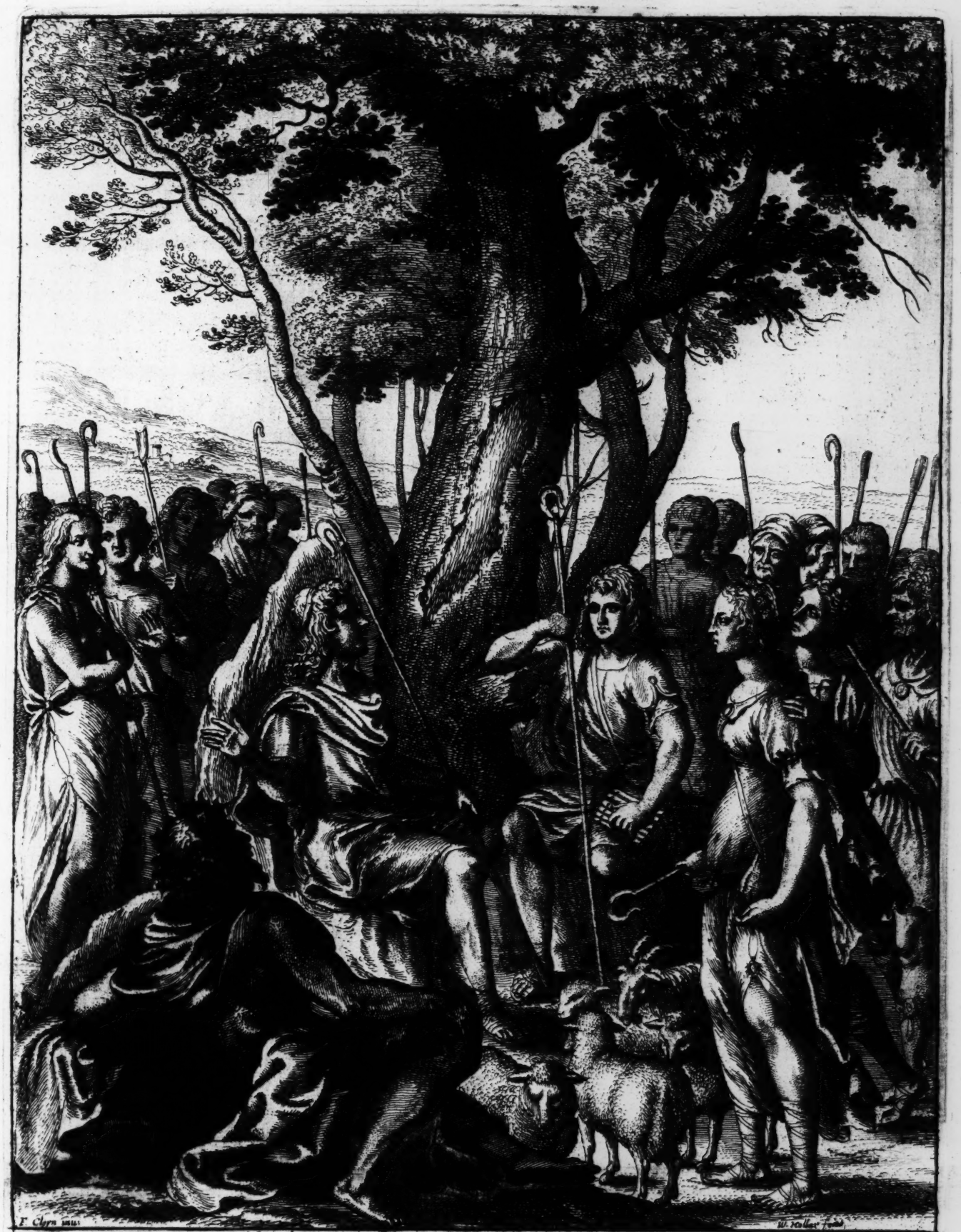
Where

[a] *Nannius* 6. *Miſcell.* obſerves, that *Virgil* here, as in the ſecond Eclog. by *Corydon* underſtands himſelf by *Thyrſis* ſome of his Emulators, or rather (as *La Cerda*) *Theocritus*; the former being too far beneath the Compariſon. By *Daphnis*, ſome think *Cæſar* is meant.

[b] Not as to their Countrey, for the Scene is *Mantua*. *La Cerda* diſputes much, whether it be meant in reſpect to their youth, or ſkill in Muſick, and concludes for the firſt, *Arcadia* being remarkable for bringing forth ſtrong men; but confeſſeth that it likewiſe aboundeth with Poets: to which ſenſe this is more eaſily applied.

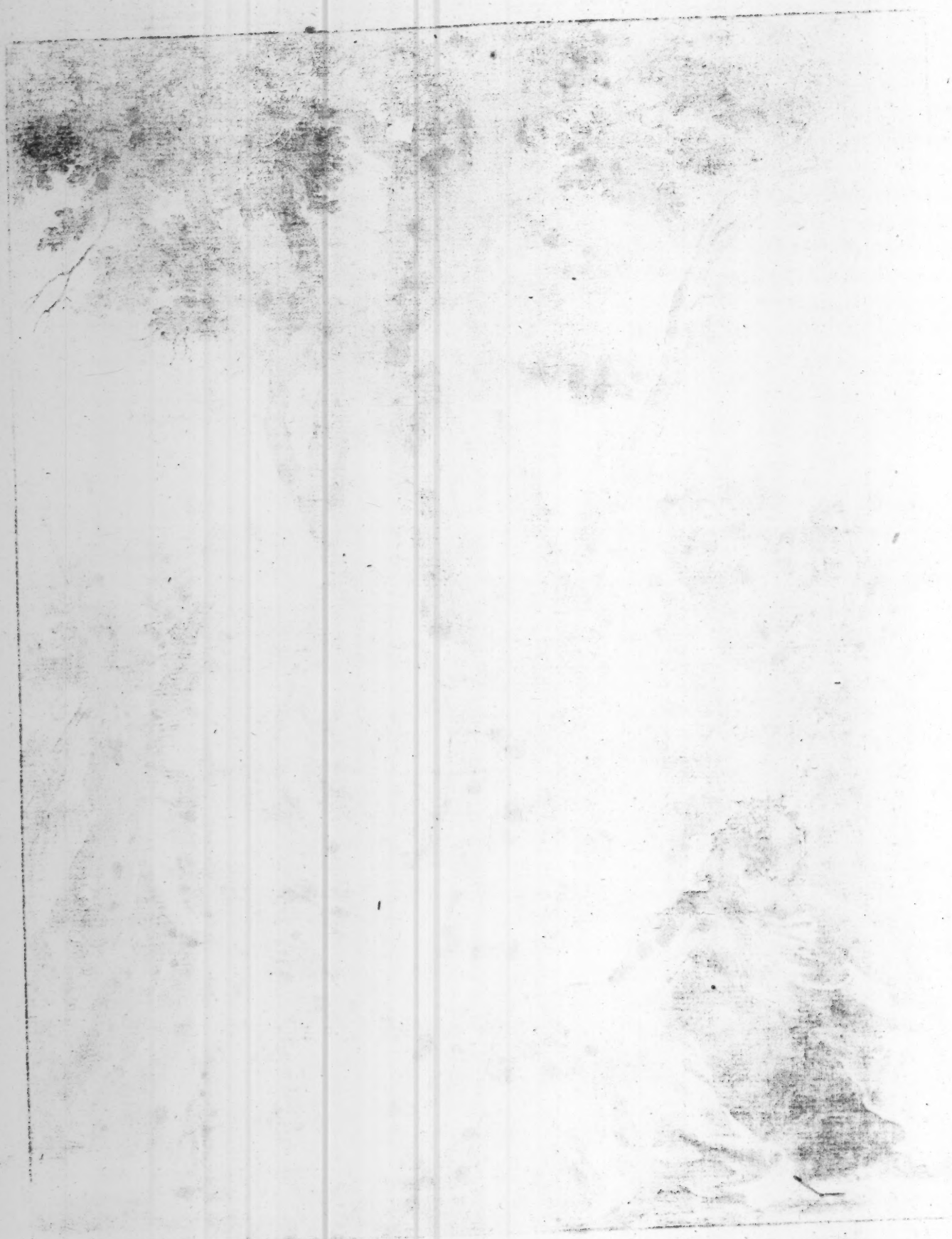
[c] Of all *Servius* his Interpretations, the beſt is, that the provident Shepherd made this preparation againſt Winter; for the time wherein it was done, by the following circumſtances, appears to have been Spring.

[d] Thoſe Interpreters that are diſpleaſed with this Metaphor, are beſt overthrown by the many examples wherewith it is confirmed. See *La Cerda*.



Hæc memini, et victum frustra contendere Thyrsin
ex illo Corydon, Corydon est tempore nobis Eclog 7

Honoratissimo Dñ. Domino Richardo Molineux Vice-
Comiti Mo[illegible]yys. Tabula merito votiua.



Where *Mincius* verdant banks with reeds are crown'd,
And ſwarming Bees from [e] ſacred Okes reſound.
What ſhould I do? [f] *Alcippe* did not come,
Nor *Phyllis* could I find, that might at home
Shut up my new yean'd Lambs, and on this day
Thyrſis and *Corydon* their Match did play;
I, for their ſport, laid all my buſineſs by;
They tri'd it out in Verſe alternately,
Alternate numbers are the Muſes pride;
Thus *Corydon*, and *Thyrſis* thus reply'd.

CORYDON.

[g] Libethrian Nymphs that are our ſole delight,
Grant me ſuch Verſe, as did my *Codrus* write,
Who *Phœbus* match'd: If ſuch cannot be mine,
[h] This Pipe ſhall hang upon that ſacred Pine.

THYRSIS.

Arcadians crown your hopeful Poet firſt,
With [i] Ivy, then let ſpightful *Codrus* burſt;
Or if [k] he'll praiſe too much, let [l] *Baccar* arm
My Brows, leſt an ill Tongue your Poet harm.

CORYDON.

[m] This rough Boars head young *Mycon* doth impart
[n] (*Delia*) to thee, and branch'd horns of th' old Hart.

e So likewiſe thought by the Grecians; The reaſon of this Epithite is either derived from the protection which *Jove* particularly afforded it, or from the Nymphs which are ſuppos'd to dwell in Trees, and eſpecially in this.

f *Servius* conceives theſe to be names of the Sweet-hearts of the two young men that contended in ſinging.

g *Libethros* (ſaith *Servius*) *is a Fountain where the Muſes are worſhipped, who are here called Nymphs, as ſignifying the ſame*; and not without reaſon, according to *Varro*, ſince the motion of water maketh Muſick, as we ſee in Water-Organs; The ſame *Varro* affirms the Muſes to be but three, one begotten by the motion of water, a ſecond the ſound made by percuſſion of Air, the third conſiſting meerly of Voice; thus *Servius*: But *La Cerda* diſtinguiſheth betwixt the Nymphs and the Muſes of *Libethros*, upon the authorities of *Strabo* and *Pauſanias*.

h Alluding to the old Ceremony; they who gave over any art, hung up the Inſtruments thereof as conſecrated to the Gods. *Tibullus*,

Pendebatq; vagi paſtoris in arbore votum
Garrula Silveſtri fiſtula ſacra Deo.

He that would ſee inſtances of this kind in other profeſſions, may conſult *La Cerda*.

i Ivy is proper to Garlands of Poets, *Servius* ſaith, in reſpect of the affinity betwixt Poetick rage, and *Bacchus* God of madneſs; *Alciatus* gives theſe other reaſons:

Haudquaquam areſcens hedera eſt arbuſcula, Liſſo
Quæ puero Bacchus dona dediſſe ferunt;
Errabunda, procax, anratis fulva Corymbis,
Exterius viridis, cætera pallor habet.
Hinc aptis vates cingunt ſua tempora ſertis:
Palleſcunt ſtudiis, laus diuturna viget.

k Exceſſive praiſe was ſuppoſed to call down the envy of the Gods; Of this there are many inſtances among the Poets, as *Niobe*, *Andromache*, *&c.* This praiſe, though from an enemy, only out of a malicious intent, was equally puniſhable by the Gods upon thoſe parties (though in themſelves innocent) whoſe worth was brought by any in competition with theirs; which manner of witchcraft (purpoſely bringing ill upon any) by commendations, was called *Faſcinum, The unhappy event of exceſſive commendations and glory*, as *Tertullian* defines it; And the Authors of it, *great or ill Tongues*, that in reſpect of the means, this of the event. So that this was not a deriſory commendation, as *Servius* and *La Cerda* interpret it, nor obtrective, as *Taubman*; but malicious, and therefore *ultra placitum*, underſtand here to mean *Deorum*. *l* A ſweet herb fit for Garlands, whoſe root hath a ſmell like Cinamon, and therefore uſed of old in unguents, ſuppoſed prevalent againſt faſcination. *m* The cuſtome of the Hunters was to cut off the head, foot, or ſome other part of the wild Beaſt which they had taken, and to nail it upon ſome Tree in honour of *Diana*; This is obſerved by *Euſtachius*, and the Scholiaſt of *Ariſtoph. in Plut.* to which our Poet alludes, *lib.* 9.

——Si qua ipſe meis venatibus auxi
Suſpendive tholo aut ſacra ad faſtigia fixi.

The ſame *Ammianus Marcellinus* atteſts of ſuch men as were ſacrificed to *Diana* by the *Thracians*, *viz.* that they nail'd their heads upon the Walls of the Temple, *velut fortium perpetua monimenta facinorum*. *n* *Diana*, Goddeſs of Hunting, ſo named from the Iſland *Delus*, where born.

Thy

Thy Statue ſhall be in fine Marble plac'd,
If this thou grant, with purple [o] Buskins grac'd.

[o] The habit of a Huntreſs, and in that reſpect proper to *Diana*.

THYRSIS.

[p] *Priapus*, yearly Cakes and Cream expect,
For thou our humble Gardens doſt protect.
We for a time, thee but in Marble mould:
But, if our Flocks increaſe, thou ſhalt be Gold.

[p] The Ruſtick and inferior ſort of Deities (of which number was *Priapus*) had no Sacrifices, nor Wine-offerings, but Milk, Cake, and Fruits, according to that of *Varro*, *Semonibus Lacte ſit, non Vino.* See *Lipſius Antiqu. Lect. c.* 18.

CORYDON.

Than [q] Thyme more ſweet, than [r] Ivy freſh, more white
Than Swans is [ſ] *Galatea* my delight;
When thy fed Cattel to their ſtalls repair,
Come, if thou haſt of *Corydon* a care.

[q] *Hybla* is a Town of *Sicily*, at preſent called *Avola quaſi Apola aut Apiola* from the Bees; famous for Honey, being exceedingly repleniſhed with Thyme.

[r] Of Ivy there are two ſorts, one white, mentioned here, the other black, of which *Georg.* 2. this called by *Pliny* Maſculine, that Feminine, and therefore here aptly compared to a Nymph.

[ſ] *Erithraus* obſerves, that the Poets as oft as they light upon this name Indulge much in deſcription of the perſon to whom they apply it; He allegeth *Homer* and *Heſiod.* *La Cerda* adds *Theocritus*, *Ovid*, and others.

THYRSIS.

Harſh may I ſeem to thee as [t] *Sardan* graſs,
Rougher than [u] Holm, than caſt up [x] Owſe more baſe,
If this day ſhews not longer than whole years;
Go, if y' have any ſhame, go home fed Steers.

[t] An herb growing in *Sardinia*, which deſtroyeth the jaws of him that eats it, ſometimes to death, and draweth the face into a kind of laughing poſture; whence it is uſed proverbially, *The Sardonick laugh.*

[u] From the Latin word *Ruſcus*, (ſaith *La Cerda*) is derived *Bruſco*, by which name it is known to the *Spaniards*, *Germans*, and *French*: It is properly a wild Myrtle, as *Dioſcorides* deſcribes it. 4. 141.

[x] A Weed which grows in the main Sea, uſed in Dying, very beneficial to the Fiſhes, for both reſpects much eſteemed, but being caſt upon the ſhore by a tempeſt (in which ſenſe here mentioned) wholly unprofitable. *Horace*,

——Cras foliis nemus
Multis, & alga littus inutili
Demiſſa tempeſtas ab Euro
Sternit.

CORYDON.

You moſſie Springs, and Graſs more [y] ſoft than ſleep,
And verdant boughs which you with ſhadows keep,
In Summer ſave my Flocks; great heat comes now,
And pregnant grapes ſwell on the gladſome bough.

[y] They who interpret *herba mollior ſomno*, to be *mollior ad ſomnum parandum*, forget that the expreſſion is borrowed from *Theocritus*, *Idyll.* 15.

THYRSIS.

We alwayes keep good Fires of blazing Pine,
With daily Smoke our Chimney-pieces ſhine;
The cold of *Boreas* here, we fear no more,
Than Wolves our Cattel, or fierce ſtreams the ſhore.

COR-

CORYDON.

Here Juniper, and [z] rough-skind Cheſnuts be,
And tempting Apples under every tree:
All things now ſmile; but if *Alexis* fly
Our Mountains, thou ſhalt ſee the Rivers dry.

[z] Theſe ſeem to be oppoſite to the ſoft Cheſnuts mentioned in the firſt Eclog, and therefore (ſaith *La Cerda*) not to be underſtood with *Servius*, as taken out of their briſtly husks, but with *Hermolaus*, of thoſe that are cover'd all over with a rough down, a different kind from the other.

THYRSIS.

Our ſcorched graſs, the airs diſtemper kills,
And *Bacchus* Viny ſhades denies the hills;
[a] When *Phyllis* comes, all ſhall wax green again,
And [b] *Jove* deſcend in joyful ſhowers of Rain.

[a] By *Phyllis* here, *Vives* conceives is meant *Auguſtus Cæſar*, returning, after ſome abſence from *Rome*.

[b] The Antients believ'd *Jupiter* to deſcend in ſhowers of Rain, thence ſurnam'd by the Græcians κατάβατης, by the Latins *Elicius*, as *Turnebus* notes.

CORYDON.

[c] *Hercules* Poplar, *Bacchus* Vines doth praiſe,
Fair [d] *Venus* Myrtle, and bright [e] *Phœbus* Baies,
Phyllis loves Hazels; if ſhe them allow,
Myrtle and Lawrel muſt to Hazels bow.

[c] The white Poplar is that which is ſuppoſed properly ſacred to *Hercules*, who is reported to have made a Crown of this kind which he found upon the banks of *Acheron*, thence by *Homer* called *Acheroïs*; but of both, thus *Alciat*,

Herculeos crines bicolor quod populus ornet
Temporis alternat noxque dieſque vices.

[d] The Myrtle is ſacred to *Venus*, as well for being a Maritime Plant, loving waters, whereof that Goddeſs was born, as for that being in its full vigour, it is believed to have the vertue to procure affection.

[e] The ſtory of *Apollo* and *Daphne* is enough known: The reaſon why this tree is believed ſacred to him, is in regard of the nature of the Plant which is hot and dry.

THYRSIS.

Tall Aſh in Woods, Pines are in Orchards fair,
Poplar neer Streams, Firs lofty Mountains bear;
Fair *Lycida*, if oft thou viſit me;
The ſtately Aſh and Pine ſhall ſtoop to thee.

MELIBŒUS.

Theſe I Record, and *Thyrſis* vanquiſh'd thus,
From that time *Corydon*, *Corydon* for us.

The Eighth Eclog.

Pharmaceuria.

* The Argument.

Nothing can eaſe the pangs of cruel love,
Though a baſe Subject do the Fancie move;
And when they feel the power of Cupid's *Dart,*
They will not ſtick to uſe the blackeſt Art.

* *There are two parts of this Eclog; In the firſt,* Damon (*in love with* Niſa) *complains of his Miſtriſſes diſdain in preferring* Mopſus *before him; In the latter* (*which is wholly taken out of an Idyllion of* Theocritus *of the ſame Name*) Alpheſibœus *ſings of a Sorcereſs endeavouring by Charms to work* Daphnis *to a Compliance with her deſires, which at laſt ſhe effects. This Eclog ſeems to have been written when* Auguſtus *made VVar in* Illyrium, *and at his command.*

Damon, Alphesibœus.

ALpheſibe, and *Damon's* Muſe repeat,
At which the wondring [a] Steers forgot to eat,
Their Learned ſtrife wild Lynxes did amaze,
Whilſt in his chanel the ſwift River ſtaies;
Alpheſibe, and *Damon's* Muſe repeat.
Whether [b] thou paſs [c] *Timavus* rockie ſeat,
Or cutt'ſt [d] *Illyrick* waves, Oh! ſhall the day
Come, when thy victories I may diſplay?
It ſhall; when I'll to all the World rehearſe
Thy deeds worth only [e] Sophoclean Verſe.
What ſprung from thee, in thee ſhall end; then take
Thoſe numbers I by thee commanded make,
Nor this our humble Ivy diſallow
'Mongſt conquering Lawrels to impale thy Brow.

Scarce

[a] To parallel this expreſſion with ſome true ſtories, *Ælian* reports of one *Pythocaris*, that with the ſound of his Flute he repreſſed the fury of many Wolves ready to aſſault him. The ſame is affirmed of Bears in the Gothiſh ſtory, that being ready to ruſh upon the Shepherds, they are with-held by the Muſick of their Pipes, which they uſe as a Cuſtomary defence againſt them.

[b] *Auguſtus*, as is formerly hinted in the Argument.

[c] See Æneid. 1.

[d] *Illyria* is now called *Sclavonia*, taking its firſt Name from *Illyrius* the Son of *Polypheme* and *Galatea*. Our Authour is here ſuppoſed to intend the *Dalmatick* Expedition, which yet was not till after *Anthonies* defeat, and ſo cannot in point of time be here admitted; and the *Pannonick* and *German* Wars he performed by his Lieutenants, going himſelf no further than *Ravenna*, *Milan*, or *Aquileia*, as *Suetonius* in his life c. 20. of which nothing in this place can be underſtood. See *Ramus in prælect. Virgil.*

[e] The Greek Tragœdian, for the ſweetneſs of his verſe ſirnam'd μέλισσα, the Bee, as his Scholiaſt atteſts.



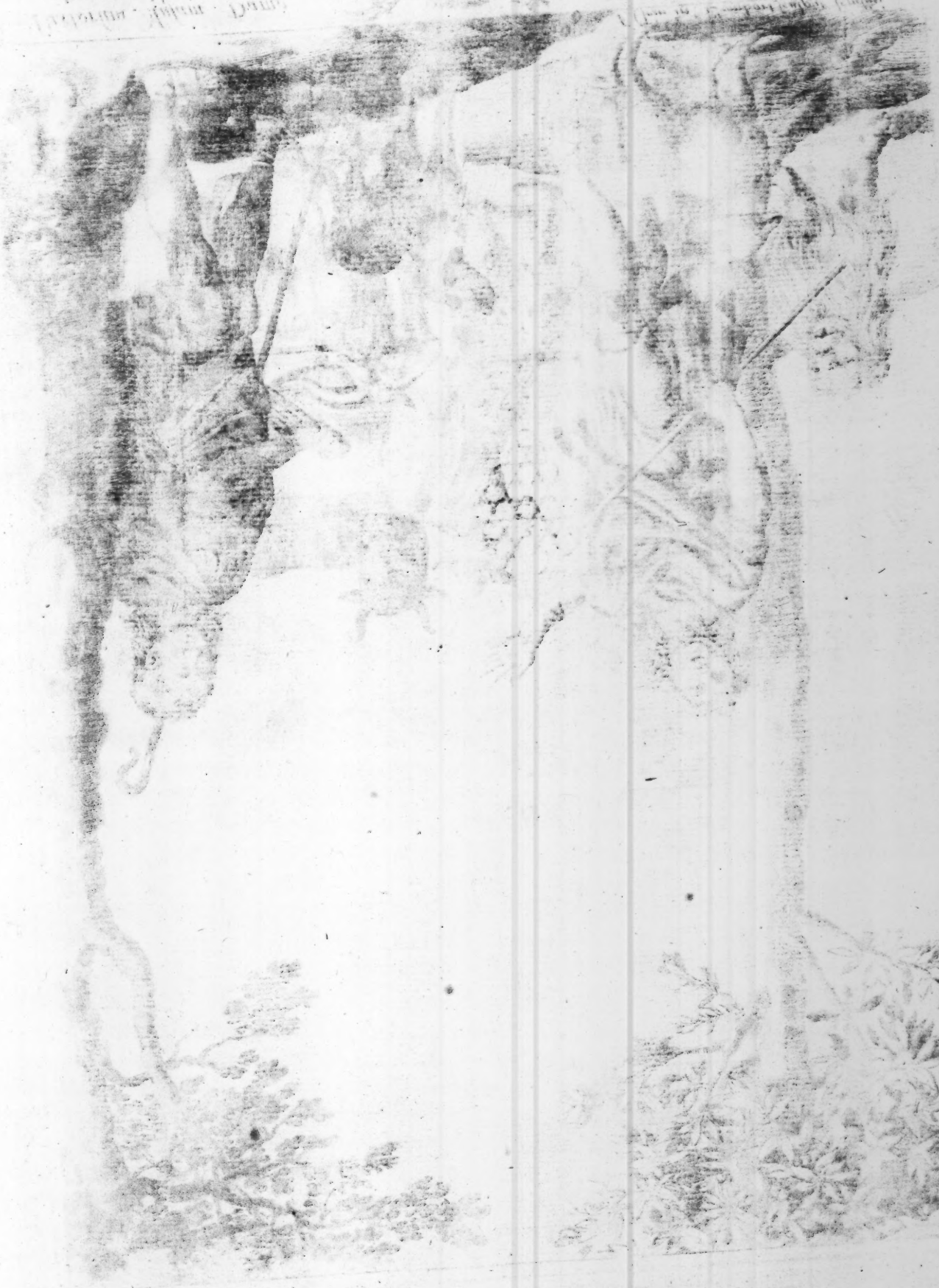
Pastorum Musam Damo-
Immemor herbarum quos

-nis et Alphesibai
est mirata iuvenca *Eclog. 8.*

Honoratissimæ Dnæ Dominæ
29. Tabula merito

Franciscæ Vicecom. Molineux
Votiua,

UMI



Scarce were the Heav'ns unmask'd from gloomy night,
When pearly dew, the Cattels chief delight,
Silver'd the tender graſs, *Damon* as ſoon,
'Gainſt a ſmooth Olive leaning, thus began.

DAMON.

Uſher bright [f] *Lucifer* the glorious day,
Whilſt I lament how *Niſa* [g] did betray,
For a baſe fellow, me her trueſt love;
And at my laſt hour to the Gods above,
Who never help, I dying do complain.
Now play my Pipes, play the Mænalian ſtrain.

Pines ſtill crown [h] *Mænalus*, and murmuring Groves,
Who alwaies hears diſtreſſed Shepherds loves;
And *Pan* whom firſt ſhrill Reeds did entertain.
Now play my Pipes, play the Mænalian ſtrain.

And now foul *Mopſus* muſt fair *Niſa* Wed;
Deſpair not Lovers, you may all be ſped:
So may wing'd [i] Griffons be with Horſes joyn'd,
And fierce Dogs water with the fearful Hind.
[k] Cut Torches *Mopſus*, thou muſt now be Wed;
[l] Strow Nuts; for thy ſake [m] *Heſper* leaves his Bed.
Now play my Pipes, play the Mænalian ſtrain.

Oh bravely match'd! whilſt thou doſt all diſdain,
Slighting my Pipes and Flock, nor, proud, canſt brook
My unſhorn beard, and melancholly look;
Thou think'ſt the Gods hear none when they complain.
Now play my Pipes, play the Mænalian ſtrain.

When in my Mothers Orchard thee I ſpi'd
Gathering [n] with her ripe Fruit (I was your guide;)

f The Planet *Venus*,
——*modo lotis undis*
Heſperus, pulſis iterum tenebris
Lucifer idem. Senec. Hyppolyt.

g Nothing more frequent than for Lovers to accuſe one another of perjury. (See *Medea*'s Epiſtle to *Jaſon*, and that of *Phyllis* to *Demophoon*,) But this ſeems to be transferred from his *Ceiris*.

h A Mountain in *Arcadia*, which ſeems to have borrowed its name from a City there, ſo call'd from *Manalus* the founder. *Stephan. de Urb. Manalian* is uſed in the ſame ſenſe as Paſtoral, the *Arcadians* bearing the Prize of old, for ſuch kind of Muſick and Poetry.

i Griffons are ſaid to have the bodies of Lions, the faces and wings of Eagles, concerning which read *Ælian. l.* 4. *c.* 26. and *Livy* his fabulous ſtories, *l.* 10. *c.*49. where he reports, that they keep golden Mines in *Scythia*, and have often conflicts with the *Arimaſpians*, who come to dig for Oar.

k It was the ſolemn cuſtom of the Antients to have Torches carried before the Bride, made of Fir or white thorn, cut like ears of Corn, and Taper'd toward the top; the reaſon why they uſed Torches was, becauſe the time permitted for Nuptial ſolemnities was the Night only, and the reaſons for that *Plutarch* ſaies, were, either becauſe the Bridegroom might happily have ſome reſentments of Modeſty in his firſt approches to his Bride, as to a ſtranger, or of reverence, as to his Wife, or for the better concealment of any corporal deformities, or in reproach of illegitimate *Venus*, which they accounted ſuch, when they came not with due modeſty to the lawful ſheets.

l Alluding to the *Roman* cuſtome, which was for the Bridegroom at his Wedding-night to throw nuts among the Boys to ſcramble for; either for good Omens ſake, becauſe (as *Varro* ſaies) Nuts being under the immediate protection of *Jupiter*, the Bride might be like *Juno*; or to put her in mind that as the Nut is defended with a double huſk or coat, ſo the Child in the Womb; or, *Nè compreſſa virginis clamor audiatur*, or, by way of admonition to the married Couple, that they ſhould renounce all Childiſh ſports, and vanities of youth; or, as *La Cerda* adds, out of a Ceremonious frolick; Nuts being uſed *inter miſſilia amatoria*.

m So *La Cerda* excellently interprets this place.

n So *Theocr.* (*Id.* 11.) whom ours here imitates.

My twelfth year then did unto [o] thirteen ſtretch,
And I from ground could yielding branches reach.
I ſaw, and periſh'd, ſo I took my bane.
Now play my Pipes, play the Mænalian ſtrain.

Now know I what Love is; him *Iſmar* fed,
Or Rocky *Rodophe*, or *Africk* bred:
No humane blood runs in his Salvage veins.
Now play my Pipes, play the Mænalian ſtrains.

A cruel [p] Mother, by dire Love ſubdu'd,
In her own Childrens blood her hands imbru'd;
[q] Thou a ſtern Mother wert, but who was worſt,
Was ſhe more cruel, or the [r] Boy more curſt?
The Boy was curſt, and thou a cruel Dame.
Now play my Pipes, play the Mænalian ſtrain.

Now Wolves ſhall fly from Sheep, and golden fruit
Spring from hard Oke, Tulips from Alder ſhoot,
And pureſt Amber flow from every Tree,
Owls, Swans ſhall match, and *Tityrus*, *Orpheus* be;
Orpheus in Woods, [ſ] *Arion* on the Main.
Now play my Pipes, play the Mænalian ſtrain.

Let all things now be Sea; farewell you Woods.
From yonder [t] Hill, I'll leap into the Floods;
This Legacy take from a dying man.
Now Pipes no more play the Mænalian ſtrain.

Theſe *Damon's*, what *Alpheſibœus* were,
You Muſes tell; all not for all things are.
Bring [u] Water hither, with [x] ſoft Wreaths adorn
Th'altars, then [y] Vervain with [z] rich incenſe burn,

[o] So *Servius* expounds *alter ab undecimo*; for *alter* is ſpoken of two, and therefore the ſecond from eleven; with whom *Joſeph Scaliger* ſeems to conſent in his *Manilian Annotations*, though *Sigonius* and *Vives* otherwiſe expound this place.

[p] Meaning *Medea*, of which *Ovid* in his ſeventh Book, *Euripides* and *Seneca* in their Tragedies ſo intitled.

[q] This ſeems to be a ſuſpenſion of his Cenſure, in laying all the blame upon Love, and transferring it rather where it was juſtly due, upon Female cruelty.

[r] Love, whom he cannot ſay which was more cruel, he or *Medea*.

[ſ] A famous *Lesbian* Muſician, who was firſt favoured and honoured by *Periander* King of *Corinth*, afterward making a voyage into *Sicily* and *Italy* and returning thence to *Corinth* with a great ſtock of mony, he was by the covetous Mariners thrown overboard (having firſt given him leave to put on his richeſt Robe, and tune his Harp, to ſing his own *Epicedium*) but a Dolphin allured by his Muſick, took him on his back and carried him ſafe to ſhore. *Plutarch* parallels this with a true ſtory of one *Enalus* a youth, [ſ] ſo ſaved by a Dolphin, (*in Sympos.*)

[t] By Interpreters ſuppoſed *Leucadia*, a certain Rock belonging to an Iſland of the ſame name in the *Ionian* Sea, now called St. *Maure*, from which whatſoever Lover caſts himſelf down, ſhould be releaſed of his paſſion. See what Mr. *Sandys* hath ſaid of it in the beginning of his Journal, To which, we ſhall onely add, that it took the name from *Leucus* Son to *Ulyſſes*, who there built a Temple to *Apollo*. The original of its vertue being thus; *Venus* wandring up and down, after the death of *Adonis*, to ſeek ſome eaſe of her paſſion, was by *Apollo* adviſed to throw her ſelf down from *Leucadia*, which ſhe did, and was cured; whereupon enquiring the cauſe, *Apollo* anſwered, that he had often obſerved *Jupiter*, when he loved *Juno*, and could not obtain her, to ſit there, and receive remedy of his grief. See more in *Scaligers Lection. Auſon.*

[u] Water is much uſed in Magical ceremonies, and that warm, as *Lucian* in *Lucio* atteſts, ſuch *La Cerda* conjectures to be meant here.

[x] The uſe of *vittæ*, *fillets*, in all Sacred rites is enough known, particularly in magical, *Virgil* borrows it from *Theocritus in Pharmac*: who makes it of Wooll. Sacrifices. As *Becanus lib. 6. Orig.* proves upon the authority of *Pliny*.

[y] Under this name are comprehended all ſorts of herbs gathered in a pure place, proper for

[z] So with *Brodæus* we interpret *Maſcula Thura*, not in relation to any feminine kind, but to the excellence.

That

That I ſome way by Magick Art may find,
To [a] change my now neglectful Husbands mind:
For nothing but commanding [b] Verſe we lack.
Now from the Town, my Charms, bring *Daphnis* back.

Vanquiſh'd with [c] Charms, from Heav'n the Moon de-ſcends,
[d] *Circe* with Charms transform'd *Ulyſſes* friends,
Charms in the fields will burſt a [e] poyſonous Snake.
Now from the Town, my Charms, bring *Daphnis* back.

[f] Three Liſts, and each of Colours three, I bound,
And with thy Picture thrice the Altars round;
The Gods moſt pleaſure in [g] od numbers take.
Now from the Town, my Charms, bring *Daphnis* back.

Three ſeveral Colours *Amaryllis* fetch,
And quickly tye in treble knots, diſpatch;
[h] Then ſay [i] theſe knots I knit for *Venus* ſake.
Now from the Town, my Charms, bring *Daphnis* back.

[a] That Magick hath that power (though attributed unto it by the Poets and others) is denied by moſt antient and latter Divines; for though it may beget madneſs, diſtract the fantaſie, diſturb the office and function of the Organs of the brain, and corrupt the memory, it cannot yet force the Will from its repugnancy to a conſent to ſin, and therefore not to unlawful Affections; the ſenſitive Appetite it may compell to a longing or loathing, and ſo bind or looſe, promote or hinder conjugal love and duties. See *Delrius.*

[b] Verſes were believed of greateſt efficacy in all incantations; — *Quid enim non Carmina poſſunt? Ovid. Met. l. 7.*

[c] The Moon, of all Planets, was eſteemed moſt ſubject to the power of Charms, either as being higheſt the Earth, or becauſe conceiv'd the preſident of Witchcraft. Examples are frequent amongſt the Poets *La Cerda* adds, that this was moſt practiſed by *Theſſalian* Witches, at which time ſhe looked as red as blood, and being brought whither they would, ſhed a malignant kind of froth upon the herbs, of much vertue in their magical experiments, which was the reaſon why they called her down; The original of this erroneous opinion ſee in *Plutarch, de defect. Oracul. Turnebus* fathers it upon *Callimachus* his making the Moon deſcend to the embraces of *Endymion*, which *Germanus* ſeems to approve of.

[d] Daughter of the Sun and *Perſis*: ſkilful in Herbs and Roots; which Art ſhe learnt of her Mother, who was daughter of *Oceanus*. She married the King of *Sarmatia*, whom ſhe poyſoned, and behaving her ſelf tyrannically towards the people, they expelled her. Thence paſſing into *Italy*, ſhe ſettled in a Mountain named after her in *Campania*, not far from *Gajeta*, and there transformed by her Charms, all ſuch as came to her, into Beaſts.

Alciat. *Sole ſata Circes tam magna potentia fertur,*
Verterit ut multos in nova monſtra viros.
Teſtis equum domitor Picus, tum Scylla biformis,
Atque Ithaci poſtquam vina bibere ſues.
Indicat illuſtri meretricem nomine Circe,
Et rationem animi perdere, quiſquis amat.

[e] An Epithite given from the quality of the venome; Poyſons of this nature being obſerved to be more expedite in killing, than the hot. [f] Theſe threads *La Cerda* obſerves to have been of Wooll, the Image of Wax, on which he conjectures the name of *Daphnis* to have been inſcribed; conſult *Agrippa* where he ſpeaks *de imaginibus*. The number here obſerved was moſt ſacred with the Pythagorians, and of greateſt efficacy in Inchantments. [g] Of the Parity and Imparity of Numbers, thus *Aquinas* cited by *Germanus* upon this place; *The* Platoniſts *held Number to be the Eſſence of all things. The formal principle of number, they make* One, *the material* Two; *and becauſe an unequal number retains ſomething of the indiviſion of Unity, therefore they conſtitute two Elements of number, equal and unequal; attributing to the laſt Identity and finiteneſs, to the firſt, alterity and infinity; for the adding of unequal numbers to a Unity, alwaies produces equal, and of like kinds; of equal to a Unity, unequal, and different; Hence they maintain Identity and Diverſity to be the Elements of all things, attributing identity to unequal, diverſity to equal numbers; But becauſe they placed the Subſtance of the Soul in the midſt between Superiour ſubſtances, that are alwaies the ſame, and corporeal ſubſtances that alter and change, they ſuppoſe the Soul to conſiſt of theſe principles, the ſame, and divers, equal and unequal Numbers; for a mean ought to have affinity with both its Extremes;* The reaſon why affected by the Deity, *Ariſtotle* aſſigns, as being the moſt perfect, having beginning, middle, and end; alwaies used in divine Worſhip, and that as he affirms, by the inſtinct of Nature. [h] A requiſite Circumſtance in Inchantments, words being as the form to thoſe things that are to be performed by Witchcraft; of which examples are obvious. Our Authour in 2 *Georg. Miſcuerunt que herbas, & non innoxia verba. Plin. l. 28. c. 2.* Yet ſome deny this to be performed by the force of Words, to which the antient Platonick, and Cabaliſtical Magicians aſcribed too great a power, it being not the words of the Inchanters, but the Devil by Compact that works the effect. [i] By theſe *La Cerda* underſtands onely the powerful ties of Charms and Enchantments, which yet were really effected by theſe Knots. And there is a Law in *Plato*, that cenſures ſuch to be puniſhed, who ſhould be found, by tying of Knots, Charms, or other Veneficious to work the hurt of any. In *France* they call it *Nouer l'eſguillet*, and is practiſed in ſome parts thereof to the prejudice, many times, means, of young Bride-grooms in their firſt Nuptial approaches.

As the ſame [k] fire binds Clay, and ſoftens Wax,
Our Love ſhall *Daphnis* harden and relax,
Seaſon the Cake, and [l] crackling Laurel burn;
For cruel *Daphnis* me to flames doth turn;
In ſtead of him, of this a Fire I make.
Now from the Town, my Charms, bring *Daphnis* back.

Let *Daphnis* like a wanton Heifer love,
Tir'd out to find a Bull in ſome large Grove,
Lay'd on green Banks, neer cooling Streams ſhe mourns,
Nor when night comes to her own Herd returns:
So let him love, and me this trouble lack.
Now from the Town, my Charms, bring *Daphnis* back.

With me theſe [m] Clothes the faithleſs man did leave,
His own dear Pledge, which Earth muſt now receive;
Theſe Pledges of my *Daphnis* from me take.
Now from the Town, my Charms, bring *Daphnis* back.

For me theſe Herbs in [n] *Pontus*, *Mæris* choſe;
There every powerful Drug in plenty grows.
Transform'd t'a [o] Wolf I often *Mæris* ſaw,
Then into ſhady Woods himſelf withdraw.
He oft from deepeſt [p] Sepulchers would charm
Departed Souls, and from anothers Farm
Unto his own Ground [q] Corn yet ſtanding take.
Now from the Town, my Charms, bring *Daphnis* back.

[k] There are many examples of witchcraft in this kind, one moſt eminent in the Scotch Hiſtory. *Duff* King of that Country fell into a languiſhing diſeaſe, of which his Phyſicians could give no accompt, never ſleeping, but waſting in continuall ſweat; At laſt it was found out to be procur'd by Witches, who were taken at midnight roſting an Image of their King againſt the fire, which one of them baſted with a certain Liquor, muttering ſome words all the while, the Image being broken in pieces, the King returned to health. The reaſon of the different matter of the two Images is, that the one (of Wax) might ſoften his affection to her ſelf, the other (of Clay) harden his love to others.

[l] *Fragiles lauri à fragore. Turneb.* That the Epithite is here to be taken in this ſenſe (beſides the authority of *Theocritus* whom *Virgil* follows) may be alleged the good Omen which was ſuppos'd to be portended by the noiſe. *Tibullus.*

Ut ſuccenſa ſacris crepitet benè laurea flammis,
Omine quo fœlix & ſacer annus erit.

In which reſpect the Lawrel is by ſome taken for the ſymbol of Divination, amongſt the kinds whereof λαφνομαντεία is one.

[m] In Witchcraft the Garments of thoſe that they bewitch are thought much to further their endevours.

[n] Eminent for Poyſon, and Simples appropriate to Witchcraft, *Senec. in Medea, Quas Pontus herbas generat.* A Region of *Aſia*, now poſſeſt by the *Turks*, and called *Anatolia*, Where *Mithridates* once was King, nor had more Dominion over the Land, than its Poyſons, growing, by accuſtoming himſelf unto them, to be proof againſt them, according to that of *Martial. l.* 5.

Perficit poto Mithridates ſæpe veneno,
Toxica ne poſſent ſæva nocere ſibi.

[o] *Trithem*, reports the ſame of *Baianus* King of *Bulgaria*, that he would when he pleaſed, transform himſelf into a Wolf, or any other Beaſt. There is a late ſtory to the ſame effect, of one *Stuppater* a German. The firſt that ſuffered this Metamorphoſis was *Lycaon.* Some refer this to that kind of madneſs called *Lychanthropia*, wherewith he that is poſſeſt, believing himſelf turned into a Wolf, runs into Woods ſeeking out their Company, imitating them in howling and the like. *Bodin* and others deny that the power of Magick, or the Devil, can transform a Man into another Creature; Yet *La Cerda* gives us out of *Spranger*, the ſtory of an *Engliſhman*, who being a Soldier in *Cyprus*, was by a Witch turned into an Aſs, and when his fellows were ſhipped, followed them to go aboard, untill beaten back with Cudgels he returned to the Witch again, who made uſe of him; When one day as ſhe was driving him through the ſtreets, he ran into a Church, fell down on his knees, and ſaid his Prayers; Upon which ſigns of Devotion, (above the expreſſion of a Brute) ſhe that drove him was apprehended upon ſuſpicion, carried before the Judges, confeſt the Fact, and (after ſhe had reſtored him to his former ſhape) was executed for a Witch. [p] This is believed to be effected by Witches and Sorcerers, but they abuſe their own Faith and others: For neither the power of Negromancy, or the Devil, is able to command the Soul of one deceaſed, whether of the Damned or Bleſſed, unleſs by the help of a Miracle, or Divine permiſſion; as by the laſt the Witch of *Endor* raiſed *Samuel.* For, that it was no Illuſion, or Diabolical Apparition, but real, *Bellarmin* ſtrives to prove, as an opinion moſt conſonant to Scripture, and moſt generally received by the Fathers. *l.* 4. *de Anima Chriſti. c.* 11. [q] This, ſaith *Servius*, was ſo much uſed by Sorcerers, that in the twelve Tables it was particularly forbidden to tranſport another mans Corn and Fruit, which *Varro* and many other Writers affirm to have been done: *Pliny* reports that an Olive-ground belonging to *Veſtius Marcellus* a Roman Knight, Procurator to *Nero*, was carried in this manner croſſe a common Road.

Forth

Forth *Amaryllis* with the [r] Aſhes haſt,
And o'r thy head them in the [s] River caſt;
Nor [t] look behind; theſe Rites for *Daphnis* take,
Who neither Gods regards, nor Charms I make.
Now from the Town, my Charms, bring *Daphnis* back.

See, [u] th' Aſhes of themſelves on th' Altars blaze,
Whilſt I to bear them out, thus uſe Delaies;
I know not what it means; ah may it thrive;
And [x] *Hylax* barks at dore. Do we believe?
Or thoſe that love, Dreams to themſelves do feign?
Now Charms forbear; *Daphnis* comes home again.

r That is, the Aſhes of the conſumed Vervain, Frankincenſe, and Lawrells.

s The reaſon why they caſt the Aſhes of the offering into the water was, that they might not be ſeen or trod upon, both which they thought would prophane them.

t This Ceremony was of great neceſſity amongſt the reſt: A great part of the Magical Diſcipline imagined to conſiſt in it. By our Author borrowed from *Theocritus*. The reaſon of it was, that they believed the Gods came at that inſtant and gathered up that which they threw away, and therefore they would not look back, out of a Religious reverence.

u An Omen alwayes fortunate, πυρομαντεία being one Species of Divination. The ſame *Plutarch* atteſts to have happened to *Cicero*, ſolicitous about puniſhing the Conſpirators of *Catalin's* party, after he had ſacrific'd, and the Fire on the Altars extinct.

x *Hylax* is a feigned name for a Dog, derived from the Greek, which ſignifies to bark. It was the opinion of the Antients, that the barking of Dogs, and tinking of Braſs, had the power to diſſolve Charms and Incantations. But the barking of Dogs is rather a ſign of their accompliſhment, as being the forerunners of *Hecate*, by whoſe preſence they are confirmed.

The

The Ninth Eclog.

Lycidas, Mœris.

* The Argument.

Best Princes Peace affect, and more delight
Their Subjects to preserve, than their own right;
But those who follow War, no power can aw;
Swords make Oppression just, and Madness Law.

Lycidas.

Oeris where go'st thou? to Town the neereſt way?

Mœris.

Shepherd we live to hear a ſtranger ſay, (own,
Whom we ne'r dream'd ſhould call [a] our Lands his
Now all theſe fields are mine, old Swains be gone.
Oppreſt and ſad, (ſince Chance ſwaies all things) we
Bear him theſe Kids, may they [b] unlucky be.

Lycidas.

I heard indeed, that where the Mountains bend,
And by degrees, down to the brooks deſcend,
Where the old rotten Beech hath ſtood ſo long,
All this was ſav'd by your *Menalcas* Song.

Mœris.

* *When in the diſtribution of the Countrey beyond* Padua (*mentioned in in the firſt Eclog*) *by the order of the* Triumviri, Virgil *amongſt the reſt was turned out, he went to* Rome, *where he was ſo much favoured, as to be reinſtated in his own Land: But* Arius *the Centurion, to whoſe lot it had faln, was ſo much diſpleaſed with his endevours thereof, that he had almoſt killed him; the ſtory goes, that he threw him into a River, to which he is ſuppoſed to allude* Eclog. 3.

——Come not too nigh,
For now the Ram himſelf his
Fleece did dry,

Virgil *for redreſs of theſe inſolencies, repairs once more to* Rome, *leaving order with his ſervant to comply with* Arius *till his return; the Servant is here repreſented by* Mœris.

a Briſſonius (*form. lib.* 5.) proves *Virgil* to allude to the ſolemn form of vindication; according to which, he that challenged his Servant, laid his hands upon him, ſaying, *His meus eſt, This man is mine.*

b The common ceremony upon any occaſion of deſigns, offerings, *&c.* was to ſay *Dii bene vortant*; And on the contrary, *res malo vertat tibi*, as here. *Servius* affirms the Poets expreſſion to be derived from *Ajax* and *Hector*, who exchanged gifts mutually, which proved fatal to each other, according to the Greek Epigram;

Ἕκτωρ Αἴαντι ξίφος, *&c.*

Hector ut Ajaci dedit enſem, illi ut dedit Ajax
Zonem, utrique necem munus utrumque dedit.

This Scholiaſt of *Sophocles* upon *Ajax* his Complaint to this effect, ἐχθρῶν ἄδωρα δῶρα, ſaith, that the leaſt gift of a friend ought to be accepted, the greateſt of an enemy to be refuſed, as dangerous; in which ſenſe *Servius* underſtands *Mœris*, as wiſhing his preſent may prove ſuch.

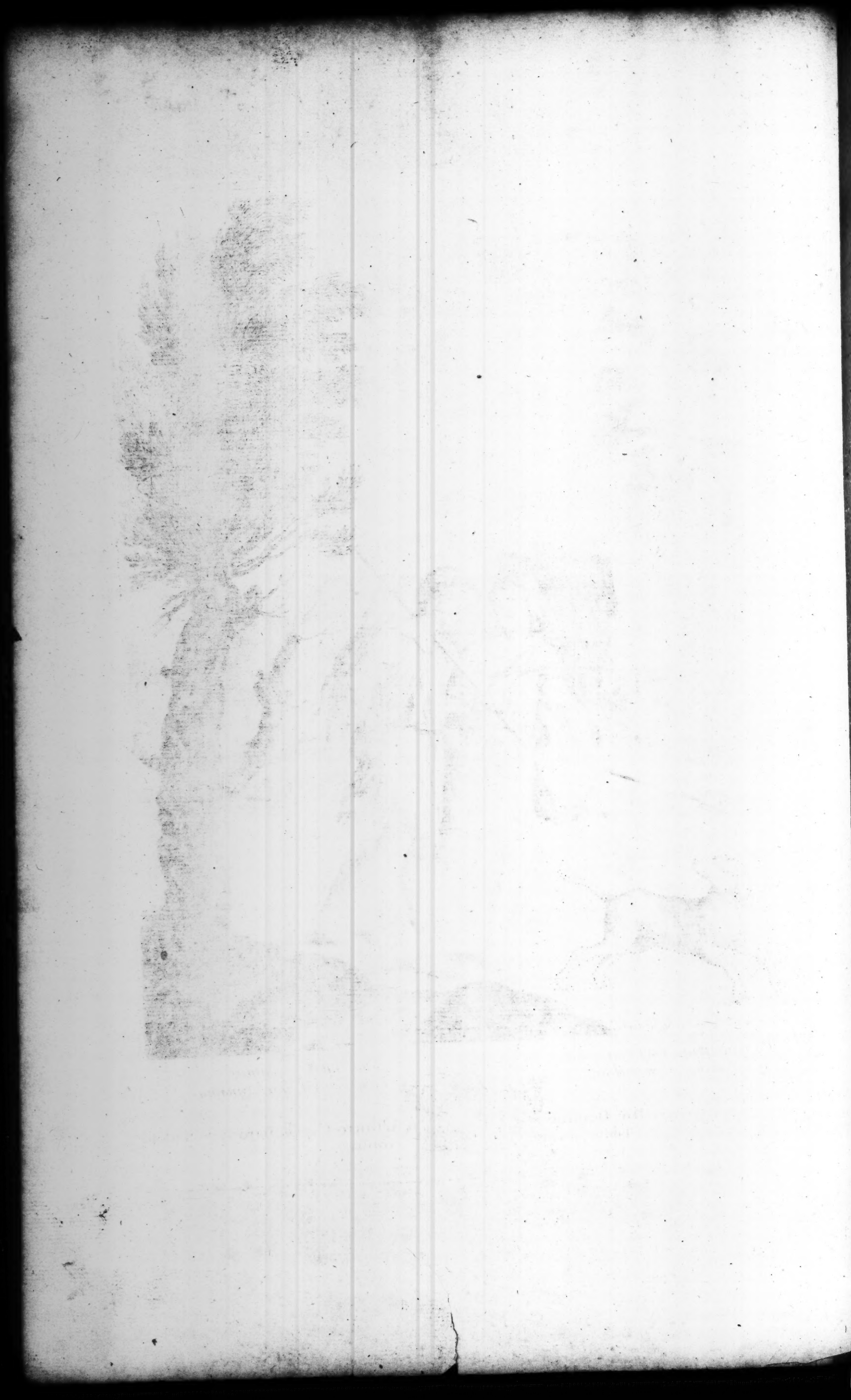


F. Cleyn. in.t Bombart. sculpsit. Londini

Desine plura puer;. et quod nunc instat, agamus
Carmina cum melius; cum venerit ipse, canamus Eclog 9.

Honoratissimo Dñ. Domino Arthuro Capell Baroni de Hadom

33 Tabula merito votiua,



MŒRIS.

'Thou heard'ſt, and ſo 'twas fam'd; but our verſe proves
'Gainſt cruel arms, like the [d] *Chaonian* Doves,
When th' Eagle comes; if from the hollow Tree
Th' [e] unluckie Crow had not premoniſh'd me
To cut off new Debates, nor more to ſtrive,
I, nor *Menalcas*, now had been alive.

LYCIDAS.

Could any barbarous Monſter uſe ſuch ſpight?
With thee *Menalcas* farewel all delight. (flow'rs,
Who'll ſing to Nymphs, who'll ſtrew the Earth with
Or ſhelter ſilver Springs in ſhadie bow'rs?
Or write ſuch Verſe as late I ſnatch'd from thee,
When thou our *Amaryllis* went'ſt to ſee?
Till I return, my Goats dear Tityrus *feed,*
The way is ſhort, and Water if they need,
But as you drive them, take eſpecial care
Of the He-Goat, for he will ſtrike, beware.

CORYDON.

He ſung to *Varus* this unperfect ſtrain;
Varus *thy name, if* Mantua *ours remain,*
(*[f]* Mantua *to ſad* Cremona, *ah! too neer*)
High mounted [g] Swans to Heav'n ſhall ſinging bear.

LYCIDAS.

So may thy Swarms the [h] Cyrnean Yew-tree ſhun,
And ſweet graſs make thy Cows ſwoln Udders run;

c It appears by this, that *Virgil*, who here calls himſelf *Menalcas*, had not abſolutely recovered his Land, when he writ this, but had ſo far ingratiated himſelf with *Auguſtus* by his verſes, that there was great likelyhood of it; which favour of the Emperour towards him, was ſpread by fame, but obſtructed for a time by the *Actian* expedition. *Serv.*

d *Servius* ingeniouſly (perhaps not ſo naturally) refers the meaning to Augury, as if he ſhould ſay, Verſe gives place to Arms, leſſer auguries of Doves give place to the greater of Eagles; *Chaonia* is a part of *Epire*, here taken for *Epire* it ſelf in reſpect that the whole Countrey was full of oraculous Doves.

e *Siniſtra Cornix*; for though Omens on the left hand were accounted happy, on the other unfortunate, this was chiefly ſo underſtood of ſuch as were delivered in Thunder, not of Birds, whoſe Auguries were moſt commonly fortunate on the right ſide or rather indeed uncertain; as *La Cerda* obſerves.

f The Emperors uſed to command the Countreys which they meant to diſtribute (*Metari*) to be divided into ſmall equall parts, that the diviſion amongſt their Soldiers might be the more exact: And if the Countrey which they had laid out for that purpoſe were not large enough, they added to it the neighbouring places: Hence is the Poets complaint: For the Countrey belonging to *Cremona* not being of extent enough to ſatisfie the Soldiers, innocent *Mantua* was joyned with it. See *Eclog.* 1. *Nannius* obſerves this cuſtom to have been uſed by *Romulus*, who made the like diſtribution amongſt his Soldiers.

g It was not only a fiction of the Poets that Swans could ſing, but affirmed by the graveſt of Philoſophers *Plato*; And ſome Naturaliſts have undertaken to give the reaſon of it, which they will have to proceed from the length, flexure and narrowneſſe of the guttural Pipe, by which means the voice is ſtrained forth more ſmall and ſweet, but this opinion of old was derided by *Lucian* as fabulous, cenſured for no leſs by *Pliny*, condemned by *Scaliger*, nor without reaſon by a late judicious Authour of our own, rancked in the Claſſis of vulgar Errors; but by Swans in this place is meant Poets, of whom that Fowl is the Symbol; Wherefore *Plato* in his Republick affirms *Orpheus* after his death to be changed into a Swan; and ſuch a tranſmutation *Horace* fancied of himſelf, when he ſaid,

Jamjam reſidunt cruribus aſperæ
Pelles, & album mutor in Alitem. See *Pier. Hierogl. l.* 23. *c.* 2. & 8.

h *Corſica* (ſaith *Pliny* 3. 6.) is by the Græcians called *Cyrnus*. Some ſay from a King of that name; *Turnebus* and *Germanus* obſerve that *Diodorus* and others take notice of the Box-trees of *Corſica*, which corrupt and embitter the Hony of that place; but of the Yew-trees nothing; Yet *Virgil* in his *Georg.* adviſeth to remove Hives far from them, And that the Hony of *Corſica* was of very ill accompt *Ovid* atteſts, 1: *Amor.* *Melle ſub infami Corſica miſit apis.*
Which *La Cerda* believes the reaſon why the Romans exacted only tributary Wax of them, not Hony. *Liv. lib.* 40.

What

What e'r thou haſt, begin; the Muſes me
A Poet made, and I have Poetrie;
To me our Swains the ſtile of Poet give,
But them I'me not ſo fooliſh to believe.
I pleaſe not yet, [i] *Varus* nor *Cinnas* Ear,
But like a [k] Gooſe 'mongſt warbling Swans appear.

[i] Two eminent Poets, the one called *Varus*, whom *Horace* commends for Epick Poeſie; the other wrote a Poem called *Smyrna*, an elaborate piece, and long time in poliſhing, as *Catullus* teſtifies.

[k] Not without alluſion (ſay the Interpreters) to a fooliſh Poet named *Anſer*, an Æmulator of *Virgil*, as *Bavius* and *Mævius* were; *Servius* affirms, that he writ the Acts of *Anthony*, and therefore the more maligned by our Author, who was ſo great an Admirer of *Auguſtus*. *Propertius* mentions him, *lib.* 2. *El. ult.* with compariſon to *Virgil*, whom he calls the Swan.

Mœris.

I'm thinking on't, and to my ſelf rehearſe,
Could I remember no ignoble Verſe.
Fair Nymph, my *Galatea*, ah! draw neer,
What ſport's in Waves? the [l] purple Spring is here,
Here verdant banks are deck'd with various flow'rs,
Here Poplar branches twin'd in ſhadie bow'rs
With tender Vines, perfect the cooling ſhade:
Come, let the boiſtrous Floods the Shore invade.

[l] Reading *Ver purpureum*, not *perpetuum*, the Spring by Poets is adorned with that Colour, thence called φοινικόπεπλον.

Lycidas.

What was't I heard thee ſing the laſt fair Night?
I have the Tune, could I the Words recite.

Mœris.

Daphnis why ſtudieſt thou the antient Spheres?
Now [m] Dionæan *Cæſar's* Star appears;
The Star which fields, with Fruit and Gladneſs fills,
Purpling ripe Grapes upon the Sunnie hills.
Daphnis graff pears, which after-times may eat;
Age all things waſts, and ſpends our lively heat.
I but a Boy, could ſinging ſet the Sun;
Now all thoſe Notes are loſt, and my voice gon:
[n] A Wolf ſaw *Mœris* firſt. *Menalcas* yet
Can all thoſe Sonnets perfectly repeat.

[m] *Julius Cæſar*, ſo called, becauſe deſcended from *Venus*, who, as ſome ſay, was the daughter of *Dione*, as others, ſo called her ſelf, nor unproperly, if the word be derived from ἡδονὴ pleaſure. Which as *Plato* (*in Philebo*) ſaies, is the trueſt Name of *Venus*; of this Star ſee what is ſpoken in the eighth of the *Æneid*.

[n] A Proverb occaſioned by the nature of the Wolf; The Naturaliſts (ſaith *Servius*) affirm that he whom the Wolf ſees firſt, immediately loſeth his voice; Of which, with *Brodæus*, I ſhould ſooner affirm no reaſon to be given, than yield to that of *La Cerda*, *viz.* that it proceeds from the fear of him that ſees the Wolf: For it is commonly ſaid of thoſe whom the Wolf ſees, before they ſee him. So likewiſe *Theocritus*, from whom *Virgil* hath it.

Mœris.

MŒRIS.

Thou by delaies our longing doſt increaſe:
Through all the Plains is ſpread a ſilent Peace,
The Air is ſtill, and we are half-way there,
And old [o] *Bianor's* Tomb do's now appear.
Here where they ſtrip the verdant boughs let's bide,
Here let us ſing, here lay our Kids aſide;
Betimes we'll *Mantua* reach; and if you fear,
[p] Th' Evening ſhould gather Rain, e'r we come there,
Singing let's go, the way ſhall better pleaſe;
That we may ſing, thee of thy load I'll eaſe.

LYCIDAS.

Shepherd, no more; let's do what next remains,
And to *Menalcas* we'll ſing better ſtrains.

o *Bianor*, otherwiſe *Oenus*, built *Mantua*, and named it after his Mother, *Virgil* here toucheth the Cuſtome of the Antients, who erected Monuments and Sepulchres in their high-waies, and that for the benefit of Travellers; by which they might know how much of their journy they had gone, or were to go. *Virgil* herein imitating *Theocritus* in his ſeventh *Idyllium*.

p See *Ariſtotl. Meteor.* 2.5. where he gives a reaſon why Waters more abound in Winter, than in Summer, and by night, than in the day time.

The Tenth Eclog.

Gallus.

* The Argument.

The wise and valiant Men oft feel the flames
Of cruel Love, and follow wanton Dames:
Yet scornful Ladies still this curse pursues,
To slight the better, and the worser chuse.

THis my last work O[a] *Arethusa* aid,
Some Verses for our *Gallus* must be pai'd;
Such as the coy *Lycoris* may delight;
And who for *Gallus* will refuse to write?
So[b] *Doris* mix not her salt waves with thine,
When thou *Sicilian* floods dost undermine:
Of whose unhappy Love our Theam must be,
Whilst our Goats browse upon yon tender tree;
Nor to the deaf do we our numbers sing,
Since Woods in answering us with ecchoes ring.
Say *Naiades* where were you, in what Grove,
Or Lawn, when *Gallus* fell by ill-match'd love?

* Cornelius Gallus *was an excellent Poet, and the first Præfect of* Egypt, *who having exhausted the City of* Thebes *by interception of many things, at his return was accused of abusing his Charge, and depopulating the Countrey (or as others say, of having a hand in the Conspiracy against* Julius Cæsar *with whom he was very intimate:) Hereupon fearing the incensed Nobility of the Countrey to whom the Emperour had committed the examination of the business, he fell upon his own Sword. This* Gallus *fell in love with* Cytheris *a Curtesan, the freewoman of* Volumnius, *but she despising him, followed* Anthony *into* France, *whom* Cicero *reproacheth for his love to her; this affliction (for such it was to* Gallus) Virgil *endeavours to comfort in this Eclog, veiling her under the name of* Lycoris.

a He invokes as his Muse, *Arethusa* the Sicilian Nymph, in relation (as more than once already) to *Theocritus.*

b Doris was Mother of the Nymphs, Daughter of *Oceanus*, Wife of *Nereus*, here taken for the Sea it self: The Fable of the Loves of *Alpheus* and *Arethusa*, see at large in *Ovid*; the natural occasion of it is thus: Alpheus, *a River rising in* Arcadia, *passeth through the* Ionian *Sea, and joyns with* Arethusa, *a River in* Sicily, *with so little interruption, that* (to use the words of *Achilles Tatius*) *the ashes, leaves, and flowers, that are thrown into* Alpheus, *at celebration of the Olympick games, he conveys to his Mistris* Arethusa, *as pledges of his affection.* Here he reflects upon *Mosch. Idyll.* 8. Thus rendred by Mr. *Stanley.*

At Pisa, *cross the Sea* Alpheus *straies,*
And with his Olive-fertile stream conveys
To Arethuse, *Leaves, Sacred Ashes, Flow'rs,*
Which headlong into hers, his Current pow'rs.

Under the Sea flows his unmingled Tide,
Nor knows the Sea what waves beneath him glide.
Thus Love, that little Tyrant, can direct
Rivers to swim to those whom they affect.

Parnassus



Extremum hunc Arethusa mihi concede laborem,
Pauca meo Gallo: sed quæ legat ipsa Lycoris, Eclog. 10

Honoratissimæ Dñ: Dominæ Elizabethæ Capell
Tabula merito Votiua.

Parnaſſus ſpires, nor [c] *Pindus* have delai'd,
Nor by *Aonian* [d] *Aganippe* ſtaid.
Pine-bearing *Mænalus*, ſhrubs, and Lawrel wept
For him, whilſt on a lonely Rock he ſlept,
And cold Lycean Cliffs as much did mourn,
And bleating Flocks, which we to feed not ſcorn,
Since fair *Adonis* kept Sheep neer the Stream;
Nor thou beſt Poet be aſham'd of them.
The Shepherd, and the ſlothful Herdſmen haſt,
And fat *Menalcas* hies from Winter maſt:
All ask, whence ſprung this Love? *Apollo* came,
And ſaid, what madneſs *Gallus* doth inflame?
Thy dear *Lycoris* wanders through cold Snows,
And in rough waies after another goes.
Sylvanus comes adorn'd with [e] Rural boughs,
Lillies and Fennel dangling on his brows.
Pan comes, *Arcadia's* God, whom once we ſpi'd
With *Synople*, and bluſhing berries di'd.
Betwixt extremes is there no mean? He ſaies,
Love hath regard to no ſuch things as theſe.
Not love with tears, nor graſs with ſtreams, nor Bees
With Thyme are ſatisfi'd, nor Goats with Trees.
Then * ſaid, [f] Arcadians, you ſhall theſe things ſtill
Sing on your Downs, you only have the Skill;
O! then my bones ſhall take their quiet reſt,
When by your Pipes my love ſhall be expreſt.
I would with you, a Shepherds life were mine,
To follow Sheep, or prune the tender Vine.
Could I, or *Phyllis*, or *Amyntas* move,
Or any other to accept my Love,
(What though [g] *Amyntas* much of beauty lack,
Sweet Violets and Bilberries are black,)

[c] A Mountain of *Theſſaly* neer *Thrace*.

[d] A Fountain neer the hill *Helicon* in *Bœotia*, which is named alſo *Aonia*.

[e] The rural Gods (ſaith *Lilius Girald.* 15. *Symb.*) are ſaid to carry *Ferrulæ*, whence ſirnamed *Narthecophori*, *Feruliferi*; and were crowned with Lillies, Reeds, &c. *Ferula* is by Interpreters expounded a Cave; ſacred to *Bacchus* and *Silenus*.

* *Gallus* is here introduced thus ſpeaking.

[f] That the Arcadians were eſteemed the moſt practiſed in Muſick, we have it from the teſtimony of *Polybius*, who reports them to have been brought up in the conſtant Exerciſe thereof from their youth; nor was the ignorance of any thing ſo opprobrious as that of Muſick. This was not out of any affected effeminacy or delicacy, but in regard they were a rough People, inur'd to toil and labour, living under a rigid Climate, they held it requiſite to ſweeten their harſh natures, with this pleaſing Allay; And therefore as he ſaid, *Muſick might be delightful to others, but to them it was neceſſary.*

[g] He alludes ſaith *La Cerda*, to the property of Lovers, who cannot ſee the blemiſhes of thoſe they affect, on the contrary believe them Graces.

The reaſon *Mirandula* gives thus in his Platonick diſcourſe upon Love; *Frequently, if not alwayes,* ſaith he, *the Lover believes that which he loves, more beautious than it is, he beholds it in the Image his Soul hath form'd of it; ſo much fairer, as more ſeparate from matter, the prineiple of deformity; beſides, the Soul is more indulgent in her affection to this Species, conſidering it is her own Child produced in her Imagination.*

We ſhould injoy our ſelves in ſhady Bow'rs,
Amyntas ſing, my *Phyllis* gather flow'rs.
Lycoris, here ſweet Meads, cool Fountains be,
Here Groves where I could ſpend my Age with thee.
But me fond Love engag'd, 'mongſt fierce alarms,
Of cruel foes, invironed with Arms:
Thou far from home, I'll ſcarce believe it though,
The frozen Rhine, and cruel Alpine Snow
Seeſt without me; let no cold touch thy heart,
Nor ſharp Ice make thy tender feet to ſmart.
Verſes I made in a [b] Chalcidick ſtrain,
I'll play on Pipes of a *Sicilian* Swain.
Where I in Woods reſolve my loſſe to grieve,
And in the Dens of Salvage Beaſts to live;
There I on tender barks will carve my Love,
And as they grow, ſo ſhall my hopes improve.
Mean-time I lofty *Mænalus* ſhall view,
Or among Nymphs the cruel Boar purſue;
Nor will I be in ſharpeſt Froſt withſtood
With Dogs traverſe the [i] Parthenian Wood:
'Mongſt ruſling Groves, and Rocks me-thinks I go
Pleas'd to ſhoot Arrows from a *Parthian* Bow:
As if this were a Medicine for our Love;
Or by our harms *Cupid* would milder prove.
[k] Wood-Nymphs diſpleaſe, Verſes are in diſgrace,
And now again refreſhing Groves give place.
Nor can our troubles work in him a change;
Should we drink *Hebrus*, in mid-Winter range
Through *Scythian* Snow, where cruel Winters be;
Nor when parch'd Grapes hang dying on the Tree,
Should we our Flocks to *Cancer's* heat remove.
Love Conquers all, let us ſubmit to Love.

b *Servius* atteſts, that *Gallus* tranſlated into Latin, the Verſes of *Euphorion* the Chalcidean; the Greek, *Victorius* 33. 13. believes neglected, and loſt by reaſon of their obſcurity; for ſuch the Authour is reported by *Cicero*.

i *Parthenius* is a Mountain of *Arcadia*, ſo named from the company of Virgins that uſed to reſort thither, attending upon *Diana*.

k Nymphs of Trees, ſo named, as being born ἅμα ταῖς δρυσὶ, at once with the Trees themſelves, of old, as *Scaliger* obſerves, called *Querquetulanæ*.

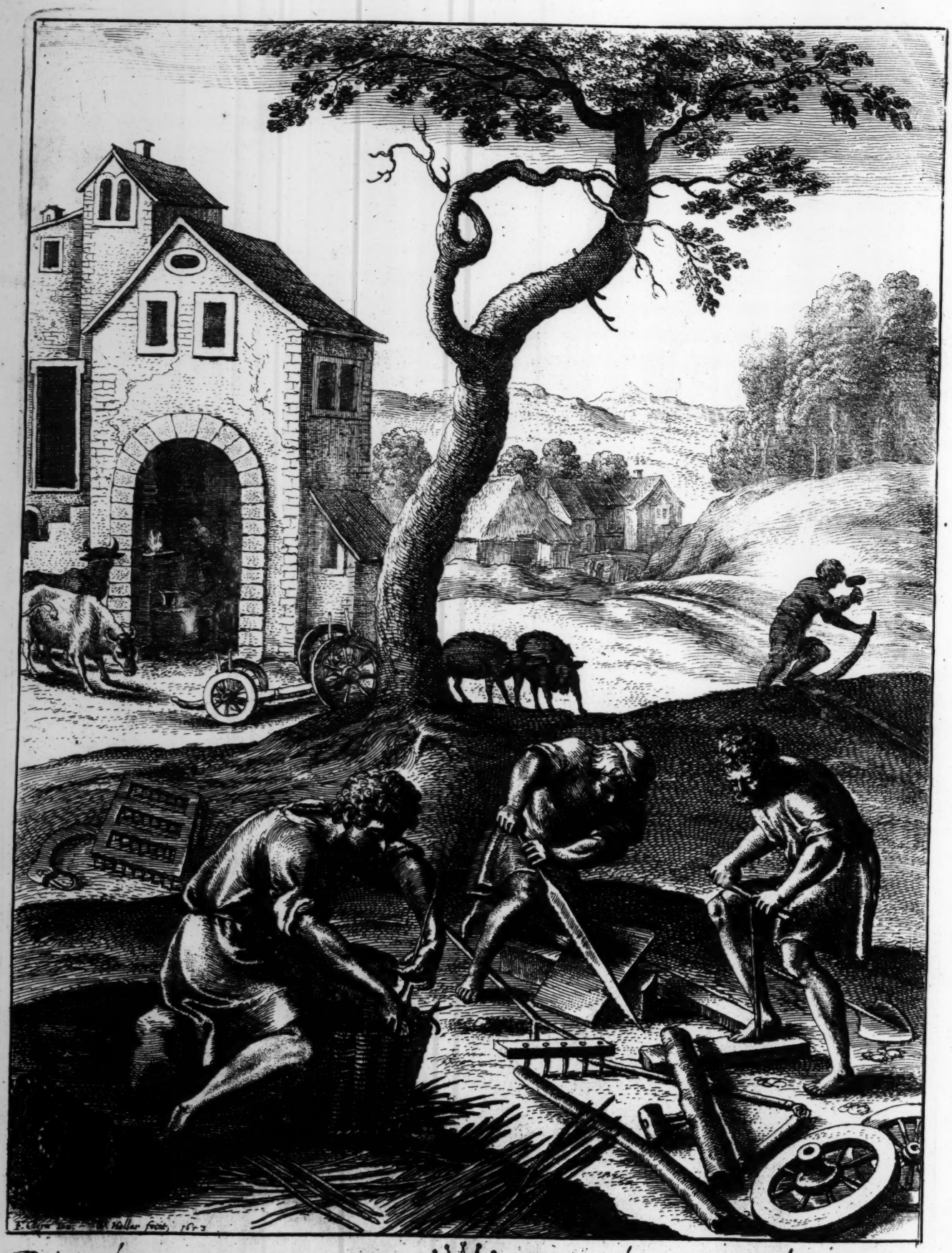
Let

Let this ſuffice your Poet to have ſaid,
Whilſt he a Basket of fine Ruſhes made.
Muſes you ſhall great things for *Gallus* do,
Whoſe love to me as much doth hourly grow
As the green Alder ſhooteth in the Spring.
Let us now riſe; ſhades oft hurt thoſe who ſing:
Juniper ſhades are to our Fruit a foe.
The Evening comes, go home my fed Kids, go.

The

UMI

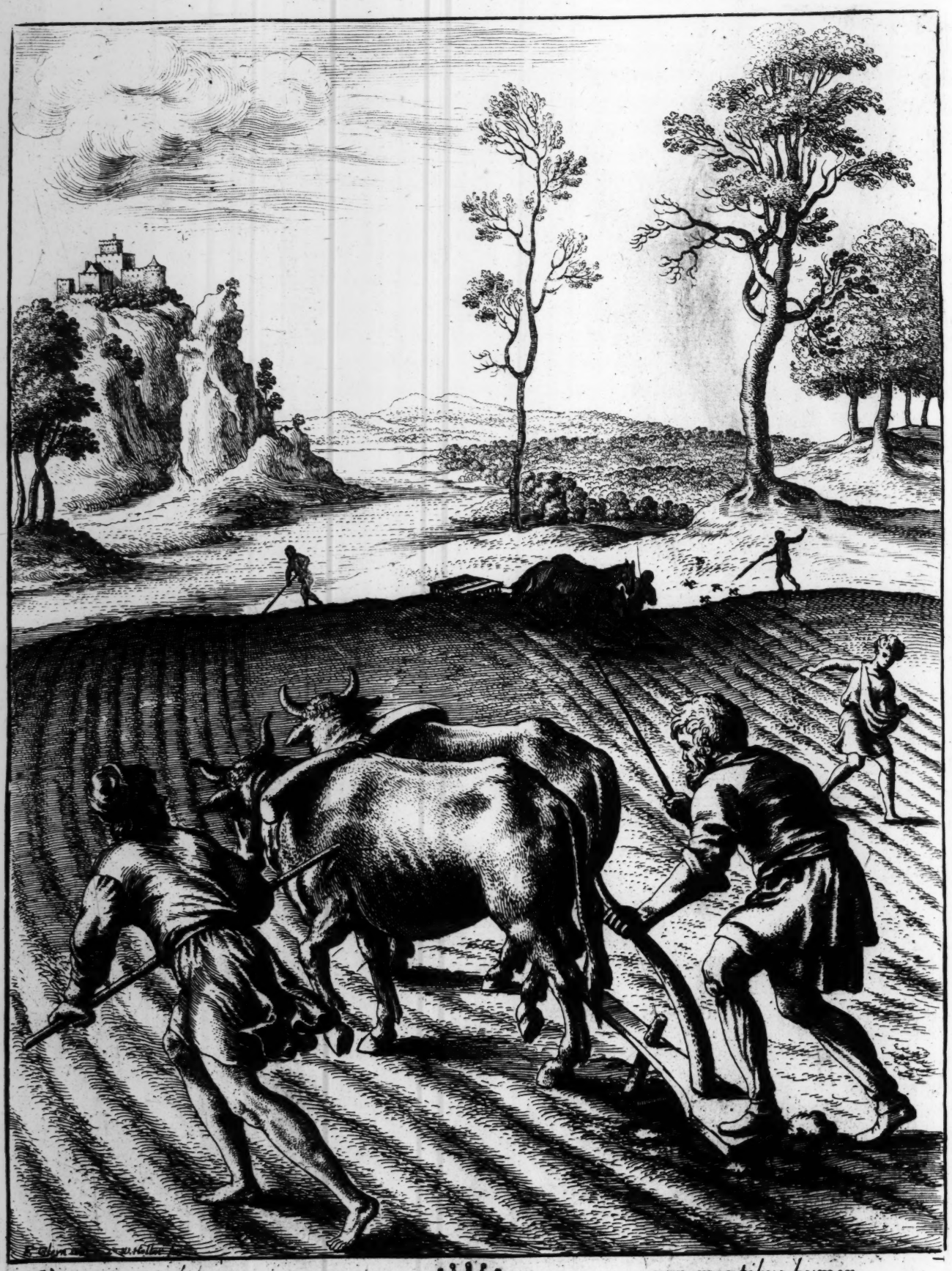
UMI



Dicendum et quæ sint duris agrestibus arma;
queis sine nec poticere seri nec surgere messes

Honoratissimæ Dñ. Domi-næ Elizabethæ Comitissæ
46 Carnarvan Tabula merito votiua,

UMI



Vere novo, gelidus canis
Liquitur, et Zephyro
Depresso incipiat iam
ingemere, et sulco attritus
41
cum montibus humor
putris se gleba resolvit,
tunc mihi Taurus aratro
splendescere vomer.

Honoratissimo Dñ: Domino
narvan Vicecomiti Ascot

Carolo Dormir Comiti Car-
et Baroni Dormir de Wing

Tabula merito Votiva

VIRGIL'S GEORGICKS.

The First Book.

* The Argument.

What times are beſt to ſow, what natures are
Of diff'ring Grounds, what Induſtry and care.
What hurts the Corn, the Plowman's ſeveral Rules:
Who muſters up innumerable Tools.
Who firſt the World with th' art of Tillage bleſt,
Summer and Winter, Swains muſt take no reſt.
Plowmen muſt learn the Stars; which froſt and ſnow,
Fair and foul weather, Rain and Winds foreſhew.
Claſhing of Nobles, Tumults, and of late
Popular fury, and great Cæſar's Fate.

WHat makes rich grounds, in what Cœleſtial Signs
'Tis good to plow, and marrie Elms with Vines;
What beſt fits Cattel, what with Sheep agrees,
And ſeveral Arts improving frugal Bees,
I ſing *Mecœnas*. You [a] the Worlds bright Eies,
Which guide the ſliding ſeaſons through the skies;

Bacchus

* *Theſe Books of Husbandry (for ſuch the Title imports)* Virgil *wrought in imitation of* Nicander Colophonius, Heſiod, Aratus; *borrowing likewiſe from* Ariſtotle, Theophraſtus, *and* Mago *the African, aſſiſted by* Cato. Varro, Cicero *in his Oeconomicks, and others of his own Nation, who before him had written of the ſame Subject, as may eaſily appear to the conferring Reader.*

The order and diviſion of his whole Work he hath comprized in the four firſt verſes of this Book, which, as Servius *notes, he took from* Varro, *who thus writes,* All Grounds are diſtinguiſhed into four kinds, *i. e. Arable*, for grain and Corn, *Sative*, for Plants and Trees; *Paſture*, for grazing and Herbage; *Floral*, for Gardening and Bees: *Whence the reaſon may be cleerly collected, why* Virgil *divided this Poem into nor more nor leſs, than four Books. This firſt which treats of the principall part of Husbandry, Plowing, and Sowing, is made up of ſix ſeveral parts; The firſt ſhews the Rules of Ploughing; the ſecond of Sowing; the third, the Invention of Fruits and Grain; the fourth the Tools and Inſtruments of Husbandry; the fifth the ſeveral toyls and ſeaſons; the laſt the ſigns and progniſticks.*

[a] The Sun and Moon, worſhipped not only by the Heathens, but the Jews themſelves; to the latter of whom they ſacrific'd (as *Jer.* 7. ℣ 18) calling her the Queen of Heaven, the Men in Womens, the Women in Mens apparel, becauſe reputed (as *Venus*) both Male and Female, & therefore of old by the *Romans*, called *Lunus* as well as *Luna*; by the *Jews*, *Baaleth* which ſignifies Lady; the firſt they worſhipped under the Names of *Molech* which ſignifies *King*, and *Baal*, which ſignifies *Lord* (*Macrob. l.* 3. *c.* 5.) Here we may obſerve with how much better decorum *Virgil* makes his Invocation, than *Heſiod*, who upon the like occaſion implores only the Muſes, whereas *Virgil* makes his Addreſs to the Deities appropriate to the ſubject he is to treat on.

Bacchus, and [b] *Ceres*, in whoſe bleſſed reign,
Earth chang'd [c] *Chaonian* Maſt for golden grain,
And waterie cups mixt with invented Wines;
And [d] *Fauns* ſtill aiding Husbandmens deſigns;
You *Fauns* and [e] *Dryades* together come;
Your gifts I ſing: And *Neptune* thou to whom
[f] The firſt Earth trident-ſtruck brought forth a [g] Steed;
And [h] Woods Protector, thou, whoſe Snow-white breed
Three hundred Steers in fertile [i] *Cæa* graze;
Pan, thou that guards our Flocks, thy Native place
[k] *Lycean* Groves forſaking, oh! draw neer,
If e'r to thee thy [l] *Mænalus* vvas dear;
And [m] *Pallas*, vvho the uſe of Olives found; (ground;
With him vvhoſe [n] crooked Plough firſt broke the
[o] *Sylvanus*, aid, vvith thy lov'd Cypreſſe, yield;
And all you [p] Povv'rs, Protectors of the Field,
Whoſe kindly influence chears the ſprouting grain,
Or ſend from Heav'n on Corn large ſhovv'rs of rain.

[b] *Macrobius* in the firſt of his Saturnals *c.* 21. and *Servius* upon this place following him, diſtinguiſh not theſe two Deities from the *glorious Lights*; but take *Bacchus* for the Sun, *Ceres* for the Moon; Yet *Varro* in the beginning of his Agriculture in the like Invocation clearly differences them; whom we rather chuſe to follow.

[c] *Chaonia* is a Province in *Epire*, fertile in Okes and Maſt-trees, Acorns being the food of the Antients; which yet they us'd not to eat raw, if we may evince ſo much from theſe words of *Arnobius*. *The meat let it be Rye bread, or (in Imitation of the Antients) Acorns parch'd in warm Aſhes, or Berries gathered from the Hedges*, Arnob. *l.* 2. contra Gen.

[d] Theſe ſeveral Deities of the Ethnicks are by ſome confounded with Satyrs, from which yet they are diſtinguiſhed by *Ovid*.

Sunt mihi Semidei, ſunt Ruſtica Numina Fauni,
Et Nymphæ, Satyrique, & monticolæ Sylvani.

And though in their ſhapes they hold ſome reſemblance, yet were they expreſly differenced by their *Geſtamina*, or *inſignia*; for the Fauns had Pipes, Sheephooks, Panthers skins, and crowns of Pine, which the Satyrs had not.

[e] *Dryades* were Nymphs that lived in Trees, *Hamadryades*, thoſe that were born and di'd together with their Trees; theſe by the Latins were called *Querquetulanæ*, to whom (as our Author here) the Antients offered prayers and ſacrifices, as may be collected from theſe reprehenſory Verſes of *Sedulus*.

—— Ponit alius radicibus aras
Inſtituitque Dapes——

An Idolatry practiſed in this Nation in the time of the *Saxons*, and condemned by expreſs Laws, as Mr. *Selden* ſhews in his Notes on *Marmor. Arund.* [f] *Turnebus* conceives the reaſon of the Epithite to be taken out of *Heſiod*, who makes the Earth to be educed out of Chaos, before the other Elements, nay Heaven it ſelf; others in relation to the ſhore, as in the *Æneis primaj*; *vetant conſiſtere terra*; or in reſpect of *Attica*, where the Horſe was produced (though the place be controverted, ſome ſaying it was in *Theſſaly*, others in *Arcadia*) which was conceived the moſt antiently peopled of all others, at leaſt ſo boaſted of by its Inhabitants. *Germanus* thinks the Poet here may allude to the reverend Opinion which the Antients had of the Earth, as chief of the Deities; Whence *Æſchylus* ſtiles her πρωτόμαντιν γαῖαν, *Pindar* Ἑστίαν πρώτων θεῶν. And *Ariſtotle* (*Meteor.* 2.) reports that the antient Poetical Theologues alwaies uſed to ſpeak moſt reverendly of the Earth, on whom they believed the ambient of Heaven and its ſeveral lights to wait, as ſo many attendants, being ſeated in the midſt, as the moſt honourable place, accounted not the leaſt, but Principal part of the Univerſe. [g] The Scholiaſt of *Pindar* ſaies, this Horſes name was *Scyphius*, ſome *Syron*, others *Arion*, and that *Neptune* from this Accident of forcing the Rock, gained the ſirname of πλήξιππος, the reaſon why the production of the Horſe is attributed to him, is in regard of the ſwiftneſs of his Motion, as being God of the Sea, whoſe tides are ſwift and violent. Hence *Caſtor* and *Pollux*, in regard of the ſwiftneſs of their lights, are ſaid to have the protection of Horſes. *Serv.* [h] Meaning *Ariſtæus*, who when he had found out the making of Hony, Oyl, and recalled the Eteſian winds, was ſtiled *Jupiter Ariſtæus*, and Paſtoral *Apollo*. *Scholiaſt* of *Apollonius*. [i] *Cæa*, or as *Pliny* writes it, *Ceos*, is an Iſland in the Ægean Sea, lying neer the *Attick* Coaſt, of which *Ovid in Epiſt. Acontii*; fertile in Herbage and Paſture, as *Athenæus* out of *Theophraſtus*. [k] Forreſts about *Lyczum*, a Mountain of *Arcadia*. [l] As is *Manalus*, ſo called from the ſtore of Sheep that uſed to graze there. *Serv.* [m] The Fable of *Pallas* her Contention with Neptune, and producing the Olive trees, is recorded every where by the Poets, and particularly by *Pauſanias* in *Atticis*; by *Pliny* made no Fable, who reports that the ſame Olive tree was to be ſeen in his dayes; But that *Pallas*, the Goddeſs of War, ſhould produce the Olive, the Emblem of Peace, the reaſon ſeems to be, In regard that Peace is the effect of a juſt War, which is managed to no other end, than for the attaining and ſetling thereof. Some conceive *Oſyris* is here meant, for according to *Tibullus*.

Primus aratra manu ſolerti fecit Oſyris,
Et teneram ferro ſollicitavit humum.

Others *Triptolemus*, who firſt taught the uſe of the Plough to thoſe of *Attica*; the more probable opinion, in regard the *Egyptian* Deities (as was *Oſyris*) were not then indenizon'd at *Rome*. [o] See the Fable already explained in the Notes upon the tenth Eclog. [p] After ſpecial Invocation, it was uſual to make an addreſs to the Gods in Common, which our Author here obſerves, as unwilling to omit any Deity propitious to Husbandry, amongſt whom were reckoned *Flora, Rugibus, Sera, Segeſta, Sarritor, Occator, &c.*

And

And [q] *Cæsar* thou, whom, in what Starry Throne
The Houſe of Gods will ſeat, is yet unknown;
If thou o'r Realms and Citys ſhalt take Care,
Or Lord of [r] Seaſons thee the World declare,
From whom all ſorts of various plenty flow,
Binding thy [ſ] Mothers Myrtle on thy brow;
Or elſe, vaſt Seas, thy Godhead only rule,
Obeyed by Sailors, and the utmoſt [t] Thule,
And [u] *Thetys* purchaſe thee with all her brine;
Or to [x] ſlow Months be joyn'd another Sign.
A place ſtands vacant twixt [y] *Erigone*
And ſwift perſuing [z] *Libra*, where, for thee,
The Fiery Scorpion now ſhrinks up his claws,
And from the [a] larger half of Heav'n withdraws.
But Hell not thee muſt for a King expect,
Nor thou ſo much muſt Government affect;
Although the *Greeks* [b] *Elizium* Fields admir'd,
Nor to return loſt [c] *Proſerpine* deſir'd.
Oh! whereſoere thou art, from thence incline,
And grant aſſiſtance to my bold Deſign;
Pitty, with me, poor Husbandmens affairs,
And now, as if tranſlated, hear our Pray'rs.

[q] *Auguſtus*, whom our Authors flattery inſerts among the Deities, for as *Scaliger* notes, the antient Poets, intending to dedicate their Labours to perſons of Eminence, were ſo ſuperſtitiouſly bold, as to implore their Aſſiſtance and Influence, with the ſame reverence they uſed to their Gods. Thus our Author invokes *Auguſtus*, *Ovia Germanus*, *Lucan Nero*, *Flaccus Veſpatian*, *Statius Domitian*; Nor is this yet wholly to be aſcribed to *Virgils* Flattery, but to a real truth; for though no other Emperours were (till after death) admitted into the number of the Gods, *Auguſtus* had Divine honours conferred upon him in his life time (as is already noted) which may afford ſome ground of excuſe for our Author in this particular, above the reſt.

[r] In that ſenſe *Servius* and *La Cerda* take *Tempeſtates* to be underſtood rather than of ſtorms and tempeſts; of which afterward he ſpeaks a part in the Dominion of the Sea, and therefore not likely here to confound them.

[ſ] Alluding to *Auguſtus* his original, who was deſcended from *Iulus* the Son of *Æneas*, whoſe Mother was *Venus*, to whom that Tree was ſacred; with whoſe boughs ſhe is ſaid to have Crown'd her ſelf after her victory over *Pallas* and *Juno*, in the contention for Beauty; (*Nicander*.) Our Authour herein reflecting upon the Mercy, Clemency, and pacifique mind of *Auguſtus*, deſirous of unbloody Conqueſts, the Reward of ſuch being a Myrtle wreath, which was called *Corona Ovalis*.

[t] *Pliny* makes it an Iſland, ſix dayes ſail from *Britany*, ſome an Iſland in *Britany*, others *Britatany* it ſelf. *Mercator* will have it to be *Izland*; *Ortelius*, *Tylemark*; *Camden* (upon the authority of *Peucecus*) *Shetland* or *Hethland*, an Iſland in the *Scotiſh* Seas, lying between *Norway* and *Scotland*, and under the dominion of the latter; by Seamen commonly called *Thylenſel*. Which opinion the much knowing Mr. *Selden* ſeems to approve of in his *Mar. Clauſ. l.* 2. *c.* 1. *p.* 121. Its Name, *Suidas* derives from *Thules*, a King of *Egypt*; *Iſidore* from the Sun; and ſome from the *Saxon* word *Tell*, which ſignifies a Limit, as if it were the Northweſt bound of the World. [u] He ſeems to allude to that kind of Matrimony amongſt the Antients which was called *Coemption*, in which the Husband and Wife did make a mutual bargain and ſale one of another; for Marriage among the *Romans* was Contracted three waies, by Uſe, Confarreation, and Coemption; concerning which ſeveral kinds, ſee *Servius Danielis* upon this place. *La Cerda* proves the laſt to have been in uſe with other Nations as well as the *Romans*; But *Scopas* his brief and pertinent Expoſition of theſe Words is not to be omitted, who by *Emat* in the Original, and underſtands no more than *ſumat* or *accipiat*; all commutations or exchanges, being antiently comprized under the word *Coemption*, as is further illuſtrated by *La Cerda*. [x] Meaning the Months of *June* and *July*, in which the daies are longeſt; (See *Cælius Rodigin.* and *Palladius*) the inſuing Month being honored with the addition of his Name, perhaps here implied. [y] She was the daughter of *Icarius* a Shepherd of *Attica*, and Siſter to *Penelope*, ſay ſome, who by immoderate lamenting the death of her ſlain Father, was by the Commiſerating Gods taken up into Heaven and made a Conſtellation, Yet not one of the twelve ſigns (as *Sabinus* obſerves) though others will have her to be the ſame with the daughter of *Aſtræus*, known in the Zodiac by the name of *Virgo*, and call'd *Erigone* before her Aſſumption. *Hygin. c.* 130. [z] *Joſeph Scaliger* in his Notes on *Manilius*, conceives *Virgil* to aſſign this part of the Zodiac to *Auguſtus*, in regard he was born when the Sun was in *Libra*: Whence is that of an old Poet,

Et Libram quam Cæſar Habet—

Antonius Clarus, cited by *La Cerda*, thinks *Virgil* reflects upon the impartial Government of *Auguſtus*, and his Exemplary juſtice, the ſtrict ſupporters of Crowns. [a] The Sign *Scorpio* extends his Claws or *Chelæ* to the Conſtellation of *Libra*, which our Authour here promiſes he ſhall contract more than half way to make *Cæſar* room. [b] The Seats of the bleſſed Souls according to the fiction of the Poets, of which in the 6th of the *Æneis*. [c] This ſeems to contradict the Fable; For *Ceres* hearing that her Daughter was Raviſhed by *Pluto*, made her complaint to *Jupiter*, and requeſted her reſtitution, which *Jove* granted, upon Condition ſhe had eaten nothing; Which Conceſſion was fruſtrated by *Aſcolaphus*, the Son of *Styx*, who detected her of eating ſome Pomegranate Kernels; Nevertheleſs *Jove* permitted her to be ſix Months above with her Mother, and ſix months below with her Husband; The Phyſical reaſon of which fiction is, that *Proſerpina* which is the Moon, is ſix months increaſing, and ſix waining.

[d] When firſt the Spring the froſt-bound hills unbinds,
And harder Gleab relents with Vernal Winds,
Then let my [e] Steers begin to grone at Plough,
And my worn Coulter bright in Furrows grow.
The greedy Villager likes beſt that Mold
Which [f] twice hath felt the Sun, and twice the Cold;
That Man's great Harveſts doth his Garners burſt.
But e'r thou break the unknown Fallow, [g] firſt
Obſerve the Winds, and Heav'ns ſtill-varying face,
Old Cuſtom, with the nature of the place;
What every Soyl will bear, and what refuſe.
This Corn, that Vines more kindly doth produce;
Here Plants beſt thrive, and there rank herbage grows;
Saffron [h] Odours [i] *Tmolus* ſtill on us, beſtows;
[k] *India* ſends Ivory, [l] *Sabæa* Gums:
From the [m] nak'd *Chalybs*, Steel; from [n] *Pontus* comes
The Bever-ſtone; from [o] *Epire* [p] Mares for Race;
[q] For Nature hath impos'd on every place

[d] The Poet begins his Inſtructions for Tillage from the time moſt proper for it, the Spring, a ſeaſon moſt agreeable to the practice of the Antients, as may be collected from the Authorities of *Heſiod* and *Xenophon*, the latter of whom, in his *Oeconomicks* gives the reaſon why Winter and Summer are not ſo proper for that Work; in the firſt the Earth being too moiſt and miry, in the ſecond too dry and brittle; the ground broken up at this time of the year, the antient Latins called *Vervactum quaſi vere actum*. Yet was not this Rule ſo generally obſerved, but that in ſome parts they began to Plow about the end of Autumn, or beginning of Winter, toward the ſetting of the *Pleiades*, this diverſity proceeding from the difference of the Climate and nature of the ſoyl, whereof *Pliny* tells us, that in warmer Regions it is better to break the Earth, eſpecially if it be ſad and heavy, in Winter, in cold Climates in the Vernal Equinox.

[e] In moſt Countries antiently they plowed with Oxen, as now with Horſes; in many places with Mules, which *Homer* (*Il.* 20.) ſeems to prefer before others.

[f] That is, which hath been four times plowed, firſt in Winter, then in Spring, next the Summer, laſtly in Winter again; this *Pliny* confirms; *Virgil* (ſaies he) *is conceived to enjoyn ſowing after the fourth Plowing, when he ſaid, that was the beſt ground which had twice felt the Sun, and twice the Cold.* Which is to be underſtood of the Spring or Summer Sun, and two Winters Cold; This reduplicate plowing the Latins expreſt by four diſtinct terms, *Proſcindi*, *Effringi*, *Offringi*, *lirari*; And this was done for the better breaking and mellowing the Earth. *Servius* his Interpretation of the dayes heat and nights cold repeated, by which he underſtands the Vernal and Autumnal *Aratura*, is inconſiſtent with the meaning of our Authour, and diſallowed by *Salmaſius*, in his *Plinian Exercitations*, p. 726: *Germanus* and *La Cerda* likewiſe adhering to *Pliny*'s more authentick expoſition. The word *Seges* in the Original is not to be underſtood of the Grain or Seed committed to the Earth; but of the Earth plowed, and prepared for the Seed, Hence that of *Accius*, *fruges in ſegetem dare*.

[g] A requiſite Caution for an Induſtrious Husbandman e'r he begin his Work, to conſider the Winds, temper of the Heavens, manner of Tillage, and nature of the Soyl; which *Xenophon*, *Pliny*, *Columella*, and others, ſeriouſly inculcate.

[h] The common *Servius* expounds this of Saffron only, nor amiſs: *Servius Danielis* tells us, ſome underſtand in this place *Vinum Tmoleticum*, which had a Saffron Flavour. To this adheres *Beroaldus* and *Germanus*; yet *La Cerda* perſwades the Reader to incline to the firſt.

[i] *Servius* makes it a Mountain in *Cilicia*, the Saffron of which Countrey was reputed of greateſt Excellencie, and ſo commended by *Pliny*; who ſeems yet to make *Tmolus* a Mountain of *Lidya*, not far from *Sardis*, where likewiſe *Ptolomy* ſeats it in his Deſcription of *Aſia*. (*Tab.* 1.)

[k] This hath ever been eſteemed the peculiar Merchandize of that Country, whence the *Indians* received ſo great a Reputation, that for that reaſon by S. *Chryſoſtome* they are ſtiled the *Happieſt, and beſt of Men*; with them ſo frequent, that they made Poſts for their Houſes, and Stalls for their Cattel thereof, as *Pliny* and *Polybius* teſtifie. *Hermippus* in *Athenæus* Celebrates the Ivory of *Libya*, which yet is not comparable to that of *India*, the Elephants of this Country being much larger than thoſe of *Africk*, as *Pliny* obſerves; wherefore our Authour aſſigns the Pre-eminence to *India*.

[l] *Sabæa* is a Region of *Æthiopia*, and the Metropolis likewiſe of *Arabia the Happy*; fertile in Gums, Mirrh, Cynnamon, Balſom, Palms, and plenty of all things, of which *Strabo* *l.* 16.

[m] A People of *Scythia*, who are ſaid to be the firſt Inventors of Iron and Iron-work, thence called Σιδηροτέκτονες. Yet *Strabo* attributes the Invention thereof to the *Idæan Dactyli*; *Pauſanias* to one *Glaucus* of *Chios*, who agrees therein with *Herodotus*; others to the *Cyclops*. The Epithite *La Cerda* conceives to be given from the neceſſity of their employment, as being ſtill hammering at the Anvil, and toyling at the Forge of Mines, hence ——*Nudus Membra Pyracmon.* in the *Æneis* *l.* 8.

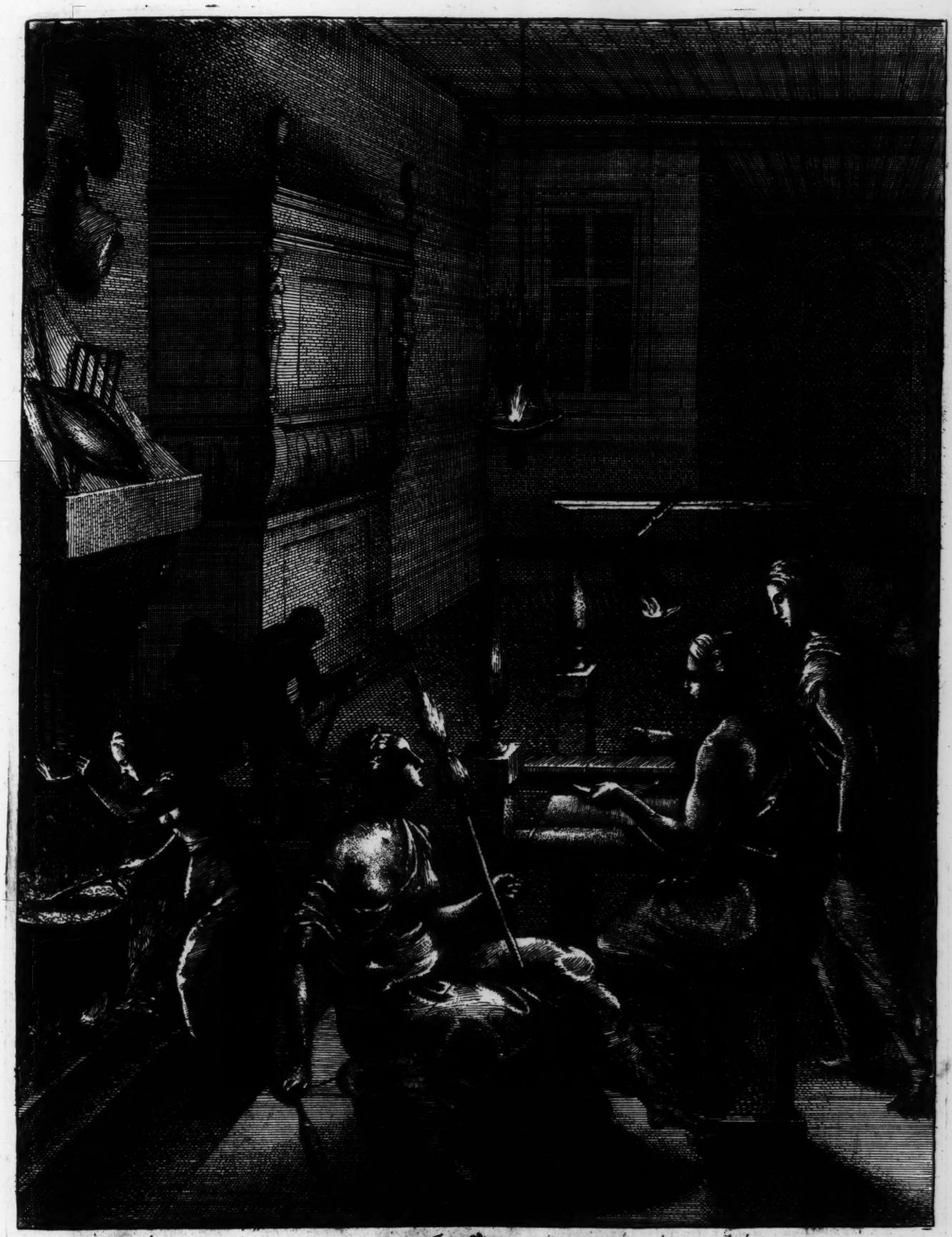
[n] The Bevers of *Pontus* are accounted the beſt. This Beaſt when hunted cloſe, and in danger to be taken, is ſaid to bite off his Teſticles, as knowing them by natural inſtinct the cauſe of his purſuite; though this upon experiment is denied by *Seſtius* in *Pliny*, ſince by *Valleſius*, *Rhodius*, *Gorræus*, *Mathiolus*, and others, condemned for a figment, as indeed it is, and firſt owing to *Æſop*.

[o] *Epire* was famous for good Horſes, thence called Ἠπειρος, now *Albania*.

[p] Why Mares rather than Horſes the reaſon *Turnebus* apprehends to be either from *Virgil's* Imitation of the Greeks, who often uſe the word Ἵππος, in the very ſame ſignification, or becauſe Mares were frequently ſent to the Olympick Games; or (which is the conjecture of *La Cerda*) in regard Mares are for the moſt part fleeter than Horſes, and ſo fitter for the Race; which he obſerves from *Homer*, who calls the Mares of *Pheretiades*, ποδώκεας ὄρνισιν ὣς; *Swift of Foot, as Birds of VVing.*

[q] From this and the precedent Verſes of the divers natural qualifications of ſeveral Regions, *Seneca* takes occaſion thus to Moralize; *The Land* (ſaith he) *is divided into Regions, and thoſe deſcribed, to the end there might be a mutual Commerce between Men, for the ſupply of thoſe things which one place may want of another; the chief Good hath its place too, but it grows not where Ivory or Steel is to be found; if you ask where its ſeat is, 'tis the Mind; which unleſs it be pure and holy, can be no Receptacle for the Deity.* Epiſt. 87.

Eter-



Et quidem seros Hi-
Pervigilat, ferroque
Interea longum cantu
Arguto Coniux per-
berni ad luminis ignes
faces inspicat acuto,
solata laborem,
curit pectine telas;

Honoratissimo Dni. Domino Francisco Seymour Equiti Au-
rato Baroni Seymour de Trow- bridge, Tabula merito votiua.

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Eternal Laws, ſince firſt [r] *Deucalion* hurl'd
Stones, to re-people the unpeopled World;
Whence Men, a [ſ] hard Race, ſprung. Therefore go on,
And thy rich Soyl, with the firſt [t] cheering Sun,
Let thy ſtrong Oxen Plow, that heat may cruſt
The mellow Gleab, and bake to Summers duſt.
If poor thy Soyl before [u] *Arcturus* riſe,
To break a ſhallow furrow will ſuffice;
There, leſt the Corn ſhould harm from Weeds receive,
Here, leſt ſmall moyſture barren Acres leave.
Let thy Land reſt alternately [x] untill'd,
And to worn grounds annual ceſſation yield;
[y] Or there in ſeaſon thou ſhalt Barley ſow,
Where pleaſant Pulſe with dangling Cods did grow,
Where brittle ſtalks of [z] bitter Lupins ſtood,
Or ſlender Vetches in a [a] murmuring wood.
Thy field, [b] Line, Oats, and ſleepie Poppy, burns;
[c] But eaſie is the labour made by turns;
Nor with [d] rich Dung ſpare hungry grounds to feed,
And [e] unclean Aſhes on poor Champains ſpread.
So your [f] chang'd Seed delights the pregnant Plains,
And Ground left fallow, grants no little gains.

[r] The Fable of *Deucalion* his Reparation of Mankind by the caſting of ſtones is ſufficiently known, and already explicated. The Learned ſuppoſe this Fable of the Deluge copy'd from the Original of Scripture, which ſeems to be confirmed by what *Plutarch* writes of the Dove (in his Book *de Induſtria animalium*) agreeing with that of *Noah* in *Geneſis*.

[ſ] This ſeems to be borrowed from that of *Lucretius*, *l.* 5.

En genus humanum multo fuit illud in arvis
Durius, ut decuit, tellus quod dura creaſſet.

The reaſon of the Fable thus explained by *Euſtachius*; *At which time Men lived in Woods and Caves, they many times expos'd their Children in hollow Trees, and Rocks, not being able to provide for their ſuſtenance, whence came the vulgar opinion, that the Children ſo expos'd, were born of ſtocks and ſtones.*

[t] Herein *Virgil* ſeems to differ from *Theophraſtus*, who preſcribes the Plowing of wet, cloſe, heavy, and fat ground, in Summer; looſe, dry, light and lean, in Winter.

[u] Barren grounds, *Columella* adviſes to plow toward the end of *Auguſt*, that the Sun may not have too great a power to draw out the juice and ſtrength of the Earth; conſenting with our Poet, who will have it to be done about the riſing of *Arcturus*, which is according to *Columella*, the Nones of *September*, as *Pliny* will, eleven daies before the Autumnal Æquinox; but the Reader is here to underſtand the Coſmical riſing of *Arcturus*, not the Heliacal or Chronical.

[x] Of the reſting of ground, *Xenophon in Oeconomic.* ſuitable to the expreſſion of our Poet, who ſeems yet to have borrowed his from *Pindar. Nem. Od. ult.* [y] Having diſtinctly deſcribed the peculiar times for Plowing, according to the ſeveral natures of the Soyls, he proceeds to Inſtructions for Meliorating of ground, which he adviſes by change of Seed, Stercoration, and ſeveral kind of Compoſt. The reaſon for the firſt is, in regard the Earth by receiving onely one kind of Grain, comes to a Satiety, and fructifies but poorly; wherefore beſides the reſting of the ground, it is requiſite to vary the Seed. Lord *Bacon* his *Natural Hiſtory*, *p.* 137. [z] *Triſtis pro amaro tranſlatio decens eſt. Macrob l.* 6. *c.* 5. The reaſon the Etymologiſt gives, *Lupines* is a Greek word, (derived ἀπὸ τῆς λύπης, *i. e. triſtitia*) becauſe it contriſtates the taſters Looks with its bitterneſs, *Iſidor. l.* 17. *Etym. c.* 4. [a] A Metaphor expreſſing the ſtore and plenty of the Crop [b] Theſe three do much burn and dry the Earth; as all ſeem to have received from this teſtimony of our Authour; the reaſon for the firſt, *Columella* makes the quality of the Plant, as being hot of nature; The ſecond *Theophraſtus* aſſigns the multiplicity of its roots, which much exſiccate and impoveriſh the Earth; The third by *Diagoras* and *Eraſiſtratus* in *Pliny* is not only condemned of a ſoporiferous, but mortal quality; proceeding not from cold, as antiently believed, but as latter Chymiſts and Naturaliſts have experimented, from a Narcottick Sulphur, and bitter ſalt inherent; which is likewiſe found in hot things, as in Spirit of Wine, and the like. [c] That is of reſting the Earth every other year. [d] He now comes to the ſecond means of Meliorating grounds, Stercoration; which is the moſt ordinary help: Sheeps dung is conceived the beſt, next that of Kine, thirdly that of Horſes, which is held to be ſomewhat too hot, unleſs it be mingled. That of Pidgeons for a Garden, or a ſmall quantity of ground excelleth. The ordering of the Dung is, if the ground be Arable, to ſpread it immediately before the Plowing and Sowing, and ſo to Plow it in: for if you ſpread it long before, the Sun will draw out much of the fatneſs of the Dung; if Grazing ground, to ſpread it ſomewhat late towards Winter, that the Sun may have the leſs power to dry it up. It was generally received of old, that Dunging of grounds when the Weſt Wind bloweth, and in the decreaſe of the Moon, doth greatly help; the Earth, as it ſeems, being then more thirſty and open to receive the Dung. (Viſcount St. *Albans Nat. Hiſt. p.* 121.) [e] Among thoſe ſubſtances that have a vertue to make ground fertile, though they be not meerly Earth, Aſhes excell; inſomuch as the Countries about *Ætna* and *Veſuvius* have a kind of amends made them for the miſchief the eruptions (many times) do, by the exceeding fruitfulneſs of the Soyl, cauſed by the Aſhes ſcatter'd about. [f] In the varying of the ſeed, the Antients obſerv'd this method; In fat grounds after a Crop of Wheat, Rye, or Barly, to ſow them twice with Pulſe, the third year with Corn again; In indifferent Soyls, after a Crop of Corn to ſow them thrice with Pulſe; In leaner grounds after the third year to lay them fallow, which is, that the Authour adviſes in the next Verſe; which is not to be underſtood of alternate Ceſſations, but of laying fallow for ſome longer time.

g To burn dry ſtubble, and the barren Fields,
In crackling flames, oft handſom profit yields;
Whether ſome hidden faculty derives
From thence, which with pure ſap the Earth revives,
Or inconcocted humours ſpent by heat,
And uſeleſs moyſture, vapour forth in ſweat;
Or that the looſening flames new waies hath wrought,
And breathing chinks, by which more juice is brought
Up to the ſprouting Corn; or elſe reſtrains
By obduration the Earths gaping Veins,
Leſt ſoaking ſhowers, or heat which more annoys,
Or bitter Cold of piercing winds deſtroys.
And much advantage to poor Swains it yields,
To uſe their h Rakes, than Harrow ſterile Fields;
Nor golden *Ceres* from the lofty Skies
Shall view his Labour with regardleſs Eyes;
And who athwart the Furrows Plows the plain,
Then i breaks the Clods obliquely o'r again,
Turning his Teem, and by eternal toyl
T' obedience brings a diſobedient Soyl.
Pray for k wet Summers, l Winters wanting Rain;
Winter Duſt glads the ground, but more the grain:
Not m *Mœſia* then ſhall boaſt ſuch Crops, nor more
Shall *Gargarus* admire her wondrous ſtore.
What ſhall I ſay of him hath ſow'd his Land,
Then ſtraight goes on, abroad ſpreads barren ſand?

g This is preſcribed as another means of meliorating ground, and that for four reaſons; for as *Berſman* obſerves, the diſeaſes of Grounds proceed chiefly from four Cauſes, Leanneſs, comming from defect of Aliment, Slimineſs, caus'd by exceſs of Moyſture, Cloſeneſs which binds up and ſuffocates the ſeed; Laxity which gives too eaſie admiſſion to heat and cold. The Poet hath preſcribed in one as many remedies; for burning cures the Learneſs, conſumes the ſlimineſs, opens the Cloſeneſs, and ſhuts up the laxity of the earth.

h He intends here, Harrowing, which by the *Latins* was called *occatio ab occadenda*, becauſe it broke into ſmaller pieces the greater Clods or glebes of earth. (*Feſt.*) *Scaliger* will have it to be ſo called *ab Occa*, which ſignifies a Rake, the proper Inſtrument of that work.

i This oblique plowing the Latins called *Iterationem*. *Servius* (in *Salmaſius* his opinion) hath miſtaken the time when this was to be done; affirming the Autumn to be the proper ſeaſon for it, whereas *Varro* teſtifies it was performed in the Summer, *Inter ſolſtitium & caniculam*. *Occation* and *Iteration*, were both to one and the ſame end, that is, to break and leſſen the Clods of the firſt plowing, but the one was done with the Harrow, the other by the Plough running croſs the furrows.

k This begins the ſecond part of this Book, which ſhews the ſeaſons moſt proper for ſowing, deſcribed here to be the moyſt Summers, and dry Winters, which our Authour (as *Macrobius* obſerves) ſeems to have taken from the moſt primitive precepts of *Italian* Husbandry, expreſt in theſe Verſes:

Hiberno pulvere, verno luto,
Grandia farra, Camille, metes.

Winters Duſt, and Summers Rain,
Bring (Camillus) *ſtore of Grain.*

But of this ſeaſon, thus *Pliny*; *Many anticipate the time of Sowing, and begin after the eleventh of the Autumnal Æquinox, the Conſtellation of the Crown then riſing; when for certain dayes there is a conſtant fall of Rain.* Xenophon *will have it to be before the God hath given the ſign, which* Cicero *interprets to be Rain, and ſince it is a certain Rule, not to ſow before the leaves begin to fall, they think the fitteſt time for it, the ſetting of the Pleiades*; which among the Antients was the moſt legitimate ſeaſon; as from the teſtimonies of *Heſiod*, *Xenophon*, *Theophraſtus* and *Pliny*, *Salmaſius* hath collected in his Exercitations upon *Solinus*. l Yet *Pliny* ſeems to correct our Authour, *l.* 17. *c.* 2. when he ſaies, *Hiberno pulvere fieri Meſſes lætiores, luxuriantis Ingenii fertilitate dictum eſt.* For (as he writes) both Corn and Plants affect long Snows. However it is obſerved by ſome of the Antients, that Duſt helpeth the fruitfulneſs of Trees, eſpecially of Vines; inſomuch as they caſt Duſt upon them on purpoſe: for it ſhould ſeem that that powdering, when a ſhower cometh, maketh a kind of ſoyling to the Tree, being Earth and Water finely laid on, and they note that Countreys where the fields and wayes are duſty, bear the beſt Vines, why not the beſt Corn likewiſe? m It is not eaſily reſolvable what parts of the World the Poet here intends; for ſome confound *Mœſia* and *Myſia*, others difference them. Some will not have *Virgil* here to mean the Province, but a City of that Name. No leſs diſſent they about *Gargarus*; ſome with *Servius*, taking it for the top of *Ida*; others with *Macrobius*, more probably, for a City at the foot of *Ida*, Celebrated for the fertility of its Soyl, occaſioned by the deſcent of Rain from the Mountain, kindly overflowing the underlying Level, which brings along with it an inriching ſlime or Compoſt. See *Macrob. l.* 5. *c.* 20.

Streams



Et Cererem clamore vo- cent in tecta: neque ante
Falcem maturis quis- quam suponat aristis,
Quam Cereri torta redi- mitus tempora quercu,
Det motus incompositos, et Carmina dicat.

Honoratissimæ Dō. Dominæ Elizabethæ Capell.
Tabula merito votiva.

[n] Streams to his Corn in flowing Rivers turns?
And when ſcorch'd fields with dying herbage burns,
Behold! [o] conducteth from ſome riſing ground
Water, whoſe Current makes a murmuring ſound
'Mongſt poliſh'd Pebles, and refreſhment yields,
From bubling Rivolets, to thirſty fields?
Or thoſe, who leſt [p] ranck Ears the ſtalk o'r-lade,
Luxurious Corn eat in the tender blade,
When firſt it hides the Earth? and from their land
Who ſetled plaſhes drain'd with drinking Sand?
Eſpecially when frequent ſhowers of Rain
Make ſwelling floods not their own Banks contain,
And with a ſlimy mud drowns all beneath,
Whence hollow Ditches putrid vapours breath.
But yet for all Mens Toyl, and Oxens pains,
Skilful in Tillage, the *Strymonian* [q] Cranes,
With plundring Geeſe, and bitter Succory harms,
And noyſome ſhade deſtructive are to Farms.
Nor would Heav'ns King make Tillage eaſie, who
Did firſt with toylſome art the Earth ſubdue,
And Mortalls did to many Cares inure,
Nor in his Reign would heavy ſloth indure.
Before [r] *Jove's* time, no Tiller vext the Grounds,
Inclos'd his own, nor limits others bounds;
[ſ] All common was, and of her own accord
The Earth full plenty freely did afford.
He to foul Serpents deadly Poyſon gave,
Commanded Wolves to Prey, and Seas to rave.

[n] Irrigation of grounds is an excellent Improvement, both for Corn and graſs, this is done in two manners, the one by letting in and ſhutting out Waters at ſeaſonable times; and this ſerves only for Meadows which are along ſome River. The other way is to bring Water from ſome hanging grounds, where there are ſprings, into the lower grounds, carrying it in long furrows drawing it traverſe to ſpread the Water. It is the richer, if thoſe hanging grounds be fruitfull, becauſe it waſheth off ſome of the fatneſs of the Earth. And generally where there are great overflows in Fens, or the like, the drawing of them in the Winter, maketh the ſummer following more fruitfull: The cauſe may be, for that it keepeth the ground warm and nouriſheth it; as in the Summer it cools and refreſheth it. *See the Lord* Bacon, *in his Natural Hiſtory, p.* 126.

[o] *Scaliger*, *Victorius*, *Urſinus*, and others, think *Virgil* in this place to have æmulated *Homer* (*l.* 21. *Il.*) the Prize by *Victorius* given to *Homer*, by *Scaliger* to *Virgil*.

[p] Rankneſs is reckoned among the Diſeaſes of Corn; the remedy whereof is twofold, either mowing it down after it is come up, or putting ſheep into it to crop it ſhort; the laſt our Authour here intimates. *Pliny* reports, that about *Babylon* they us'd twice to mow it, and then to turn in their ſheep.

[q] *Virgil* here adviſes the Induſtrious Husbandmen to beware of four great Enemies to Corn; Geeſe, Cranes, Succory and Shade; the firſt are very deſtructive to all young ſprouts and buds, for whatever is tender they crop, their Dung likewiſe kills and taints young corn and graſs. Secondly, concerning Cranes, there is nothing as to this particular more obſervable than of other Fowl, which generally are kept from all young Plants. *Pliny* (*l.*18.*c.*17) tells us of an Herb, the name of which is unknown, which being buryed in four corners of the field, is of vertue to drive away Stares, Sparrows, and ſuch kind of Birds. Thirdly, ſuccory or Endif, is for two reaſons hurtfull to the Corn, as *Turnebus* notes, firſt by the ſpreading of its roots, which drain the juice of the Earth, and defraud the corn: next, as being a great inviter of Geeſe, who extreamly affect this Herb. Fourthly, ſhade in general is deſtructive to corn; and *Pliny* reckons it the chiefeſt knowledge of a farmer to underſtand what Plants receive either nouriſhment or detriment from ſhade. Some Plants thrive more in the ſhade than in the Sun, as Strawberries, and Bayes: And the ſhades of ſome Trees are more hurtful than others, as that of Wallnut-trees, Pines, Firs, and Juniper, by *Pliny* accounted deadly, to which our Authour thus alludes in the laſt Eclog.

Surgamus, ſolet eſſe gravis Cantantibus umbra:
Juniperi gravis umbra, nocent & frugibus umbræ.

[r] In this following Digreſſion our Authour ſeems to have laid down a Deſcription of the ſtate of Man before and after his fall, the laſt incurring that curſe in *Gen. chap.* 3. A ſight of which Primitive truth, *Budæus* conceives to have been the ground or occaſion of our Poets introducing this allegorical fiction. [ſ] Of theſe times thus *Juſtine*: Saturn *is ſaid to have been a man of ſo much juſtice, as he forced none to ſerve him, and had nothing as private to himſelf, but all things were in Common and undivided, as if one Univerſal Patrimony to all.* In Memorial of which, in the *Saturnalian* feſtivals the ſervants uſed to feaſt in common with their Maſters, all right and diſtinction laid aſide. And for this reaſon was the common treaſurie kept in the Temple of *Saturn*, in ſign of that antient and Primitive Community.

Rob'd

Rob'd leaves of Hony, fire conceal'd, and Wine,
Which ran before in Rivers, did confine;
That various Arts by ſtudy might be wrought
Up to their height, and Corn in Furrows ſought;
And Mortals ſhould from veins of Flint ſtrike Fire.
Then Rivers firſt did [t] Alder Boats admire;
Then Sailors * Nam'd, and number'd every Star,
And knew what all the Conſtellations were;
[u] Then ſnares for Beaſts, and lime for Birds was found,
And how * Dogs ſhould the mighty Woods ſurround;
This, ſtrikes broad Rivers with his caſting Net;
That, Fiſhing Lines draws from the Ocean, wet.
Then Steel and [y] grating Saws were firſt receiv'd,
Before, ſoft Wedges eaſie Timber cleav'd.
[x] Then Arts began; fierce toyl through all things breaks,
And urgent Want ſtrange Projects undertakes.
[a] Firſt *Ceres* Mortals taught to Plow the Ground,
When Akorns ſcarce in ſacred Groves were found,
And [b] *Dodon* maſt deni'd; then Swains did toyl
Leſt [c] ſmutting Mildews golden Ears ſhould ſoyl,
And the baſe Thiſtle over all aſpire:
The Corn decaies, whole Groves of armed Brier,
And Burrs ariſe, and o'r a glorious land,
Pernicious Darnel, and wild Oats command.
Unleſs with Rakes thou daily breakſt the grounds,
And Birds affright'ſt with terrifying ſounds,
Cut'ſt ſpreading weeds which ſhade thy golden grain,
And ſupplications mak'ſt with vows, for Rain,
Thou ſhalt in vain ſee others great increaſe,
When ſhaken Oke thy hunger muſt appeaſe,

t These were made of one tree hollowed, which in the *Indies*, they call a *Canoa*; theſe the *Gauls* uſed upon the River of *Rhoan* in aſſiſting the tranſport of *Hanibal's* Army in his Enterprize of *Italy*, who according to *Livy*, *l.* 1. were the firſt Inventors thereof; but *Pollidor Virgil* gives the Invention of theſe *Canoas* to the *Germans* inhabiting about the River of *Danubius*, which kind of Veſſels *Iſidore* calls *Tarabes*.

* Appliable to this place is that of *Macrobius Som. Scip. That there is a Star of* Mars, *of* Jupiter, *and* Saturn, *is not the Conſtitution of Nature, but humane perſwaſion; which gave both Number and Names unto the Stars.* Whence *Seneca* in his Natural Queſt. 125. *It is not yet* 1500. *years ſince* Greece *gave the Names and numbers of the Stars.*

u The firſt that invented the uſe of Nets and Toyls, (according to *Oppian*) was *Hyppolytus*, the Son of *Theſeus*.

x The manner of Hunting among the Antients, was to ſurround the Woods with a Fence, to intercept all paſſage for flight. Concerning which ſee *Xenophon*, *Oppian*, *Gratius*, & *Nemeſianus*. The Reader may take a view of it, in theſe words of *Apuleius* (*Metam.* 8.) *The Dogs being put in to rowſe the Beaſts from their Covert, mindful preſently of their imparted diſcipline, they ſurround all the place, and block up the Paſſages.*

y The Invention of this, *Pliny* aſcribes to *Dædalus*, *Ovid* to *Perdix*, his Siſters Son; *Seneca* and *Diodorus Siculus*, to *Talus*.

z Our Poet ſeems to have taken this from *Theocritus*, who before him hath wittily intimated thus much in the beginning of his *Fiſhers*.

VVant (Deiophantus) *is Arts onely ſpur,*
The Riſe, and Rule of Labour is from her.

a This Invention by Poets generally is aſcribed to *Ceres*, as is the production of all Grain, except the Bean, if we credit *Pauſanius*; but the reaſon of this attributed honour is, becauſe ſhe firſt brought Corn from other places into *Greece*. The firſt ground ſhe ſowed was a field near *Eleuſis*, called *Rharion*, whence ſhe derives one of her Attributes.

b A City of *Epire*, neer which was a Grove abounding with Maſt, and in that a Temple of *Jupiter*, and an Oracular Oke. *Euſtath.* upon theſe words (*Il.* 2.) ὶς περὶ Δωδώνην δρυόφιν, makes it a Region in the North of *Theſprotia*, ſacred to *Jupiter*; where from an Oke he gave Oracles, by two golden Pidgeons, ſayes the Fable, which were ſuppoſed to be two Women, ſo called, becauſe they came from far.

c By the Latins called *Rubigo*, or as *Budæus*, *Nebula*; by the *French*, Nielle. *Scaliger* on *Theophraſtus* thus defines it; *Smut, or Milldew, is a certain putrefaction, when the Dew or Rain that is lodg'd in the Ears of Corn, is not ſhaken off, but by the adventitious heat of the Sun corrupts and putrifies.* This diſeaſe happens moſt in incloſed grounds where the Air is more cloſe than in Hills or Champain; the remedy of this (according to *Pliny*) is by ſticking Lawrel branches in the ground, which will draw the blaſting vapour to them; and to this end were the *Rubigalia ſacra*, inſtituted by *Numa*, in the 11th of his Reign.

The

The hardy [d] Plowmans Tools we next muſt know,
Which wanting, we can neither Reap nor Sow.
A heavy Plow of crooked Oke, a ſhare,
And the ſlow-wheel'd [e] Eluſine Mothers Care;
Sledges, and Flails, Rakes ponderous enough;
Fine Oſier Baskets, Countrey houſhold-ſtuff,
Hurdles, and laſt, *Iacchus* [f] myſtick Van;
All which, if th' art a careful Husbandman,
Remember to provide, if the Divine
Glory of Tillage thou intendeſt thine.
Next in the Woods with mighty labour bow
An Elm, and form it to a crooked Plough.
To this a Teem beneath of eight foot cut,
To the [g] bow'd back [h] two ears, and Dentals put;
Of lofty Beech your Plough-tail, but the yoke,
Let that be from the gentle Teil-tree took,
Which from behind ſhall the deep turnings guide,
And Oke with hanging in the Chimney, tride.
Here many antient Rules I could declare,
Unleſs thou ſcornſt to mind ſo mean a care.
With a great Rowler firſt thy [i] Barn-floor lay,
Smooth'd with the Hand, confirm'd with binding clay,
Leſt graſs ſpring up, or it ſhould duſty grow,
Then many miſchiefs chance; for oft below
The little Mouſe her ſtore hath, and abode,
And the [k] blind Mole her bed; there lurks the Toad;
For many Creatures in the Earth are born;
Thence Weeſels plunder mighty hoards of Corn,

d Of the ſeveral Inſtruments for Tillage and Husbandry, the picture will afford a clearer demonſtration to the Reader, than a Marginal note.

e Ceres, ſo called from *Eleuſis* a City of *Attica*, where ſhe was chiefly worſhipped; the City took its name from *Eleuſinius*, the ſon of *Mercury*, ſaies *Suidas*; who receiv'd *Ceres*, going in ſearch of her loſt Daughter, and kindly entertained her in his houſe, for which ſhe taught him Tillage, and he in requital Inſtituted the *Eleuſinian* Rites in her memory.

f The reaſon of the Epithite is taken from the frequent uſe of that inſtrument in the Ceremonies of *Bacchus*, whence he is ſometimes called λικμοφόρος, *Vanifer*, for as with the fan husbandmen purge and winnow the Corn, ſo with that, *Bacchus* was believed to purifie the minds of Men.

g Duplex dorſum, *La Cerda* Interprets *latum & craſſum* (as *duplex ſpina*, in the third Book of theſe *Georgicks*) following *Turnebus*, as he *Servius*.

h That all Ploughs were not ear'd, may be collected from theſe words of *Palladius* (*l.* 1. *tit.* 43.) *Ploughs* (ſaies he) *are ſingle; or if the Region be plain, ear'd, that ſo the grain may be rais'd againſt the wet of Winter in a higher furrow*; where we ſee the ſingle Ploughs oppos'd to thoſe with *Ears*.

i That which is here called a Barn floor, was among the Antients, only an open *Area* or threſhing place, the form and making of which *Cato* thus preſcribes (*l.* 1. *de re ruſt. c.* 129.) *Let the earth be a little digged, then ſpread well over with Lees of Oyl to mellow it, When it is well broken and ſoak'd, even and level it with a Roller or Beater; Being ſmooth'd and plained, it will neither be moleſted with Ants, nor when it rains be mirie.* *Varro* adviſes it to be placed upon a high ground, as much above the wind as can be, round and riſing in the middle, that when it rains, it may quickly run off again.

k It is queſtion'd whether the Mole have either Eyes or ſight; *Pliny* denyes both, and grants only a likeneſs of the firſt. *Ariſtotle* ſeems to allow of both, and with him *Simplicius*, but as defective; the Reaſon they give is this, that where ever there are the Inſtruments of Senſe, there are likewiſe the Offices of Senſe, and if Eyes then ſight; becauſe Nature does nothing but to ſome end: Yet though they have Eyes, as is by moſt confeſt, yet Nature ſeeing how little uſe there would be of them, hath covered them over with a thin veil or Membrane, through which yet, according to *Scaliger*, *Exerc.* 144. they take in ſo ſenſible a perception of light, as immediately to avoid it, which is that which Nature hath taught them for their preſervation, who being made to live underground, have neither need of Light or Air, nor of a more perfect ſight than ſuch as may help them to avoid both, as pernicious.

And

And [l] Ants fore-seeing age, and want to come.
Obſerve when firſt the [m] Nut begins to bloom,
And flouriſhing, bends the tender branch, if theſe
Prove fruitful, ſuch ſhall be thy Corns increaſe,
And in great Heat huge Harveſts ſhall be found:
But if with ſwelling leaves the ſhades abound,
Then thou ſhalt Thraſh a Chaffie ſtalk in vain.
I have ſeen many would [n] anoint their Grain
With Nitre firſt, then Lees of Oyl would ſpread,
That the husk ſwelling might inlarge their ſeed:
Then with lent fire ripen the tender Grain.
I ſaw ſeed pick'd and cull'd with tedious pain,
[o] And yet degenerate, unleſs yearly we
The largeſt chooſe; Each thing by Deſtiny
So haſtens to grow worſe, and backward goes;
As one againſt a ſtream his Veſſel rowes,
Who if by chance his arm a little ſlack,
The Boat in the ſwift Chanel hurries back.
They ſhould beſide their obſervations make
From [p] Northern Stars, the [q] Kids, and [r] ſilver Snake,
[ſ] Like thoſe that homeward through ſwoln billows trade,
And [t] Oyſter-breeding *Heleſpont* invade.
When *Libra* juſt in Ballances ſhall weigh
Darkneſs with Light, and ſhadows with the Day,

l This Creature is reckon'd among the Peſts of the field by *Arnobius* and *Cicero*; yet commended as the Emblem of knowledg induſtrious Providence: for the *Ægyptians*, when they would denote knowledg, uſed to paint an Ant; which is ſaid to know where to find what ever it hoards up againſt Winter, & never miſtakes its own home. (*Or. Apollo Niliac.*) It is obſervable likewiſe, that when they lay in their Winter ſtore, thoſe that are empty never rob thoſe that are laden, but every one makes proviſion for himſelf. Juſtly therefore does *Solomon* ſend his ſluggard to be inſtructed by this induſtrious Creature. See *Epiphan. Phyſiolog. collected by* Cauſſin *in his Symbol. elect. p.* 152.

m That this is a Prognoſtick of a plentiful year is confirmed by the Teſtimonies of *Iſidore*, *Theophylact.* in Natural Probl. c. 17. and *Philo* in the Life of *Moſes l.* 2. The Viſcount of St. *Alban* in his Natural Hiſtory, commends it as a matter of advantage and profit (if at leaſt it be not too conjectural to venture upon) to diſcern by ſuch ſigns and progniſticks in the beginning of the year, what Corn, Herbs, or Fruits, are like to be in Plenty or Scarcity; for thoſe that are like to be in plenty may be bargain'd for upon the ground; as the old Relation was of *Thales*, who to ſhew how eaſie it was for a Phyloſopher to be rich (if he would give his mind to it) when he foreſaw a great plenty of Olives, made a Monopoly of them; and for ſcarcity Men may make profit in keeping better the old ſtore.

n The ſteeping of grain before ſowing, a little time in wine, is thought a preſervative; our Author here preſcribes Nitre, and the dregs of Oyl, which is thought to aſſure it againſt Worms; notwithſtanding that grain which toucheth Oyl or fat, is ſaid to receive hurt by it. The reaſon why Nitre helpeth the ſeed, is in *La Cerda's* opinion, becauſe it is of Nature hot, and therefore purging and cleanſing. The Lord *Bacon* on the contrary, holds it to be a cold Body, and thinks the Cauſe to proceed from a ſubtile ſpirit, which ſevereth and divideth any thing that is foul and viſcous, and ſticketh upon a body being mingled with water to the thickneſs of Hony, and applied to the buds of Vines, it maketh them ſprout forth in few daies, the cauſe being, the opening of the bud and parts contiguous by the ſpirit of the Nitre, for Nitre is as it were, the life of Vegetables. *o* It is certain, that Corn ſometimes will degenerate into another kind, as is formerly inſtanced by our Poet in his *fifth Eclog.* And generally it is a Rule, that plants that are brought forth by Culture, as Corn, will ſooner change into other Species, than thoſe that come of themſelves, for that Culture giveth but an adventitious Nature, which is more eaſily put off. This happeneth chiefly from the weakneſs of the Grain that is ſown, for if it be too old, or to mouldy, it will bring forth wild Oats. It hath been noted that ſeed of a year old is the beſt, and of two or three years is worſe, and that which is more old is quite barren. (*Viſc. St. Alb. Nat. Hiſt. p.* 137.) *p* That is, *Arctus*, who is likewiſe called *Bootes*, and the Wain-driver, becauſe he follows that Conſtellation: ſo *Cicero*.

Arctophylax vulgo qui dicitur eſſe Bootes,
Quod quaſi temone adjunctam præ ſe quatit Arctos.

q Two little Stars in the left hand of *Erichthonius*, on whoſe left ſhoulder is the *Amalthæan* Goat ſeated, *Serv. & Ramus.* *r* There be three Conſtellations ſo called. One that is between the two Bears: The ſecond that of *Ophinchus*: The third is one of the Southern Signs, and is called *Hydra*: This *Servius* takes to be meant here, but *Ramus* more truly the firſt. *ſ* The uſe of Aſtrology ſeems here to be preſcribed as neceſſary to the Farmer, as the Sailer. Which place *Pliny* reſpects, where he ſaies, *The Winds, and Stars, according to the Precepts of Virgil, are to be obſerved as exactly, as by Sea-faring Men.* *t* --*Cæteris oſtreoſior orus.* Ovid. Alſo commended by *Ennius*, and *Lucan*.

Then

Then exerciſe your Steers, and Barley ſow,
Till too extreme, tempeſtuous Winter grow.
Line ſeed and [u] Cerealian Poppie ſet
Then in the Earth, and let thy Oxen ſweat
With heavy toyl, when drowth confirms the ground,
Whilſt Clouds impending in the sky are bound.
Beans ſow in Spring, then the rich Furrow takes
[x] Clave-graſs, and Millet [y] annual care awakes;
[z] When *Taurus* golden horns open the year,
And [a] *Syrius* leaves to adverſe Stars the Sphear.
But if for Wheat, and ſtronger Corn thy ground
Thou exerciſe, and but one Crop propound,
Firſt let the Eaſtern [b] *Pleiades* go down,
And the bright Stars of [c] *Ariadnes* Crown;
Commit due ſeed to furrows then, nor fear
Earths truſt with hopes of the inſuing year.
Many begin e'r *Maia* ſets, but them
Expected Corn mocks with a barren Stem.
Wouldſt thou the ground ſhould Vetch or Faſels bear,
Nor ſhalt deſpiſe Egyptian Lentils care,
Bootes fall no obſcure ſign will ſhew;
Begin, and ſowing to Mid-winter ſow.
Therefore the golden Sun in equal lines
Divides the World, and rules twelve glorious Signs.
[d] Five Zones the Heav'ns infold, hot Sun-beams beat
Alwaies on one, and burns with raging heat.

[u] The Reaſon of that Epithite is variouſly conjectur'd; it ſeems to be apply'd, either becauſe that plant is attributed to her Invention, as *Euſeb.* notes, *præpar. l.* 3. or becauſe ſhe is ſaid to have ſtaid her hunger therewith; or to have eaten it to allay by ſlumber the ſenſe of her ſorrow (as *Servius* conjectures) or becauſe Farmers uſed to ſow it (though hurtful) amongſt their Corn, that ſo they might ſacrifice thereof to *Ceres* (as *Brodæus* gheſſes, *Miſcel. l.* 3.) or becauſe that Goddeſs uſed to carry it in her hand, and is ſo pourtray'd in her Statues (as both *Brodæus* and *Turnebus* intimate) or elſe in regard that the Garden Poppy called θυλακῖτης, is good to make bread, as *Mancinellus* conceives, and is approved of by *Germanus*.

[x] This Herb in the Latin is called *Medica*, becauſe it was firſt brought into *Greece*, by the *Medes*, at what time *Darius* invaded it. *Strab. l.* 11.

[y] Added by way of Caution; for though Clavegraſs be of that fertility that after it is ſown, it will laſt, as *Palladius* ſaies, ten; as *Pliny*, thirteen years or more; yet Millet, if it be not every year ſown, will come to nothing.

[z] *Taurus* riſes with the Sun in *April*, at what time the dayes begin to be longer and warmer. The Poet here ſeeming to allude to the Etymon of that Month, ſo called, *ab aperiendo*; as *Delr. in Her. fur. Sen. Germanus* and *La Cerda* upon this place.

[a] Meaning when the Dogſtar ſets *Heliacally*; that is, at what time the Sun riſes with *Taurus*. See *Macrob. l.* 1. *c.* 18.

[b] Diſſenting from *Servius*, who here underſtands *abſconditur* in the Original to imply their Heliacal riſing, that is, their riſing together with the Sun, and being obſcur'd by the light of his Beams. But this Interpretation (to uſe *Salmaſius* his words) is both contrary to the meaning of *Virgil*, the Diſcipline of the Stars, and common obſervation: for here is to be underſtood their Coſmical ſetting in the Weſt with *Taurus*, at what time the Sun riſes in the Eaſt with *Scorpio*; which happens about 44. or 45. dayes after the Autumnal Equinox; but of the differences among the Antients as to this point, ſee *Salmaſius* in his *Plinian Exercitations*, p. 736.

[c] A Northern Conſtellation conſiſting of eight Stars, into which *Ariadnes* Crown, when *Bacchus* made her his Bride (after *Theſeus* had deſerted her) was converted; So *Ovid* in the eighth of his *Metam.*

——*The Deſolate,*
Bacchus *with Marriage Comforts, and that ſhe*
Might glorious by a Conſtellation be,
Her head unburthens of her Crown, and threw
It up to Heaven; through thinner Air it flew.
Flying, the Jewels that the verge inchace
Convert to fires, faſt fixed in one place,
Th' old form retaining, they their ſtation take
'Twixt him that kneels, and him that holds the Snake.
Mr. *Sandys.*

[d] The Zones or diviſions of Heaven and Earth were deviſed by Aſtronomers, to diſtinguiſh the motions of the Sun, Moon, and Stars, ſite and quality of Countries. The Torrid ſo called of exceſſive heat (the Sun being ever over it) is confin'd by the Tropicks of *Cancer* and *Capricorn*, and parted in the midſt by the Æquator, containing in Latitude 47 degr. This the Antients generally believed uninhabitable, but the latter diſcoveries ſhew the contrary, being found not onely populous, but healthful and pleaſant. On each ſide of this be the Temperate Zones, confined by the Artick, and Antartick Circles; each containing 43 degr. The Frigid Zones, held uninhabitable for the extremity of Cold, by reaſon of the Suns diſtance from their Vertical point, extend from the former Circles to the North and South Poles; Each three and twenty degrees and ½ in Latitude: yet this of the North is found within ten degrees of the Pole to be inhabited. This deſcription *Hadrian. Julius*, and others, affirm to be borrowed by our Author from *Eratoſthenes*.

The two Extremes to this on [e] each hand lies
Muffled with ſtorms, fetter'd with cruel Ice.
'Twixt Cold and Heat, two more there are, th'aboads
Aſſign'd poor Mortals by th' immortal Gods.
Athwart theſe two in [f] th' oblique *Zodiack* ſhines
Whirling ſtill round the twelve Celeſtial Signs.
[g] As we the Pole to *Scythian* Mountains raiſe;
So 'tis depreſt in *Libya's* Southern Bayes;
This alwaies gilds our Hemiſphere, but Hell
Sees that, and Spirits which in Darkneſs dwell.
Here round about the mighty Serpent glides,
And like a River the two Bears divides
With vaſt infoldings; [h] Bears that never yet
Durſt in the Ocean bath their ſilver feet.
There, as they ſay, is either [i] laſting Night,
Or gloomy ſhades, for ever hind'ring Light;
Or elſe from us to them *Aurora* ſpeeds,
Bringing the Day, and when with panting Steeds
The Dawn firſt breaths on us, there Night retires,
And bluſhing kindles late Nocturnal fires:
Hence from no doubtful ſigns we ſeaſons know,
When beſt to Reap, and at what time to Sow,
Or when to truſt the treacherous [k] Sea again,
And [l] well-rig'd Ships adventure to the Main,
Or in vaſt Foreſts fell well-ſeaſon'd Pines.
Nor vainly mark ſetting and riſing Signs,
Which in four Quarters equal Years divide.
If a cold ſhow'r makes Swains within abide,
Much may be done, which when the weather's fair
Might take up time; To whet the blunted ſhare,
To make [m] a Boat, to brand the Sheep, and Mete
What Meaſures make the Mountains of thy Wheat.
Theſe ſharpen Forks and Stakes, the tender Vine
Others infold with bonds of Amerine,

And

e Right end left in ſeveral parts of Heaven, is to be underſtood in a divers Notion. If we reſpect the courſe of the Sun and Stars the right is the Eaſt, the left the Weſt: But the Heven conſidered in its ſelf, admits of no ſuch diſtinctions; and therefore as *Arnobius* ſayes, they are to be applied not to the form of the Heavens, but to our Poſition.

f He marks out the oblique motion of the Sun through the Zodiac.

g As much as the Artick Pole is elevated, ſo much the Antartick is depreſt, this, ignorant Antiquity aſſigned only for Ghoſts and Hell.

h The leſſer with his Head and neck, the bigger with his Tail. So *Hyginus*.

i According to the opinion of the Epicureans, as *Turnebus* notes, who thought the Sun was diſſolved every Night, and recompos'd the next morning; And therefore when the Sun left the upper Hemiſphere, the nether Hemiſphere could not but be dark, elſe our Authour could not be cleared from the ſuſpicion of Ignorance. But upon this *Hypotheſis* he ſtands free, and to this moſt probably *Virgil* alludes; who loves to ſprinkle his Writings with Philoſophical readings.

k This time *Pliny* notes; *The Spring, ſayes he, opens the Sea to Saylors, in whoſe beginning* Favonius *breath ſoftens and mollifies the VVinters rigour, the Sun then obtaining the* 25 *part of* Aquarius; *Intimated by the* Lyrick.

Solvitur Acris hiems grata vice veris & Favoni,
Trahunt q; ſiccas machinæ carinas.

This according to *Vegetius* falls about the 6th of the *Ides* of *March*, which he not unaptly calls, *the Birthday of navigation.*

l Not underſtanding, as ſome do, Ships of War, but Merchandize, rigged and trimmed with all their tackling for Sea; ſo *La Cerda* upon the Authority of *Titius*; *Claſſes armata non bellicis apparatibus inſtructæ, ſed ornatæ omnibus armamentis, quibus egent ut conſiſtere in aquis poſſint.*

m Others yet underſtand it of hollowing Troughs for the Cattel to Drink in. *La Cerda* and moſt Interpreters of hollowed Boats or *Canoas.*

UMI



Aut rursum enodes trunci
finditur in solidum
Planta immituntur; nec
Exiit ad calum ramis
Viraturque novas frondes,

resecantur; et alte
cuneis via; deinde feraces
longum tempus, et ingens
felicibus arbor,
et non sua poma,

Honoratissimo Dñi Domino Richardo Vaughan Equiti
Ordinis Balnei, Comiti Car- berie, et Baroni Vaughan

Plane et Sane

Tibula merito votiua, &c

And ſome with [n] Rubean twigs neat Baskets bind;
Now dry their Corn at fire, and now they grind.
Some works on Holy-dayes are to be done;
[o] Cleanſe or caſt Rivers, no Religion,
Or Law forbids; nor yet to [p] hedge in Corn,
And ſnares to lay for Birds, to burn the Thorn,
To waſh the bleating Flocks in curing Floods.
The driver of the ſlow *Aſs* often loads
His back with Oyl, or Fruit, or elſe doth fetch
From a Town Hand-mill, or a maſs of Pitch.
The Moon grants ſeveral dayes ſhould be employ'd,
[q] Lucky for ſeveral Works; the [r] fifth avoid;
Hell, and the [ſ] Furies then were born, and Earth
Gave mighty [t] *Typhon*, and the Gyants birth;
Which Covenanting Brethren thrice aſſai'd
To pull down Heaven, *Pelion* on *Oſſa* layd,
On *Oſſa* green *Olympus* would have thrown: (down.
Thrice *Jove* with Thunder threw thoſe Mountains
[u] The ſeventeenth day is good to plant the Vine,
That day to break thy ſturdy Steers deſign,
Then thy fine Web begin; [x] the ninth relieves
Thoſe make Eſcapes, but dangerous for Thieves.

[n] Becauſe growing about *Rubi*, a Town in *Italy*, as *Amerine* from a Town of the like name, frequently mentioned by *Cicero pro Roſcio. Serv.*

[o] So we underſtand *deducere*, with *Servius* and *La Cerda*; for according to *Varro*, it was a breach of Religion, to over flow or water grounds upon ſuch dayes, permitted it was, as *Columella* teſtifies, by the Pontifical Laws, to cleanſe Fiſh ponds, Pools, and ſtanding Dikes; to which is appliable that Jeſt of *Flaccus* the Civilian, who ſaid, *That Holidayes were fitter to Marry Widows in, than Virgins*; by Widows, meaning old ditches or trenches, that upon ſuch dayes uſually were cleanſed and new caſt; but of theſe dayes ſee *Briſſon. l. 1. formul.*

[p] Yet *Pomponius Sabinus* affirms it to be forbidden by the Pontificall Laws, as was the waſhing of Sheep, unleſs it were for the cure of the ſcab, for cleanſing their wooll only, it was not permitted. *Macrob. l. 3. c. 3.* and *Servius* out of *Varro*, where he gives this reaſon, *Nympha enim ſine piaculo non moveri poſſunt.*

[q] The Poet here layes down the difference of ſome Lunary dayes, which *Pliny* diſcommends as a ſuperſtitious obſervation, and ſayes that *Virgil* therein followed the oſtentation of *Democritus*; but doubtleſs he imitates *Heſiod. l 3.*

[r] The reaſon *La Cerda* gives out of *Galeottus*, in regard there be five dayes between the Conjunction of the Moon in *Cancer*, and that in *Leo*; which is counted a malignant Sign, and moſt unfortunate; by reaſon of the interpoſition of *Mars* and *Saturn* hindring the friendly aſſiſtance of *Jupiter*; this Number is likewiſe ſacred to *Pallas*, who was a Virgin; *Unde etiam omnia ſterilia quintâ Lunâ naſci dicuntur. (Serv.)*

[ſ] Heſiod. *Avoid the fifth, 'tis ſad and diſmal found,*
In that the Furies walk their dreadful round,
To puniſh Perjury.

[t] By theſe are underſtood all the Giants that warred againſt the Gods; the Fable ſufficiently known. The Scene of this War is feigned to be in *Theſſaly*, and its bordering *Thrace*, (where are the mentioned Mountains of *Pelion*, *Oſſa*, and *Olympus*) for the inhumanity of thoſe People, and their Contempt of the Gods; and to be overwhelmed by them, for their flaming and ſulphureous Exhalations. Whereupon the natural ſenſe is given to this Fable, how the Giants are thoſe Winds that ſtruggle in the Caverns of the Earth, which not finding a way, inforce it; vomiting fire, and caſting up ſtones againſt Heaven, or *Jupiter*. [u] Some underſtand by *ſeptima poſt decimam*, the fourteenth day, *i. e. ſeptima duplicata poſt decimam.* Others think two dayes to be here commended, the ſeventh and tenth; the priority yet given to the laſt. But *Manilius Aſtronom. 4.* takes *ſeptima poſt decimam*, for the ſeventeenth, in imitation of our Authour.

Prima rapit, nec ter quinta clementior uſus.
Septima poſt decimam luctum, & viceſima portat.

And therefore we have rendred it accordingly, though *Servius* approve of the fourteenth (which day was held the moſt proper for planting of Vines) *Cœlius Rhodig.* and *La Cerda*, of the two ſeveral dayes, diſallowing the ſeventeenth, becauſe the Moon being then two far decreaſed, affords no fit time for planting. [x] What is ſaid of this and the other dayes, is collected meerly from obſervation, which noted this day moſt commonly lucky to ſuch as make eſcapes either from an Enemy, unjuſt Impriſonment, or the like; on the contrary, ill for thieves, which yet *Propertius* ſeems to contradict, when he ſayes,

Luna miniſtrat Iter, demonſtrant Aſtra latebras.

As if the Moon were their guide, the Stars their detectors. The obſervation of thoſe other dayes which *Heſiod* purſues, *Virgil* here omits: as of the firſt, fourth, ſixth, eighth, eleventh, twelfth, thirteenth, twentieth, thirtieth.

Many Works better in cold night are done,
Or when the pearly Morning brings the Sun.
Night, to mow ſtubble, and dry Meadows, chooſe;
Night not neglects to pay refreſhing Dews.
And ſome at late, and [y] Winter fires being ſet,
Will pointed Stakes with a ſharp whittle whet;
Whilſt his dear Wife her web weaves fine and ſtrong,
Shortning long labour with a pleaſant Song;
Or with lent fire decocts ſweet Muſt, and skims
With leaves the liquor from the boyling brims.
But beſt at Noon to cut the ſtately Wheat,
And the dry Sheaves thraſh better in the heat.
[z] Plow and ſow naked; in cold Winter, Swains
Receive th' enjoyment of their former pains;
The Genial time invites them to prepare
For mutual Feaſts, at which they drown all Care:
Like loaden Veſſels anchor'd in the Downs,
[a] Whoſe lofty Sterns the joyful Sailor crowns.
But then they may get Maſt, and Olives grind,
And Bay-berries, with blood-ſtain'd Mirtle find;
Courſe Hares, lay Nets for Dear, for Cranes a ſpring,
Or ſwinging round the [b] *Balearian* Sling,
Wound from the Hempen Cord the flying Deer,
When Snow lies deep, and Ice the Rivers bear.
What ſhall I of [c] Autumnal ſeaſons ſay,
When heat decreaſeth with decreaſing Day? -
Of which the Plowman muſt take ſpecial heed;
Or in the Spring, when ſuddain Tempeſts breed,
When ripe ears ruſſel on the waving Plain,
Or when green ſtalks but ſwell with milkie grain?
Oft have I ſeen when fields of golden Corn
Were fit to reap, and ready to be born,
The warring ſquadrons of the Winds contend,
And from the roots the wealthy Harveſt rend;

Then

y *Virgil* ſeems here to follow the antient opinion of thoſe who divided the year only into Summer and Winter, excluding the Spring and Autumn, which may eaſily be collected from the Works here aſſigned to the Winter, which are properly performed in the Autumnal ſeaſon.

z In oppoſition to which is that mock-verſe of ſome Grammarian;
Nudus ara, ſere nudus, habebis frigora, febrem.
But our Authour hath tranſcrib'd this Precept from *Heſiods* γυμνὸν σπείρειν γυμνὸν δὲ βοᾶσθαι, practiſed by the *Romans*, as is evident by the Example of *Quintius Dictator*, whom the Embaſſadors that were ſent to him, found plowing beyond *Tiber*, naked.

a According to the Cuſtom of the Antients, who ſetting forth, or returning homeward, crowned their ſhip with Garlands. So *Calaber* ſpeaking of the Greeks that returned from *Troy*, ſayes;
καὶ τοὶ μὲν νῆας
ἠδὲ κεφαλὰς, ἠδὲ δοῦρα, ἠδὲ σακέσσιν ἔπι μαχόωντο.
They Crown'd their Ships, their Heads, and Spears, &c.

b The *Balears* were a People inhabiting a ſmall Iſland neer *Spain*, ſo called from their skill in ſlinging, ἀπὸ τοῦ βάλλειν; the deſcription of the ſling ſee in *Stewechius* upon *Vegetius*, *l.* 1. *c.* 16. As to the Invention of it, *Pliny* aſcribes it to the *Phœnicians*, *Vegetius* to the *Balears*, following *Lucius Florus*, and others; of their uſe *Diodorus Siculus*, *l.* 6. & *Vegetius ut ſupra.*

c Of theſe Seaſons, and their deſcribed effects, thus *Lucretius*, *l.* 6. aſſigning the Cauſes.
Auctumnoque magis ſtellis fulgentibus alta
Conſtitur cœli domus undique totaque tellus;
Et quum tempore ſe veris florentia pandunt.
Frigore enim deſunt ignes, ventiq; calore
Deficiunt, neque ſunt tam denſo corpore nubes.
Inter utrumq; igitur quum cœli tempora conſtant,
Tum varia cauſa concurrunt fulminis omnes.
Nam fretus ipſe anni permiſcet frigus, & æſtum:
Quorum utrumque opus eſt fabricanda ad fulmina nobis.
Ut diſcordia ſit rerum, magnoque tumultu
Ignibus, & ventis furibundus fluctuet Aer.
Prima caloris enim pars, & poſtrema rigoris,
Tempus id eſt vernum; quare pugnare neceſſe eſt
Diſſimiles inter ſe res, turbareq; miſtas.
Et calor extremus primo cum frigore miſtus
Volvitur, Auctumni quod fertur nomine tempus.
Hic quoque conſligunt hiemes æſtatibus acres.
Propterea ſunt hæc Bella Anni nominitanda.

Then boysterous Tempests with a Whirlwind bear
Light straw, and stubble, through the Cloudy Air.
Oft from the Sky descends a dreadful show'r,
And muster'd Clouds from Sea recruit their pow'r
With hideous storms; the troubled skies resound,
And Corn the toyl of Men and Cattel, drown'd;
Then murm'ring Brooks up humble Rivers raise,
And o'r-grown Seas rage in tempestuous Baies.
Amidst the horrid darkness, Thundring *Jove*
Dispenseth dreadful Lightning from above,
Which shakes the Earth; Beasts fly, his fiery Darts
Deject with trembling fear the proudest hearts,
Whilst he at [d] *Athos* aims his blazing fires,
Or [e] *Rhodope*, or high [f] *Ceraunian* spires;
Then Storms grow lowder, Clouds all Heaven surround,
Now Woods, now shores, with hideous gusts resound.
This to prevent, with monthly Stars advise;
Observe how the [g] cold Star of *Saturn* plies,
Or what Sphere [h] wandring *Mercury* invites.
[i] But first the Gods adore, and annual Rites,
Working in joyful fields, great *Ceres* bring,
When stormy Winter ends in pleasant Spring.
Then Lambs wax fat, then cheering Wine grows old,
Then sleep is sweet, then Mountains shades infold.
Let *Ceres* all the youthful Swains adore,
And her with Honey, Milk, and Wine implore;
Let the blest [k] Offering thrice new Corn surround,
Thy Roof with Guests, and joyful Friends resound,
Calling on *Ceres*; nor the meanest Clown,
Unless his temples [l] Oken Garlands crown,

d A mighty Mountain of *Thrace*, stretching into the Sea in form of a *Peninsula*; this *Xerxes* divided from the Continent, to which it was joyn'd by a Neck of Land 12 *Stadias* in breadth, by the labour of men, making his Fleet to sail through the Strait. A work more to shew his Power, than of use or profit. (*Herod. l.* 7.) at this day by the *Italians* it is called *Monte Santo*, by the *Turks*, *Munastir*, and *Seididag*. (*Leunclav.*)

e A Mountain of *Thrace*, of which in the 6th Eclog.

f Mountains of *Epire*, so called from their being often Thunder-struck.

g As having a motion retrogadive, and different from the other Planets; for he comes twice to one Sign, which none of the rest do. This motion of *Saturn*, *Pliny* calls *Stella transitium*, others, *torgiversationes*, *& varietates*. This Star is cold, and therefore hurtful, and its effects divers, according to the Sign he is in. In *Capricorn* he is said to cause much Rain; In *Scorpio*, Hail, in a third Thunder, in a fourth Winds.

h As being sometimes to the South sometimes to the North, sometimes before the Sun, sometimes behind it; nor less inconstant in his Influence, which is varied according to the quality of the star he is in conjunction withal: and therefore not unaptly is he feigned to be the *Nuncius* of the Gods, as participating of the power, and imparting the influence of the other over-ruling stars.

i Taken as most conceive from that of *Hesiod.*

Τυχθὸς δὲ Διὶ χθονὶ δημήτερ' ἀγνὴν, &c.
To Jove *terrestrial, and chast* Ceres *pray*, &c.

The last chiefly here intended; her Festival described by its proper adjuncts; Night Banquets, Milk, Honey, Wine, and the Victime.

k The *Ambervale Sacrum*, of which already in the fifth Eclog. This onely added, that this Ethnick Custome remained in *France* untill St. *Martins* time, as *La Cerda* instances out of *Sulpitius Severus*, *c.*9. *It was a Custome* (saies he) *among the French, to carry the Images of Devils, covered with white veils, in a wretched madness, round about their fields.* *l.* In memorial of the hard Fare their Forefathers had, before *Ceres* afforded them better nourishment.

To

To *Ceres* rudely Dance, and Verſes ſing,
Shall Sickle to the golden Harveſt bring.
And that we may by certain tokens find
When Heat and Rain will be, when ſtormy Wind,
The Moon great *Jove* appointed to foreſhew,
And in what Sign *Auſter* [m] begins to blow;
Which oft the skilful Husbandman perceives,
And nearer to their Stalls his Cattel leaves.
Before a ſtorm, either [n] the Ocean ſwells,
Or mighty ſounds are heard in lofty Hills;
Shores far off thunder beaten with the Floods,
And murmurs riſe in the diſturbed Woods.
Then Billows ſcarce will talleſt Ships forbear,
When ſwift wing'd [o] Cormorants cut yielding Air
From Sea to Land, and fill with cryes the Bay;
Or when on ſhore the wanton Sea-Fowl play,
Deſerting Lakes, and long frequented Floods,
And the Hern mounts above aſpiring Clouds.
Oft alſo thou, before a ſtorm ariſe,
Shalt ſee bright Stars [p] ſhoot headlong through the skies
Leaving behind them a long train of Light,
Gilding a tract through ſable ſhades of Night.
[q] Chaff thou ſhalt oft behold, and falling Leaves,
Or plumes that wanton on the bounding Waves.
But when it Thunders from the Northern round,
And Courts of Eaſt, and Weſtern Winds reſound,
Then all the Meadows ſwim with flowing Dikes,
And dropping Soils the drouping Sailor ſtrikes.
[r] No ſhow'r the Simpleſt yet could e'r offend.
[ſ] Low flies the ſoaring Crane, If that aſcend,

[m] We follow herein *La Cerda*, who takes *Cadere* in this place for *incumbere ad excitandas tempeſtates*; as we uſe the expreſſion of *falling to work* and the like; elſe I know not how the Word taken in the common ſignification can ſtand in cohærence with what follows.

[n] The ſwelling and reſounding of the Sea againſt the ſhore, and the noiſe of Winds in Woods, without apparant wind, ſhew wind to follow; for ſuch winds breathing chiefly out of the Earth, are not at the firſt perceived, except they be pent by Water or Wood. *Lord Bac. Nat. Hiſt.*

[o] As to Prognoſticks of Weather from living Creatures, it is to be noted, that Creatures that live in the open Air (*ſub Dio*) muſt needs have a quicker impreſſion from the Air, than Men that live within dores; and eſpecially Birds who live in the Air, freeſt and cleereſt, and are apteſt by their voice to tell tales of what they find, and likewiſe by the motion of their flight to expreſs the ſame; Thus water-Fowls when they flock and fly from the Sea to the ſhore, foreſhew wind; The cauſe may be their delight in quiet, and therefore perceiving the waters to be troubled, they avoid them to ſeek their reſt elſewhere; or the pleaſure they take in the moiſtneſs and denſity of the Air. So the Herons lofty flight ſhews wind; of which the cauſe may be, for that the Heron being a water-fowl, taketh pleaſure in the Air that is condenſed, and beſides, being but heavy of wing, needeth the help of the groſſer Air; And yet it is true alſo, that all Birds find an eaſe in the depth of the Air; as Swimmers do in deep Waters. *Lord Bac. Nat. Hiſt. p.* 175.

[p] Theſe *Pliny* deſcribes to be ſome ſuperfluous liquid ſubſtance inflamed falling from ſome Star, as Oyl from a Lamp that is over-full; wherein he ſpeaks the opinion of thoſe that held Stars to be nouriſht by moyſture. *Ariſtotle* makes the material cauſe of theſe Meteors, a dry and hot exhalation, the Efficient, the Stars attracting; theſe are ſaid to have a long blaze of light behind them in their fall, (which is cauſed by the Aerial cold repulſing them) in regard of their extreame Celerity, ſo that the ſight cannot diſcern their tranſition. *Senec. natur. quæſt. l.* 1.

[q] The Air hath ſubtle preceptions of Wind riſing before Men find it. So any light thing that moveth when we find no wind, ſheweth Wind at hand; as when feathers, or down, or thiſtles, fly up and down in the Air; the Cauſe is, for that no wind at the firſt, till it hath ſtrook and driven the Air, is apparent to the ſenſe.

[r] In regard the indications are ſo viſible and plain, that the unwiſeſt may avoid them; for to take *Imprudentibus* (as ſome) for *valde pendentibus*, is more (as *La Cerda* ſayes) than ever any of the Latines did.

[ſ] So *Ariſtotle* (*l.* 9. *c.* 10. Hiſtor. Animal.) *If they ſpy Clouds, and a Tempeſt, they fly to Earth, and ſit ſtill.*

Steers



Sed neque quam multæ ſpe=
Eſt numerus: neque enim nu=
Quem qui ſcire velit, Liby=
Diſcere, quam multæ Ze=
Aut ubi navigijs violen=
Noſſe quot Ionij veni=

cies, nec nomina quæ ſint
mero comprendere refert:
ci velit æquoris idem
phyro *turbentur arenæ:*
tior incidit Eurus,
aut ad litora fluctus.

Honoratiſs: Do: Domino Thomæ Pope Comiti Downe. Tabula merito volva

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'Steers viewing Heav'n, of Rain will judgment make,
And at wide Noſtrils the perception take;
Or chatt'ring [u] Swallows chriſtal Lakes ſurround,
And [x] Frogs in mud their old complaints reſound.
Then carefull [y] Ants forcing a narrow way,
To more retired Seats, their Eggs convey;
The great [z] Bow drinks, and [a] Crows forſaking meat,
Drawn up in flocks, on ſounding wings retreat.
All ſorts of various Sea-fowl, which in ranks
Haunt [b] *Aſian* lakes, or crown *Cayſter's* banks,
With ſprinckled water then their wings belave,
And now their heads they level with the wave,
Or under-water thou mayſt ſee them dive,
And in their ſportfull waſhing vainly ſtrive.
[c] The wicked Crow aloud, Foul Weather threats,
And all alone on dry ſands proudly jeats.
Nor at Nocturnal Wheels the Maidens be
Of ſtorms unskilful, when they Spinſters ſee
The rich Oyl ſparckle in the ſhining Lamp,
And waſted Cotton make the light grow damp.
Nor leſſe from ſtorms mayſt thou Fair ſeaſons learn,
And long before by certain ſigns diſcern;
For then no Star an Obtuſe beam diſplaies,
Nor is the Moon enſtrang'd from *Phœbus* Raies;
Nor through the sky, Clouds, like white fleeces, run,
[d] Nor dear to *Thetys*, *Halcyons* in the Sun

[t] So *Aratus* and *Cicero de divinatione*; but this, and many of the following Verſes are wholly taken from *Varro*, as *Servius* notes. *Pliny* to this Prognoſtick of their ſnuffing the Air, adds another of their licking themſelves againſt the hair.

[u] Many land birds delight in moiſt Air and bathing, among which the Swallow; and therefore the ſigns that they give by their motion or voice againſt Rain, are but expreſſions of the comfort they ſeem to receive in the relenting of the Air.

[x] Alluding to the Fable of their Converſion, of which *Ovid* in the ſixth of his *Metamorphoſis*; that there is a wonderful Natural perception in Frogs of the change of weather, *Cicero* and *Plutarch* affirm, the latter of whom makes the clearneſs of their Croak, the ſureſt and moſt certain ſignal of rain.

[y] Of this Prognoſtick thus *Plutarch in l. de Solertia Animalium*: *Some ſay the Ants carry not their Eggs, but their food; for fearing that their ſtore which is laid up in cloſe Hoards, ſhould corrupt and taint, of which they have ſenſible Indications, they carry it abroad.*

[z] It was the erroneous belief of the Antients, that the Rain-bow did drink up water and vapours at either end; concerning which *Vitruvius l 9. c. 4. Aquæ vapores à fontibus ad nubes per Arcus excitari.* The reaſon of the Prognoſtick *Cælius Rhodiginus* gives. *The Rainbow is compos'd of the watery portions of a Cloud, which ſink and fall downwards, reflecting the oppoſite beams of the Sun, appearing untill the Cloud be diſſolv'd into Rain, after which it immediately vaniſhes. Hence the vulgar præſage, that it will certainly rain, as ſoon as they diſcern the Rainbow.* Hitherto may pertinently be apply'd that jeſt of *Plautus* in *Curcul.* concerning an old Woman taking off her Cups.

Ecce autem bibit Arcus, pluet credo hercle hodiè.
See, Iris drinks! doubtles 'twill rain to day.

[a] Of this *Aratus* and *Plutarch in Præcept. Salub. Pliny* obſerves, that if any continue to ſhake themſelves, and ſet out their full throats, it is a ſign of wind; if they break off and ſwallow their Notes, of wind and rain together. [b] Here properly taken for a Lake in the *Cayſtrian* Plain, between the two Hills, *Tmolus* and *Meſſogis*, and not to be applied to that part of the World ſo called. The Lake and Plain ſeem to have been ſo named, either from *Aſia*, a City of *Lidya*, ſeated upon the Hill *Tmolus*, or from one *Aſias*, the Son of *Corys* ſometime King of *Lidya*, who likewiſe (according to *Herodotus*, *l.* 4.) gave that denomination not only to *Lidya*, but to the whole Continent of *Aſia*. To this Plain and Lake, *Homer* in his Iliads relates; as our Authour here, and in the ſeventh of his *Æneis*; which alſo the Primate of *Armagh* takes occaſion to mention, and diſtinguiſh, in his Geographical diſquiſition touching *Aſia*, *Chap.* 2. [c] Alluding, as *La Cerda* conjectures, to the unnatural diſpoſition of the Crow, who often deſerts her Young and Neſt, which ſome attribute to their forgetfulneſs; yet *Ariſtotle* affirms, they forcibly expel their young ones as ſoon as they are ready to fly, and drive them out of their Confines. This unnaturalneſs of theirs, the Scriptures ſeem to touch at in *Job c.* 38. [d] In imitation of *Theocritus*;

Ἀλκύονες γλαυκῆς Νηρηΐδι πᾶσι τε μάλιστα
Ὀρνίθων ἐχίλασθεν.

Halcyons, which to the blew Nereides
Are deareſt of all Birds.

Theſe according to *Ovid*, were once *Ceyx* and *Halcyone*, King and Queen of *Trachys*, whoſe Death and Transformation are pathetically deſcribed in the 11th of his *Metamorph.* by *Hegeſander* and *Tzetzes* reported to have been the ſeven Daughters of *Alcyoneus* a Giant converted into thoſe Birds. The Female of theſe, *Pauſanias* ſaies, is called *Damar*, the Male *Ceryllus*; They build in Winter, and are Hatching, according to *Demagoras*, ſeven daies; according to *Philochorus*, nine; as *Simonides* will, eleven; as others, fourteen, ſeven before, and ſeven after Winter is begun. See *Ariſt.* 5. *de Hiſtor. Animal. Plutarc. de Prud. Animal. & Plin.*

Open

Open their ſpreading wings; nor ſcatter'd Straw
In filthy mouths foul Swine delight to draw.
But Clouds imbrace the Vales, and on the Plain
Themſelves repoſe; nor th' Owl foretelling Rain,
From the high Roof, obſerving *Phœbus* ſet,
Will idly then nocturnal Notes repeat.
[e] *Niſus* appears high in ætherial Air,
Tormenting *Scylla* for his Purple Hair;
Where e'r ſhe cuts with fanning wings the Skies,
After, her Perſecutor, *Niſus* flyes;
Where ever *Niſus* the ſwift Clouds divides,
Scylla from thence with all her forces glides.
Three or four times then with extended Throats
Lowd croking Ravens double watery Notes,
And oft, I know not by what reaſon, ſport
Amongſt the Leaves, that ſhade their lofty Court;
And the Storm paſt, delighted are to ſee
Their own lov'd buildings, and dear Progenie.
[f] Nor think I Heav'n on them ſuch knowledge ſtates,
Nor that their Prudence is above the Fates;
But when a Tempeſt, and the fleeting Rack
Have chang'd their courſe, and the moiſt air grows black
With Southern Winds, which thicken in the Skies
Thin vapours, and the groſſer rarifies;
Their thoughts are chang'd, the motions of their Mind
Inconſtant are, like Clouds before the Wind:
From hence Birds chaunt forth ſuch melodious notes,
The Beaſts are glad, and Crows ſtretch joyful throats.
If the ſwift [g] Sun, whoſe Horſes never ſwerve,
And Moons in following Order thou obſerve,
Th' enſuing Day ſhall never thee deceive,
Nor Nights fair promiſes of hope bereave.

[e] The Love of *Scylla* and *Minos*, her betraying of her Father, her deſertion, and both their transformations, are recorded by *Ovid*, *l.* 8. *Met.* The general opinion is, that *Niſus* was turn'd into a Hobby, *Scylla* into a Lark, but both (as *Scaliger* the Father, *Exercit.* 233. and the Son in his Notes upon *Virgil*'s *Ciris* obſerve) miſtaken; For *Niſus*, as is evident from the Poem, was turned into that Fowl which in Latin is called *Haliæetus*; by us commonly the Falcon and preys upon Sea-fowl, as the Name imports; and therefore moſt unlikely that the Lark ſhould be his game; Nor does the Lark ſuit with the deſciption of the *Ciris*, as *Scaliger* ſhews, rather with the Bird called in Latin *Egietta*. Of the *Ciris* there are two kinds, the one with a fair tuft on the head, the other hath only a little riſing of the feathers on the crown; that the former is meant by *Virgil* is evident from his *Ciris* clearly differencing it from the common Lark; and that *Niſus* his fabulous converſion was not into a Hobby, but a Falcon, as is clear by this of *Plautus*.

In nunc, venare leporem, nunc Cirim tenes.

From whence may be collected the unlikelineſs, for that the Hawk that ſhould catch Hares, to be flown at Larks; and from thence the difference of either.

[f] *Virgil* here concludes againſt the ſuperſtitious opinion of the Ethnicks, who attributed a Divine knowledge to Birds. The reaſon of that conceit *Statius* attempts to render in theſe Verſes. *l.* 3. *Theb.*

———Mirum unde, ſed olim
Hic honor alitibus, ſuperæ ſeu Conditor Auræ
Sic dedit, effuſum Chaos in nova ſemina texens.
Seu quia mutatæ, noſtraq; ab origine verſis
Corporibus ſubiere notis; ſeu purior Axis,
Amotumq; nefas, & rarum inſiſtere terris
Vera docent, tibi ſumme Sator terræque deûmque
Scire licet.———

So *Plato* in *Timæo* affirms, that the Souls of too curiouſly ſpeculative and ſubtile Men, and ſuch as by their own Wit thought they could ſoar unto, and ſearch out the higheſt Myſteries, tranſmigrated into Birds. But *Virgil* layes down the common and Natural Reaſons, being, as we have already noted, the Condenſing or relaxing of the Air, with which they are either ſadded or delighted.

[g] Of the Signs and Prognoſticks of Weather from the Appearances of the Sun and Moon; We leave the Reader to be ſatisfied from common Experience, and the ordinary Ephimerides; and the rather, becauſe theſe kind of rules are as contradictory, as their Effects uncertain.

When

When firſt the Moon recruited flame adorns,
If a groſs air obſcure her Blunted horns,
Great ſhow'rs for Sea, and Husband-men prepare;
But if her face a Virgin bluſh declare,
It ſhall be Wind; with Wind ſhe bluſheth ſtill.
If the Fourth day her Orb with ſilver fill,
(For that by long Experience hath been tri'd)
Nor with blunt horns through chryſtal heav'n ſhall glide,
That Day, and all that follow, you ſhall find,
To the Months end, free both from Rain and Wind;
Then Saylors ſav'd, [h] their Vows at landing pay
[i] To *Glacus*, [k] *Melecert*, and [l] *Panopea*.
Alſo the Riſing Sun true tokens ſhews;
And when in *Thetys* lap he takes repoſe:
For the moſt certain on the Sun attend,
Both in the Morn, and when the Stars aſcend.
When Riſing he with many ſpots grows pale,
Drown'd in a Cloud, and half his Orb doth veil,
Then Storms expect; Winds muſter from the Main,
The common Foe to Cattel, Fruit, and Grain.
Or when amongſt thick Clouds at break of day
Many refracted beams themſelves diſplay;
Or when forſaking *Tithons* golden Bed,
Much paleneſs hath *Aurora*'s cheek o'rſpread,
Ah then! but ill the boughs their Grapes defend,
Such ſhow'rs of Hail on ratling Roofs deſcend.
This Obſervation by no means forget,
When, Heav'n forſaking, *Sol* is neer his Set,
Then oft mixt Colours in his face we find;
The Duskie threatens Rain, the Fiery Wind;
But if the Spots Red flaſhes ſhall unfold,
All vext with Rain, and Wind, thou ſhalt behold;
That night ſhall none perſwade me to the Sea,
Nor yet adviſe that I my Anchor weigh.

K But

h He reflects here upon that antient Cuſtome of Mariners, who vowed if they returned ſafe, to ſacrifice to the *Dii littoralibus*, upon the ſhore; of which our Author in the third and fifth of his *Æneis*.

i Once a Fiſherman of *Anthedon*, a Town in *Bœotia*, afterwards by the eating of a ſtrange Herb, converted into a Marine creature, and admitted by the Sea-Gods into their Society. The ſtory he tells thus himſelf, in *Ovids* 13th of his *Met.*

——— *In haſt*
An herb I took, and gave it to my taſt;
No ſooner ſwallow'd, but my Entrails ſhook;
When forthwith I another Nature took.
Nor could refrain, but ſaid, O Earth, my laſt
Farewell receive! in Seas my ſelf I caſt.
The Sea-Gods then vouchſafing my Receipt
Into their ſacred Fellowſhip, intreat
Both Tethys *and* Oceanus, *that they*
Would take, what ever Mortal was, away. Mr. *Sandys.*

k The Son of *Ino*, who with his Mother forced into the Sea from a Rock, by his infuriated Father *Athamas*, was converted into a Sea-God, called by the Greeks *Palæmon*, by the Latins *Portumnus*, as his Mother likewiſe was transform'd into a Watery Deity, called by the Greeks *Leucothea*, by the Latins *Matuta*.

l The Daughter of *Doris*, and one of the Sea-Nymphs,

But when he gives, or takes the Day again,
His Orb be cleer, thou fear'ſt a Show'r in vain,
And ſhalt behold ſoft gales move murm'ring Woods.
What Weſtern winds, which drive the gilded Clouds,
What South winds plot, the Sun doth ſignifie;
And who ſo bold to give the Sun the lie?
[m] Clandeſtine tumults he doth oft foreſhow,
And open War from ſecret Plots to grow:
He pittying *Rome*, [n] at *Cæſar's* Funeral, ſpread
A mourning Veil o'r his Illuſtrious Head,
That th' Impious age eternal Darkneſs fear'd.
At Sea and Land what Wonders then appear'd?
Both [o] howling Dogs, [p] and fatal Fowl preſag'd;
How oft we [q] ſmoking *Ætna* ſaw enrag'd,
Who from dire breaches the *Cyclopian* grounds,
With Fire-balls, and a Pumice deluge, drown'ds?
Germany heard from Heav'n a [r] ſound of Arms,
And the *Alps* trembled at unus'd Alarms;
A mighty Voice in ſilent Groves was heard,
And gaſtly Spirits wondrous pale appear'd
[ſ] Before dark Night obſcuring Shades did make,
And [t] Oxen then (who will believe it) ſpake;
Earth gap'd, [u] ſwift Rivers ſtood [x] Braſs Statues ſweat,
And weeping Ivory made the Temples wet.
[y] *Eridanus* the Monarch of the Floods
[z] Tares down, and drowns in violent Edies, Woods,

[m] Therefore by *Cicero* ſtil'd *Phœbi ſax triſtis nuntia belli*; Examples in Hiſtorie are obvious.

[n] *Virgil* here takes occaſion in honour of *Auguſtus*, to mention his reſentment of the ſad death of *Julius Cæſar*; and declare the ſigns, that both foreran, and followed his Murther, as the ſtrange Eclips of the Sun, which though ſome may underſtand as precedent, was yet (as is clear by the ſeveral teſtimonies of *Plutarch* and *Pliny*) ſubſequent to his death. See *La Cerda* upon this place.

[o] There be two ſorts of ominous preſages from Dogs, the one their unuſual howling, the other their runing away from thoſe that own them, to their enemies. Of the firſt, inſtances are obvious; of the latter, *Pauſanias* gives us an Example of the *Meſſenians*, whoſe Dogs ran howling to the *Lacedæmonian* Camp, upon which enſued the utter defeat of the *Meſſenians*. The like *Jovius* tells us, happened to the *French* before the Battel of *Novara*, wherein they were overthrown by *Maximilian*.

[p] Of this Prodigy, *Plutarch* in the Life of *Cæſar*, among others, and *Ovid* in the laſt of his Metamorph.

[q] This foretold the overthrow at *Canna*; and hath ever been noted, not onely the forerunner, but inferrer of notable misfortunes. So *Oroſius*, *l.*5.*c.*6. *Hoc Sicilia ſemper vernaculum genus monſtris, non portendere malum aſſolet ſed inferre.* Here Poetically introduced among other Prodigies, againſt the truth of Hiſtory (ſayes *Ramus*) the more to inoble the Death of *Julius*, and ingratiate himſelf with *Auguſtus Cæſar*; But *Livy* (as *Serv.* likewiſe notes) expreſly tells us, that before the Death of *Cæſar*, it flamed with ſo great a violence, that not onely the neighbouring Towns, but the City of *Rhegma* was fired thereby.

[r] Verified by *Plutarch* in his Life. *Heavenly noyſes and Thunders were frequently heard.* Strabo the Philoſopher reported, *That fiery Men were ſeen in the Air*: And of which likewiſe thus *Ovid. l.*15. *Met.*

Arms claſhing in the Air, with clouds orecaſt,
Terrible Trumpets, and the Cornets (blaſt,
Proclaim the murther.

[ſ] It was the opinion of the Antients, that Ghoſts and Spirits only walk'd in the Night: for which this reaſon is given by ſome, that theſe Spirits (or Devils rather) aſſume an Airy, thin, and therefore fluxative Body; which by Heat is extenuated, and conſequently diſſipated; but condenſed and confirmed by Cold; inſomuch as not to be ſeen by the heatful light of the Day. [t] Known is that of the Ox in *Livy*. [u] *Pliny l.*2.*c.*18 reckoning this among other Prodigies, ſayes, *The flowing back of Rivers, our Age hath ſeen in the laſt years of* Nero. [x] Of theſe Portents, Poets and antient Hiſtorians are full; *Plutarch in Coriolano*, thus reduces them to their natural Cauſe; *For Images to ſweat, and weep, and ſend forth drops of Blood, is not altogether impoſſible*; *For VVood and Stones often contract Ruſt, which may be diſſolved into moyſture, and that variouſly coloured according to that which is laid upon them.* [y] The ſame with the *Poe*, a River of *Italy*, concerning which, *Pliny* ſpends a whole Chapter in his third Book; it ariſes firſt from Mount *Veſulus*, and ſinking under ground, is emergent again in *foro Vilienti*; and receiving into its own, the ſtreams of thirty other Rivers, diſcharges them all into the *Adriatick* Sea; it is called the Monarch of the Floods, from the *Cimbrian* Tongue, in which, *Eridanus* ſounds as much as, *Lord, King, or Honour of VVaters*. *Servius* ſayes, it received its Name from *Phaeton*, who was firſt called *Eridanus*, and fell Thunderſtruck into this River. [z] Of the Inundations and overflowing of Rivers, thus *Pencerus, de Divinat. p.*354. *Known is that of the Apocalyps*; *Many VVaters, many People*; *And that Riſing waters never over flow without miſchief, or extraordinary VVinds blow without Hurt, Many Nations have learnt by their own Experience, and the ſad Conſequences thereof*; *Slaughter, Fire, Irruption of Forein forces, and general Devaſtation.* As the over-flowing of *Eridanus* is here ſaid to preſage the Death of *Cæſar*; So that of *Tiber*, the Death of Pope *Nicholas* the Third, in the Year 1281.

Then



Ante locum Capies ocu=
In solido puteum demit=
Rursus humum, et pedibus
lis: alteque jubebis
ti, omnemque repoues
sumas æquabis arenas.

Geor: 2.

Domino Thomæ Payton Baroneto.
Tabula merito votiva.

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Then Beasts inspected [a] Entrails threats foreshew'd,
And purple [b] blood from silver Fountains flow'd;
And when the populous Cities did resound (round;
With howling [c] Wolves, which walk'd their nightly
[d] From serene Skies it never Lighten'd more,
Nor such dire Comets e'r were seen before.
Again [e] *Philippi*, Roman squadrons saw
With equal arms, for dreadful Battel draw.
Twice with our blood the Gods were pleas'd to yield
Moysture to [f] *Emus*, and [g] th' Æmathian field.
The time will come, when, in those Confines, Swains
Shall rustie Piles find, plowing up the Plains,
Or shall with Rakes from empty Helms strike fire,
And mighty bones dissepulchred admire.
Great *Vesta*, *Romulus*, and [h] Patriot Gods,
Who guard Emperial *Rome*, and [i] Tuscan floods,
For the Young Man, at last your selves engage,
That he again repair this ruin'd age:
Long since enough we with our blood did pay,
What might the [k] Trojan perjurie defray.
Heav'ns Court now envies us, for thee, afeard
Lest humane Triumphs thou too much regard;
Where wrong is right; and war through all the world
So many shapes of Wickedness hath hurl'd.
None to the scorned Plough due honour yields,
Swains prest for Souldiers, have neglected fields,
And crooked Sithes to Svvords transformed are.
[l] *Euphrates* here, there *Germany* makes War;

[a] According to *Macrobius* Signs of this Nature (that is, when there is any eminent defect in the Entrails) do either denounce, threaten, or admonish; Fatal, not only to *Cæsar*, (who the same day he was slain, inspecting the Entrails, found them without a Heart) but to *Tertinax*, as *Capitolinus*, and *Marcellus* as *Valerius Maximus* reports, who both came to the like unfortunate ends.

[b] Of this kind of Prodigy, both antient and modern Annalls afford Examples.

[c] Believed by the Antients to be true Wolves; by *La Cerda* conceiv'd to be Spirits assuming that shape; for according to the opinion of those times, the Souls of the Dead were thought to wander from their Sepulchres in such forms. *Ovid.* 2. *Fast.*

Perq; vias urbis, latosq; ululasse per Agros,
Deformes Animas, vulgus inane ferunt.

Hence was it among the *Athenians*, Capital to kill a Wolf; as the Scholiast of *Apollonius* tells us, *l.* 2.

[d] For Thunder, when the Sky is fair, is held most prodigious.

[e] This was first called *Crenidi*, after *Datos*, at length *Philippi*, from *Philip* of *Macedon* its Restorer, Authours differ about its Situation; some seat it in *Thessaly*, others in *Thrace*, *Stephanus* and *Ptolomy* in *Macedonia*. So truly St. *Luke*, *Acts* 16. But the Reader must here allow Poetical Liberty to our Authour, for making the Pharsalian fields fatal to *Pompey*, and the Philippick, where *Brutus* was overthrown, to be one and the same. See *Glareanus*, and *Farnaby* upon *Lucan. l.* 1. who takes the same liberty with our Authour.

[f] A Mountain of *Thrace* (according to *Strabo*, *Mela*, *Pliny*) as *Servius* (but falsly) of *Thessaly*.

[g] *Macedonia*, antiently called *Pæonia*.

[h] These were those who by the Romans were called the Tutelary Gods, and *Dii Penates*; to these likewise our Authour adds the *Dii Indigetes*, whom *La Cerda* with *Turnebus* make the same with the Greek Δαίμονες. So likewise *Fulgentius*, *Dæmones dicti sunt, ideo & apud Romanos Indigites*; and why so called, *Festus* tells us; *Indigites Dii quorum nomina vulgari non licet*: *Farnaby* will have them so called *quasi Indigenes, inde nati*; but I am rather for *Germanus*, whom, consult upon this place. The Poet here seems to reflect upon *Æneas*, whence *Augustus* was descended, (who was called *Jupiter Indiges*) whose Protection he invokes on the behalf of his Issue. [i] *Tiber*, so called, because it divides *Thuscany* from *Latium*. *La Cerda*. [k] Meaning *Laomedon*; either in his defrauding *Neptune* of his promised Hire for building the Walls of *Troy*, or his cozening of *Hercules* of his Reward for killing the Monster, to whom *Hesione* was expos'd to have been devour'd. See *Pomp. Sabinus*. [l] Intending the Parthian and German Wars then breaking out; the first left imperfect by *Marcus Antonius*, called thence by the Civil discords at home, begun by *Sylla*; as the German War was first undertaken by *Julius Cæsar*. *Euphrates* is a River of *Armenia*, which after a continued Course through *Mesopotamia*, falls into the Persian Sea.

The neighbouring Towns in Civil Arms engage,
And impious *Mars* through all the World doth rage;
As when ſwift Chariots ſtarting from the Bar
Straight through the liſted Champaign hurried are;
The Charioter is born away, in vain
Checking their ſwiftneſs, who contemn the Rein.

VIRGIL'S GEORGICKS

The Second Book.

The Argument.

How Trees by Nature grow, ſome from the Root,
Some from the Seed, ſome of themſelves do ſprout:
As many wayes of Art Experience grants;
The Gard'ner Graffs, Inoculates, Tranſplants.
What fruitful Trees in ſeveral Countries are;
But none with happy Italy *compare.*
How to diſcern the goodneſs of each ground.
Where choiceſt Olives, and beſt Vines are found.
What ſafety in the harmleſs Country lies:
What Dangers from Rebellious Cities riſe.

THus much of Tillage, and the Planets ſway:
I'll thee now [a] *Bacchus*, and wild Plants diſplay,
With the [b] ſlow *Olives* race. Bleſt Father aid,
Since by thy Bounties all are happy made;
Thou pregnant Fields deck'ſt with Autumnal Vine,
Untill the foamie Preſſe o'r-flow with Wine;

Great

[a] Here taken for the Vine, or the Fruit thereof, according to the uſual manner of ſpeaking among the Antients. See *Arnob. l.* 5. *contra gentes*, *Cicero* 3. *de Natur. deor.*

[b] Naturaliſts report the Olive to be of a ſlow growth, and long Continuance, inſomuch as *Pliny* affirms that ſome planted by *Scipio Africanus in Lintirninum* were ſtanding in his time; the reaſon of its ſlow growth *Varro* gives out of *Theophraſtus.*

Great Pow'r assist, laying thy [c] Buskins by,
With me in new Must stain thy naked thigh.
Trees in their growth of several Natures are:
[d] Some spring themselves, unforc'd by humane Care;
As in the fields where winding Rivers flow,
The tender Broom, Poplar, and Willow grow,
And downy Sallows clad in green attire.
But there are some from planted Seed aspire;
Tall Chesnuts so, and th' honour of the Grove
Æsculus beamy branches spread to *Jove*;
Or [e] Okes by Greeks Orac'lous held: and some
From their own Roots, a mighty Grove become;
So [f] Cherries, Elms, and sacred Lawrel spread,
Protected by their Mothers mighty shade.
On all Plants, Nature did this means bestow,
In Orchards, Woods, and sacred Forests grow.
[g] More wayes are found, which Use and Custom vaunt;
This from the tender Mother cuts a Plant,
Then in a Furrow sets; that buries Stocks
Of antient Trees, Pales, Posts, and cloven Blocks.
Some Trees require their Boughs to be set Arch-wise,
And make their own Soyl living Nurseries.
Some need no Root, nor doth the Gard'ner doubt
That sprigs set in the ground shall timely sprout.
And (wondrous to be told) the Olive-root
From a dry stick, [h] cut at the end, will shoot:
And oft without impairing we may see
The boughs of one, chang'd to another Tree,
And Apples graffed turn'd into a Pear,
And stony Cornel purple Damsons bear;
Therefore you skilful Gard'ners all means try
T' improve wild Fruit, lest waste your Orchards lye.
To plant the Vine in [i] *Ismar*, we are glad,
And that [k] *Taburnus* verdant Olives clad.

Oh

c The proper Ornament of *Bacchus*, as appears by *Aristophanes* and *Nonnus*, and by *Silius* his imitating him, in *Tacitus*, and *Marcus Antonius*, in *Paterculus*.

d This Division of the natural production of Plants, is taken from *Theophrastus l. 2. de Histor. plant. c. 1.* as *Victorius* observes, *l. 14. Var. lect.* His words are, *αἱ γενέσεις τῶν δένδρων, καὶ ὅλως τῶν φυτῶν, ἢ ἀυτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ἐζης, &c. The Generation of Trees, and altogether of Plants, is either Spontaneous, or from Seed, or from Root.* So likewise *Pliny*; *Arbores quas Naturæ debeamus, tribus modis nascuntur, Sponte, aut Semine, aut Radice. l. 16. c. 32.*

e Alluding to those of *Dodona*, of which already in the first Book.

f This Tree was very rare in *Virgils* time among the Romans for *Lucullus*, who was not long before *Virgil*, was the first that brought of them into *Italy*, from the City of *Cerasus* in *Pontus*, whence the Tree bears the name of the place. See *Pliny*, *l.* 15. and *Servius* upon this place.

g The Artificial Generation of Plants is here reduced to seven heads. Avulsion, Infossion or burying, Propagation (by bowing down, and setting the twigs in the ground) Transplanting, Slipping, Concision, Incision, and Graffing. This is *La Cerdas* division; others reckon but six, and some but five kinds.

h Here is not to be understood Common Incision, as many suppose, but the cutting of a dry Olive stick, and then setting it in the ground, that the ends so split may grow to a root, which they will do; Thus *Servius*, *Victorius*, and *La Cerda* interpret this place.

i A Mountain of *Thrace*, The Wine thereof mentioned by *Archilochus*; and *Homer* in the ninth of his *Odysses*.

k *Car. Stephanus* reads *Tiburnus*, and takes it for a Mountain fertile in Olives near *Tibur*: *Taburnus* is a Mountain of *Campania*; but here by a *Synecdoche* taken for any Mountain, in which the Vine and Olive are said to thrive best; Hence *Bacchus amat Colles*, and,

Difficiles primum terræ, collesq; maligni
Palladiâ gaudent Sylvâ vivacis Olivæ.



Non aliam ob culpam Bac-
Cæditur, et veteres in-
Præmiaque ingentes Pa-
Thæseidæ posuere: atque
Molibus in pratis vnc-
cho caper omnibus aris
eunt Proscenia ludi:
gos, et compita circum
inter Pocula læti
tos saltere per vtres.

71 Rogero Bvshe de Fenē-place Armigero. Tabula merito votiva.

Oh help *Mecænas*, and this work peruſe,
Since all my Glory I from thee deduce:
Swell thou my Sail, now ventring to the Main.
Nor all things would I in my Verſe contain;
Had I a hundred Mouths, a hundred Tongues,
A Voyce of Steel, inſpir'd with Brazen Lungs.
Oh be my Pilot, and through th' Ocean ſteer
My Courſe intended, ſince the [l] Shore is neer:
Nor ſhall I thee with Fictions long detain,
Nor vex thy Ears with Circumſtances vain.
Trees which advance themſelves t' Ætherial Air
Unfruitful be, but ſtrong they prove, and fair;
Becauſe they draw their nature from the Soyl:
But theſe if any ſow, or ſhall with Toyl
Tranſplant, and then in cult'rd Ort-yards ſet,
Their wilder diſpoſition they forget;
With often pruning, they not ſlowly will
Anſwer thy Labour, and obey thy skill.
So thoſe which ſpring from Roots like profit yield,
If you tranſplant them to the open Field;
Theſe, boughs, before, and Parent-branches ſhade,
Which ſtops their growth, and makes the body fade.
Plants which from Seed ariſe, of ſlow growth are,
And ſhades for our Poſterity prepare.
Apples grow wild, and loſe their former taſte,
And Vines harſh Cluſters bear, for Birds to waſte.
All labour ask, and covering in rich ſoyl,
And muſt be conquer'd with much art and toyl.
Th' Olive from [m] Trunks, [n] Vines proſper beſt from (ſtocks,
And Paphian Myrtle ſprings [o] from ſolid Okes:
[p] Tall Aſh, and Hazel, beſt from Cions takes,
And Poplar, which Herculean Garlands makes:

l So we render *In Manibus terræ*, diſſenting from *Servius*, *Ramus*, and others, and following *Farnaby*, as he *Seneca*, who in the laſt *de beneficiis*, thus cites theſe Verſes;

In manibus terræ: Non hic te Carmine longo
Atq; per Ambages, &c. where *Lipſius* noting, writes;
That it is a Metaphorical ſpeech taken from the Expreſſion of Seamen.

Jam portum terramq; tangimus,

m That is from peeces or ſticks cleft, as is already ſhown.

n Intending the third way of Production, Propagation, which is the bowing down the branches, and ſetting the Ends of them in the Earth, that they may take root. It was practiſed by the Antients likewiſe (though now it be not in uſe) to graff Vines upon Vines, and this they did three wayes; The firſt was by Inciſion, which is the ordinary manner of graffing; the ſecond was by Terebration, boring thorough the middle of the Stock, and putting in the Cions there; and the third was by parting of two vines that grow together, to the Marrow, and binding them cloſe. *Lord Bacon. Nat. Hiſt. p.* 136.

o This *La Cerda* refers to the ſecond way of Production, Inſoſſion or Burying, for it cannot be meant of Inciſion or Graffing, of which he ſpeaks afterward, and would not have ſeparated the Myrtle from thoſe Trees which grow from Engraffing, had that way been proper.

p *This Tree is Ennobled by* Homers *Encomium, and* Achilles *his Spear; a wonderful Enemy to Serpents, whoſe ſhade they never dare approach: Nay, if a Ring be made of Aſh Leaves round a fire, and a Snake be put within the Circle, he will rather run into the fire, than come upon the Leaves.* (Pliny *l.* 15. *c.* 13.)

So

So *Jove's* Chaonian Oke, and high Palms grow,
And Firr, which muſt the Sailors Fortune know.
[q] *Arbuts*, the Hazel; [r] ſterile Plane-tree bears
Beſt Apples; Cheſnuts, beech; bloſſoms of Pears
The wild Aſh ſilvers with a ſnowy flow'r,
And under Elms, rough Swine the Maſt devour.
[ſ] T' Inoculate and Graff, are ſeveral Arts:
For where the Bud ſhoots from the tender parts,
And breaks the gentle film, juſt where they bind,
They make an Orifice i' th' knotty Rind,
Impriſoning there the ſprig of th' other Tree;
And with moyſt bark they teach them to agree.
Or elſe the knotleſs Trunk they cut again,
And with a wedge deep wound the ſolid grain;
After the Slip, ſo valued, there incloſe:
Nor long's the time, when ſprouts with fruitful boughs
A mighty Tree to Heav'n, at leaves unknown
Admiring, and ſtrange Apples, not her own.
[t] Nor of one kind ſtrong Elms, and [u] Sallows be,
The [x] *Lotus*, nor th' [y] Idæan Cypreſſe Tree:
Nor in one manner the rich [z] Olive comes,
[a] *Orchits*, and [b] *Radies*, and four [c] *Pauſian* Plums;
[d] *Alcinous* apples; nor ſuch branches bear
Wardens, [e] *Cruſtumians*, and the *Syrian* Pear.
Nor the ſame Vintages our Cluſters grant,
Which *Lesbos* hath from the [f] *Methymneon* Plant.

q Of this manner of Engraffing See *Pliny l.* 15 *c.* 15. The *Arbut* is by him deſcribed to be a wild Tree, whoſe fruit reſembles a Cherry, or (rather) Strawberry.

r And therefore by the Greeks called ἄκαρπος; reckoned among the Delights of the *Romans*, of which thus *Pliny*: *VVho will not VVonder at that Tree, which for its ſhades ſake only, is fetch'd from another World. It was firſt brought through the* Ionian *Sea, to* Diomedes *his Iſland, to grace his Monument; thence tranſplanted into* Sicily, *and of chief eſteem in* Italy; *then transferred to the* Morini, *being rated with the Tributary Soyl*, Nations *paying Exciſe even for its Shade.* But much more ſtrange is that which *Ælian* reports of *Xerxes* his affection to this Tree; who ſeeing as he marched along a fair Plane tree, cauſed his whole Army to draw up, and pitched his Tents round about it, ſtaying by it a whole day, no neceſſity conſtraining him, hanging Jewels and Precious Stones upon it of great value, beautifying the Boughs and branches with Chains of Gold, Bracelets, and Tablets; and appointing an Overſeer to keep and defend them from all Caſualties. *Ælian. Var. Hiſt. l.* 2.

ſ *Virgil* makes only two kind of Graffings, which he here deſcribes, Inciſion, and Inoculation; yet *Clemens Alexandrinus*, beſides the common ſorts, reckons up four. *l.* 6. *Strom.* The Invention of Inoculating, *Pliny* aſcribes to the Birds carrying Seeds or kernels to their Neſts, which falling by chance into the cleſts of the Bark and Rind of Trees, many times produced different ſprouts out of one Stock; to Inoculation he adds Emplaſtration, as another Species of Inciſion.

t *Theophraſtus* and *Columella*, make two kinds of Elms, *Pliny* four, one growing on Hills, another in the Vales, a third called *Attinea*, and the fourth the common Elm; the *Attinea* ſprings only from the Seed, the others from Roots.

u Of Sallows *Pliny* reckons three ſorts, chiefly; the black, the white, which is likewiſe called *Nitellina*, and the *Hilix* or *French* Sallow; *Theophraſtus* five, or more. x Of this Tree *Dalecampius* upon *Pliny* there is likewiſe a Plant of that Name, of a Garden-kind, whereof the Egyptians (as *Pliny* ſaies) made Bread. y *Cretan* Cypreſs, growing in *Ida*, a Mountain of *Creet*; theſe Trees are diſtinguiſhed into male and female. z Of Olives *Columella* reckons ten ſorts, *Macrobius* 17. *Virgil* here inſiſts onely upon three. a A kind of Olive ſo called from their round form. b Olives ſo called from their length; ſo *Iſidore*, *l.* 17. *Radidæ pro eo quod oblongæ ſunt in modum Radiorum.* c A kind of Olive which hath its name ἀπὸ Παιανίδος, (as *Cato*, *Servius*, and *Iſidore*) to ſtamp or pound, becauſe they are ſtamped to make Oyl of, the two firſt being fitter to eat; or as *La Cerda* conjectures ἀπὸ τῦ πάνυμαι, becauſe they ſtay long upon the Trees. d *Alcinous* was King of the *Phæacks*, a great affector of Fruit and Gardens; Celebrated by *Homer* in the ninth of his *Odyſſes*. e Of Pears *Pliny* reckons thirty five ſorts, *Columella* ſeventeen, *Macrobius* thirty one. Among the moſt delicious were reckoned the *Cruſtumian*, ſo named from *Cruſtumium*, a Town of *Italy*. The *Syrian* Pear, *Columella* calls the *Tarentine*, eſteemed next in goodneſſe to the *Cruſtumian*. f *Methymne* is a City of *Lesbos*, famous for good Wine. Whereunto is applyable that of *Ariſtotle* in *Gellius*, who when his Scholars deſired him (being then infirm and old) to nominate his Succeſſor; He deſired *Theophraſtus* of *Lesbos*, and *Menedemus* of *Rhodes* (both his Scholars) to get him either of them ſome of their own Countrey Wines; which when they brought him, and having taſted that of *Rhodes*, he anſwered, *It was a ſtrong and pleaſant VVine*; Next ſipping that of *Lesbos*; *Both VVines*, ſayes he, *are very good*; but, ἀμφότεροι μὲν ἀγαθοί εἰσι, ὁ δὲ Λέσβιος ἡδίων ἐστί, *the Lesbian is the pleaſanter.* By which Anſwer they clearly perceived whom he intended to prefer.

Thaſians

[g] *Thaſians* there are, and ſilver [h] *Mareots*; theſe
Fat ground affect, and thoſe the lighter pleaſe:
And [i] *Pſythian* Grapes, beſt dry'd; [k] *Lageos* ſtrong,
Which ſoon will try your Feet, and tie your Tong;
Purple and Early Grapes there are; What Verſe,
You, [l] *Rhetick* Vin'yards, ſhall your praiſe rehearſe?
But yet contend not with [m] *Falernian* Vine.
There are [n] *Aminean* Grapes, a moſt ſound Wine;
[o] *Tmolus* to this, and King *Phanæus*, give,
And leſſer [p] *Argits*, Homage; none will ſtrive
With this to fill the Preſs with chering juice,
Nor laſt ſo many years, and fit for uſe.
Nor [q] *Rhodian*, gracing Feaſts and Rites, ſhall ſcape,
Nor the [r] *Bumaſte*, that ſo ſwelling Grape.
Their names and kinds innumerable are,
Nor for their Catalogue we need not care;
Which who would know, as ſoon may count the ſands
The Weſtern winds raiſe on the Libyan ſtrands;
Or when Eaſt-winds at Sea more violent rore,
Reckon [ſ] Ionian waves, which rowl to ſhore.
All grounds not all things bear: the [t] Alder-tree
Grows in thick Fens: [u] with Sallows, Brooks agree,

(g) *Thaſos* is an Iſland in the Ægean Sea, whoſe Wine was much commended by the Antients: its chiefeſt Excellence was its Odor or Fragrancy.

(h) *Mareotis* is a part of *Egypt* (ſo *Strabo*) of *Libya* conterminous with *Egypt* (ſo *Pliny*) as *Ptolomy* will, that part of *Libya*, which lies between *Cyrene* and *Egypt*, by him called *Marmarica*; the Wines of this Countrey were moſt celebrated by the Antients. *Ramus* and *Germanus*, underſtand Mareotick Wine, for Wine of *Epirus*, in which they will have *Mareotis* to be, following the Authority of *Columella*; From whom *La Cerda* diſſents.

(i) A Greek Vine (ſo *Columella* makes it) perhaps ſo called from ſome Town of that name in *Greece*. The Wine made of Grapes dryed by the Sun upon the Vine, the Latines called *Vinum paſſum*, the Eſteem which the Antients ſet upon it, will appear by this of *Plato in* 8, *de leg.* ſpeaking of Thefts in the field committed by Servants or Freemen; *Let him that is made free be admoniſhed, that it is onely permitted him to taſt thoſe Figs and Grapes, which cannot be preſerv'd; but as for dry'd Grapes, and Wine made thereof, by no means.*

(k) This is reckon'd by *Pliny* among thoſe that are not of the growth of *Italy*; and ſeems to have its name from its Colour, in Latine call'd *Uva Leporaria*, λαγὼς ſignifying, a Hare.

(l) Theſe were growing in the Territories of *Verona*. It is doubtful in *Seneca*'s opinion (*l* 1. *Nat.quaeſt.*) whether *Virgil* here intends to praiſe or diſpraiſe this Grape. But *Pliny* is more poſitive, and maintains that *Virgil* here commends them next for goodneſs to the *Falernian*; With him conſents *La Cerda*, adding, that *Virgil* here commends this Grape purpoſely, becauſe affected much by *Auguſtus*; Witneſs *Suetonius*; *Maxime delectatus eſt Rhetico.* So *Martial* commends the *Setin*, becauſe *Domitian* lik'd it. (m) So call'd from the Hill *Falernus*; of this Wine there were three ſorts, the ſharp, the ſweet, and the mild; that growing upon the Hill top, was call'd *Gauran* Wine; that in the middle, *Fauſtian*; that in the bottom, *Falernian*. *Plin. l.* 14. Its Excellency *Varro* ſhews, (*l.* 1. *c.* 2.) *What* (ſaies he) *is comparable to that of* Campania, *what Barley to the* Apulian, *what Wine to the* Falernian? (n) *Amineum* is a Town of *Campania*, according to *Ptolomy*, whence haply the Wine is ſo call'd. *Servius* will have it ſo call'd, becauſe the Wine thereof is *ſine Minio*, without Red, being a white Wine. (o) *Tmolus* is a Mountain of *Lydia*, famous for good Wine, ſo the Author of *Thebais*; *Hinc nota Baccho Tmolus attollet jugo.* *Phanæus* is a Mountain in the Promontory of *Chios*, ſo call'd from King *Phanæus*. (*Serv.*) but the Title of King here given to the Mountain, is to be apply'd to the Excellency of the *Chian* Wine, as Chief, and having the Principality in Eſteem above other. See this clear'd by *La Cerda*. (p) This Grape is ſo call'd either from its whiteneſs (ἀργὸς ſignifying White) or from *Argis*, whence it was firſt brought, this was chiefly commended for its ſweetneſs, and continuance; of which there were two ſorts, the greater and the leſſer, the latter much commended by *Columella*. (q) Of this Wine already in the Note upon the *Lesbian* Wine. We ſhall onely adde, that this Wine was uſed particularly to be ſerv'd in at ſecond Tables, and in Libation to the Gods, the Preſidents thereof; ſome underſtand it of the Grape dry'd, (not Wine) Grapes being uſually brought in at ſecond Courſes, as appears by *Martial* and *Horace*; but *Luyſinius* his Explication, referring it to the Wine, not the dry'd Grapes, better pleaſes *La Cerda*. (r) A *Grecian* Grape, ſo call'd from its Bigneſs and Form; *tument vero mammarum inſtar Bumaſti.* (*Plin. l.* 14.) (ſ) *Ionia* is a Region of the leſſer *Aſia*, ſometimes a little tract of land along the Italian Coaſt, and therefore perhaps here taken for the Adriatick, which is accounted a rough and tempeſtuous Sea. (*Ramus.*) (t) See *Pliny*, *l.* 16. (u) *Columella*, *l.* 4. *c.* 30. and *l.* 5. *c.* 6. See *Pliny* likewiſe (*ut ſupra*) & *Cato c.* 9.

[x] Aſh, craggie Mountains, [y] ſhores, ſweet Myrtle hills,
And laſtly [z] *Bacchus* loves the Sunny hills:
[a] The Yew beſt proſpers in the North and cold.
The Conquer'd worlds remoteſt Swains, behold!
And th'Eaſtern houſe of fierce [b] *Arabians* vaunts,
And [c] pi'd *Gelonians*, their native Plants;
The blackeſt [d] Ebonie from *India* comes,
And from [e] *Sabæa* Aromatick Gums.
Of thee diſtilling [f] Balm, what ſhall I ſay?
And bright [g] *Acanthus* alwayes cloath'd in *May*?
Of [h] Trees in *Ethiopia*, white with Wooll,
Where, from the Leaves, the [i] *Seres* fleeces cull?
Or of thoſe [k] Groves in utmoſt *India* bred,
Near the worlds border? whoſe aſpiring head
No Arrow could by Archer's skill ſurmount:
And yet good Bowmen we thoſe men account.
[l] *Media* brings wholſome Apples of harſh juice,
'Gainſt Step-dames poiſon nothing more in uſe:

(x) Our Author gives ſufficient Teſtimony to this, in the ſecond, fourth, ſixth, and tenth of his *Æneis*, ſo that we need not call in the Authority of *Pliny*, (*l.*16.)

(y) Yet the Author of the *Geop. l.*11. *c* 8. and *Pliny*, *l.*16. affirm, they uſually grow in hilly places, and are beſt to be planted there. The firſt gives a reaſon for it, becauſe ſo Planted they diffuſe their Scent the better. The Berries of this Tree, *Pliny* affirms, were, before Pepper was found out, uſed in ſtead thereof.

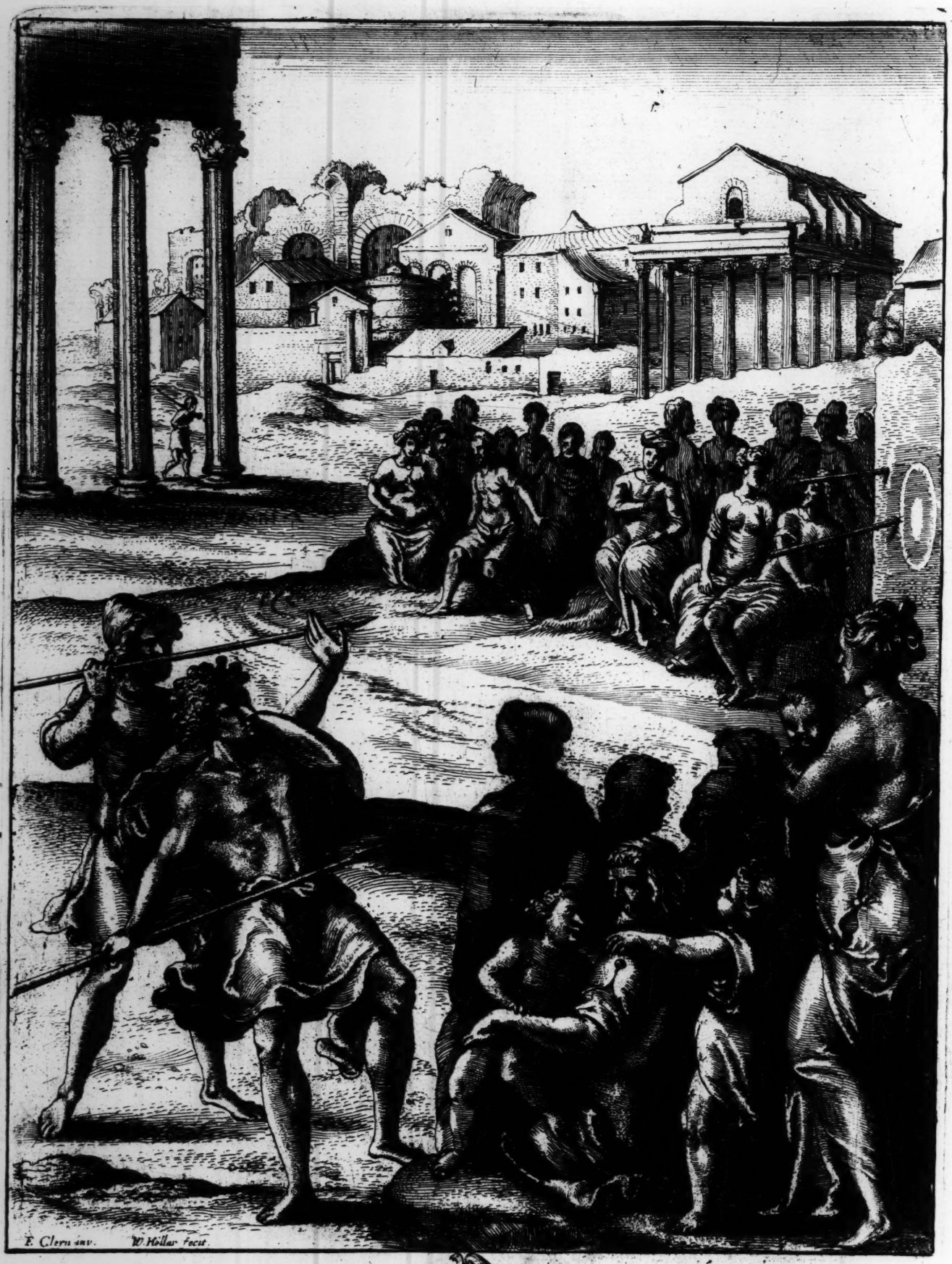
(z) Confirm'd by the Teſtimonies of *Varro*, *Auſonius*, and *Sophocles* in *Tyran.* βακχεῖ δ' ὄρεσι ναίων ἐπ' ἀκρωρὰν ὀρθὰν, *i.e.* Bacchus *dwelling on Hill-tops*. Yet Vines are ſometimes preſcrib'd to be planted in the Plains, as affording more though the Hills better Wine. See *Columella l.*3. *c.*2. and *Palladius l.*1. There be likewiſe who are neither for Hill nor Plain, but an indifferent riſing ground between both. So *Celſus in Columella* (*l.*3.) *Nec Campeſtre, nec Præceps, ſimile tamen edito Campo*; and therefore our Author hereafter makes it a *Quære*, *Collibus, an plano melius ſit ponere vites.*

(a) As thriving beſt in cold, and as *Theophraſtus* ſays, in ſhadie Hills.

(b) *Arabia* is divided into the Stonie, the Deſert, and the Happy; the latter here underſtood (ſays *Ramus.*)

(c) The *Geloni* were a people of *Scythia* (not *Thrace*, as ſome make them) the reaſon of the Epithite *Servius* refers to their Painting and Stigmatizing of their Bodies, as our Antient *Picts* are ſaid to have done; *La Cerda*, to their Birth and Original, grounding his Conceit upon that paſſage in *Herodotus*, where he writes that *Hercules* had three Children, the firſt call'd *Agathyrſus*, the ſecond *Gelonus*, the third *Scytha*, begotten of a Maid, of a double form, Humane and Serpentine, who gave Names to ſo many ſeveral Nations; Whence in regard of their Snakie Original, they are ſaid to have had ſpotted skins like Serpents. This opinion of his he conceives confirm'd by *Virgil*'s Authority, by whom the *Agathyrſi*, a diſtinct Nation of the ſame Extraction, are, in the fourth of his *Æneis*, call'd *Pictique Agathyrſi*, in Alluſion as he ſuppoſes to their Poetical Original. (d) Though our Author ſeems to make this the peculiar Commodity of *India*, yet *Herodotus*, *l.*3. tells us it is likewiſe Native of *Æthiopia*; much preferr'd before that of *India*. This Tree was firſt ſhown by *Pompey* to *Rome*, in his Mithridatick Triumph. (e) Of this already in the firſt Book. (f) A Shrub not much unlike to a Vine, the beſt growing in *Judæa*, to which Place *Pliny* onely confines it; yet *Dioſcorides* writes of the Egyptian, and *Pauſanias* of the Arabick, though *Salmaſius* (in his Plinian Exercitations) takes it for a Fable; yet I know not for what Reaſon, ſince the firſt Balſam Roor, from which thoſe of *Judæa* came, *Joſephus* affirms to have been ſent to *Solomon* by the Sabeans (*l.*8. *Antiq.*) There is brought of this from *Mexico* in *America*, but neither for Odor or Vertue comparable to that of *Judæa*. This Tree was by *Veſpaſian* exhibited to *Rome* in his Triumph for his Conqueſt of *Jury*. (g) *Acanthus* is both an Herb and a Tree, here taken for the laſt; by *Servius* deſcrib'd, *An Egyptian Tree, alwayes green, as the Olive and Laurel; So called, becauſe it is full of Prickles*; and ſeems to be the ſame with that which *Pliny* reſembles to the white-Thorn, ſave that the Leaves are leſs, being prickled at the edges, and covered with a Cobweb Doun; which being gather'd, they made Garments of, not unlike thoſe of ſilk. See *Pliny*, *l.*24. *c.*12. (h) He ſeems to intimate that ſoft and light ſilken Wooll, by the Latines call'd *Goſſipium*, growing from a ſhrub ſo call'd in the upper part of *Egypt* towards *Arabia*. (i) The *Seres*, *Stephanus* makes a People of *India*, others of *Scythia extra Imaum*, of whom thus *Pliny*, *The* Seres *are famous for Lanificious Groves, who comb from the Leaves of Trees beſprinkled with water, a ſilken doun*; This the Latines call'd *Sericum*, and the Garments made thereof *Sericas Veſtes*; heretofore (as *Ammianus Marcellinus* reports) only worn by Nobles, afterwards (as the Roman luxury increaſt) by the Plebeians. See *Scaliger Exercit.*158. *Sect.* 9. Where he affirms this kind of Silk to be made after the ſame manner in *Calabria*. *Salmaſius* (on *Solinus p.* 300.) reckons up from the Authorities of the Antients three ſeveral kinds of this *Sericum*, one collected from the Leaves, another from the Barks of Trees, and a third from the threds of Silkworms. *Lipſius* (*in Comment. ad* 2. *Annal. Tacit.*) and *Delrius* upon *Seneca*'s *Hippolytus*, diſtinguiſh'd between *Sericum*, *Byſſum*, and *Bombicinum*; the firſt taken from the Leaves of Trees, the ſecond growing out of the ground like Line or Hemp, and the third the work of Silk-worms. So *Beroaldus* likewiſe in *Annot. ad Servii Comment.* and *Bernaccius in Sylv. Statii.* (k) Of theſe *Pliny* (from the writings of *Theophraſtus*, or *Oneſic.* in particular of the Indian Fig-tree, as *Scaliger* conceives) *l.*7. *c.*27. The reaſon of the ſtupendous height of theſe Trees, he aſcribes to the fertility of the Soyl, temperature of the Heavens, and abundance of moiſture; *Scaliger* to the lightneſs of the Wood, as participating little of earthy or watry matter. *Exerc.*166. (l) This ſome underſtand of the *Malum Cydonium*, or Pomegranate; Others, and in particular *La Cerda* upon this place, and *Salmaſius* upon *Solinus*, of the Orange, or rather Citron; The ſix Properties here aſcrib'd by our Author, that is, ſowreneſs or harſhneſs of taſt, ſtrength againſt Poiſons, perpetual greenneſs, reſemblance of the Laurel, Excellency of ſmell, and the helping of tainted breaths, agreeing exactly with the Citron, as by moſt Authentick teſtimonies *La Cerda* evinces. This Tree in *Virgils*, *Plinies*, and in *Solinus* his time was only growing in *Media*, afterwards in other places, by the diligence of *Palladius* being brought to thrive in *Italy*, and from thence tranſplanted elſewhere. See *Ruell. lib.* 1. *de Natur. Stirp. c.* 79.

When



Insanumque forum, aut
Interea pendent dulces
te libans lenæ vocat
Velocis jaculi certamina
Corporaque agresti

nec ferrea iura
populi tabularia vidit.
circum oscula nati,
pecorisque Magistris
ponit in ulme:
nudant prædura palestra

CAROLO COTTON de Periford in Com: Stafford Arm:

Tabula merito votiua cæ

When baneful Herbs they mix with deadly Charms,
This, vital ſpirits t'oppoſe all venom arms.
This is a ſpreading Tree, reſembling well
Laurel, but that it caſts another ſmell;
Whoſe Leavs defie all Storms, though arm'd with ſhow'rs,
Nor ſtrongeſt Winds ſhake off her tender flow'rs;
With this the [m] *Medians* help their tainted breath,
And Cure the Tyſick at the dores of death.
But Median Groves, and [n] *Ganges* wealthy field,
And golden [o] *Hermus* muſt to *Latium* yield:
Nor [p] *Bactrians*, [q] *Indians*, nor [r] *Panchaians* dare
With all their Myrrhe and Frankincenſe compare.
[ſ] Bulls breathing from their noſtrils Fire ne'r plow'd
Our happy Plains, nor fertile furrows ſow'd
With [t] Dragons teeth; this Land no Helmets bears,
Nor horrid ſhews with crops of Souldiers ſpears;
But luſhious Fruit, and rich Wine fill the Preſs,
And Olive Plants, and joyful Herds poſſeſs.
Here warlike Steeds trot proudly through the fields;
This ſnowy flocks, and Bulls prime off'rings yields;
Which bath'd, [u] *Clitumnus*, in thy ſacred floods,
Rome's triumphs draw to Temples of the Gods.
A Laſting Spring, and Summer all the year;
Our Flocks twice teem, our Plants twice Apples bear.
This no fierce Tygers, nor ſtern Lions breeds,
Nor Simplers here deceiv'd with poiſonous Weeds.
Nor ſcalie Dragon quarters in this ſoil,
Wreathing himſelf to a prodigeous Pile.
To theſe ſo many famous Cities add,
With coſt and labour their foundations laid.

(*m*) A Region of *Aſia*, having on the North *Hyrcania*, on the Weſt *Aſſyria*, on the South *Perſia*, on the Eaſt *Parthia*; So called, as ſome will, but falſly, from *Medus*, the ſon of *Medea*, by *Ægeus*, but as others more truly *Madai*, the ſon of *Japhet*, ſent thither by *Nimrod* to Plant, about 150. years after the Flood, where he laid the Foundations of that antient and flouriſhing Empire, called after by his own Name. See *Joſephus Antiqu. Judaic. l.* 1.

(*n*) A River dividing *India* in the midſt, taking its Riſe from the *Scythian* Mountains, the Northern bounders of *India*, where leaſt, eight thouſand Paces broad, which as *Seneca* ſays in his deſcription of *India*, divides it ſelf into Nine Chanels, as *Melo* into ſeven, as others into three. This River the Egyptians deſign'd as the Hieroglyphick of Wiſdom; as being inrich'd with Gold, Carbuncles, and Emeralds, denoting the Invention, Light, and vivacity of the mind. See *Pier. l.* 21. *c.* 12. the firſt of the Romans, that ſail'd upon this River, was the Emperour *Trajan*; who from the Indian Gulf entred the Mouth of *Ganges* with his Fleet. This contrary to all other Rivers runs directly Eaſtward. Of which thus *Lucan* in 3. *Pharſ.*

——*Ganges, toto qui ſolus in orbe*
Oſtia naſcenti contraria ſolvere Phœbo
Audet, & adverſum fructus impellit in
Eurum.

(*o*) A River of *Lydia* inrich'd by the Streams and golden Sands of *Pactolus*, which falls into it. See *Strabo*, and *Herodot. l.* 5.

(*p*) A Province of *Scythia*, lying above *Perſis*, where the beſt Emeralds are found, of which *Theophraſtus*, and *Pliny*. The chief City of this Region is *Bactra*, ſeated under the Mountain *Paropamiſus*, whoſe Bounds the River *Bactrus* waſhes, that gives Denomination both to the City and Region. See *Quint. Curtius.*

(*q*) Accounted the richeſt Tract of the whole Earth.

(*r*) A Region of *Perſis*, ſo called from one King *Panchæus*, as others will, a Part of *Arabia the Happy*.

(*ſ*) See the Fable in *Ovid Metamorph. l.* 7.

(*t*) See the Fable in *Ovid, ut ſupra*; which affords this Political Moral; *Where Diſcord is ſown for the Seed, the Harveſt muſt needs be Deſtruction.* Pallas *therefore adviſes* Cadmus, *intending to make himſelf King of* Bœotia, *as the beſt means to deſtroy his Enemies, (that is, thoſe that were for* Drace, *whoſe Kingdom, having ſlain him, he uſurp'd) to ſow this Serpentine ſeed of Diſcord, and diviſion, among them, which accordingly had its effect.* (*u*) A River of the *Faliſci*, here called ſacred, in regard the Temple of *Jupiter* was ſeated near it, who was thence called *Jupiter Clitumnus*; the water of this River is ſaid to make the Cattel that drink thereof white; which Doctor *Fulk* (*in* 4. *Meteor.*) aſcribes to the Flegmatick quality of the Water. The Bulls that had drunk of this River, and chang'd their Colour, were uſually led in Triumph to be ſacrific'd, and if one white of it ſelf could not be found, they colour'd him over with white Lead or Chalk. Hence that of *Juvenal. Satyr.* 10.

——*Duo in Capitolia magnum*
Cretatumque Bovem.

So many Seats cut from the Quarries ſide,
Under whoſe antient Walls ſweet Rivers glide.
What ſhall I ſay of both thoſe Seas which lave
Our Coaſts? or of thoſe many Lakes we have?
Or ſpeak of thee great [x] *Laris*, and thy waves
O [y] *Benacus*, which like the Ocean raves?
Or Ports, or [z] Lucrine Sluces ſhall I ſing?
Whoſe raging Floods with mighty Murmur ring;
Where Julian Streams thunder in troubled Seas,
And Tyrrhen waters fill th'Avernian Bayes.
Here we have [a] ſilver Rivers, brazen Mines,
And with much Gold this happy Countrey ſhines.
Here, a bold Race, the valiant [b] *Marſians* are,
Stout [c] *Sabels*, and [d] *Ligurii* us'd to war;
The long ſpear'd [e] *Volſcii*, [f] *Decii*, [g] *Marii*, hence,
And the [h] *Camilli* draw their old Deſcents;
This the bold [i] *Scipioes*, and thee *Cæſar* bore,
Who Conqueror now in utmoſt *Aſia*'s ſhore,
Driv'ſt from the Roman Tow'rs th'unwarlike Bands
Of *India*. Hail great [k] Saturnian Lands,
Parent of Fruit, and men of Noble parts:
To undertake thy antient Fame and Arts,
Boldly I'll open now the ſacred Spring,
And through *Rome*'s Seats [l] *Aſcræan* Verſes ſing.
[m] Now ſeveral kinds of Ground we muſt declare,
Their Colour, Strength, and what they willing bear.
And firſt your Harder Soyl, and barren Hills,
Where Stone and thin Clay, mix in ſhrubby Fields,
Freſh Groves of living Olives, theſe rejoyce;
And by wild Olives of that Land make choyce,

(x) A Lake near *Como*, at the Foot of the *Alps*, now called *Lago de Como*. See the younger *Pliny*, *lib. Epiſt.* 2. and *Leander* his Deſcription of *Italy*.

(y) A Lake in the Territory of *Verona*, celebrated by the Muſe of *Bembus*, in a Poem comparable (in *Scaliger*'s judgement) with many of the Antients.

(z) He ſpeaks here of the Julian Port at the *Baiæ*, made by *Auguſtus*, with the labor of twenty thouſand Manumitted Slaves, and called the Julian Port in honor of *Julius Ceſar*, Letting in the Sea into *Lucrinus*, and the Lake *Avernus*; As *Suetonius* tells us in the life of *Auguſtus*, *cap.* 16.

(a) Commended by *Pliny* for its plenty of Gold, Silver, Braſs, and Iron; Nor leſs by *Dion. Halicarnaſſ.* for its ſtore of all manner of Metalls.

(b) A people of *Italy* deſcended from *Marſus* the ſon of *Ulyſſes* and *Circe*, ſo *Pliny*; Or from *Marſias* the Piper, overcome by *Apollo*, as *Silius Italicus*; Or from *Marſus* the Lydian, as others.

(c) The Samnites, ſo call'd as being deſcended from the *Sabines*. *Leander in deſcript. Ital.*

(d) A people of *Italy*, ſo call'd from one *Ligo*, or *Ligur*, the ſon of *Phaeton*. The Region they inhabit is on the Weſt bounded with the *Alps* that part *Italy* from *Provence*, on the Eaſt with *Tuſcany*, on the South with the Ligurian Sea, and on the North with the *Apennine*.

(e) A people of *Italy* near *Campania*.

(f) Of theſe there were two who voluntarily devoted their Lives for the good of their Countrey, the one in the Latine, the other in the Gallick War.

(g) Of this name there were many, but one more famous than the reſt, who was ſeven times Conſul.

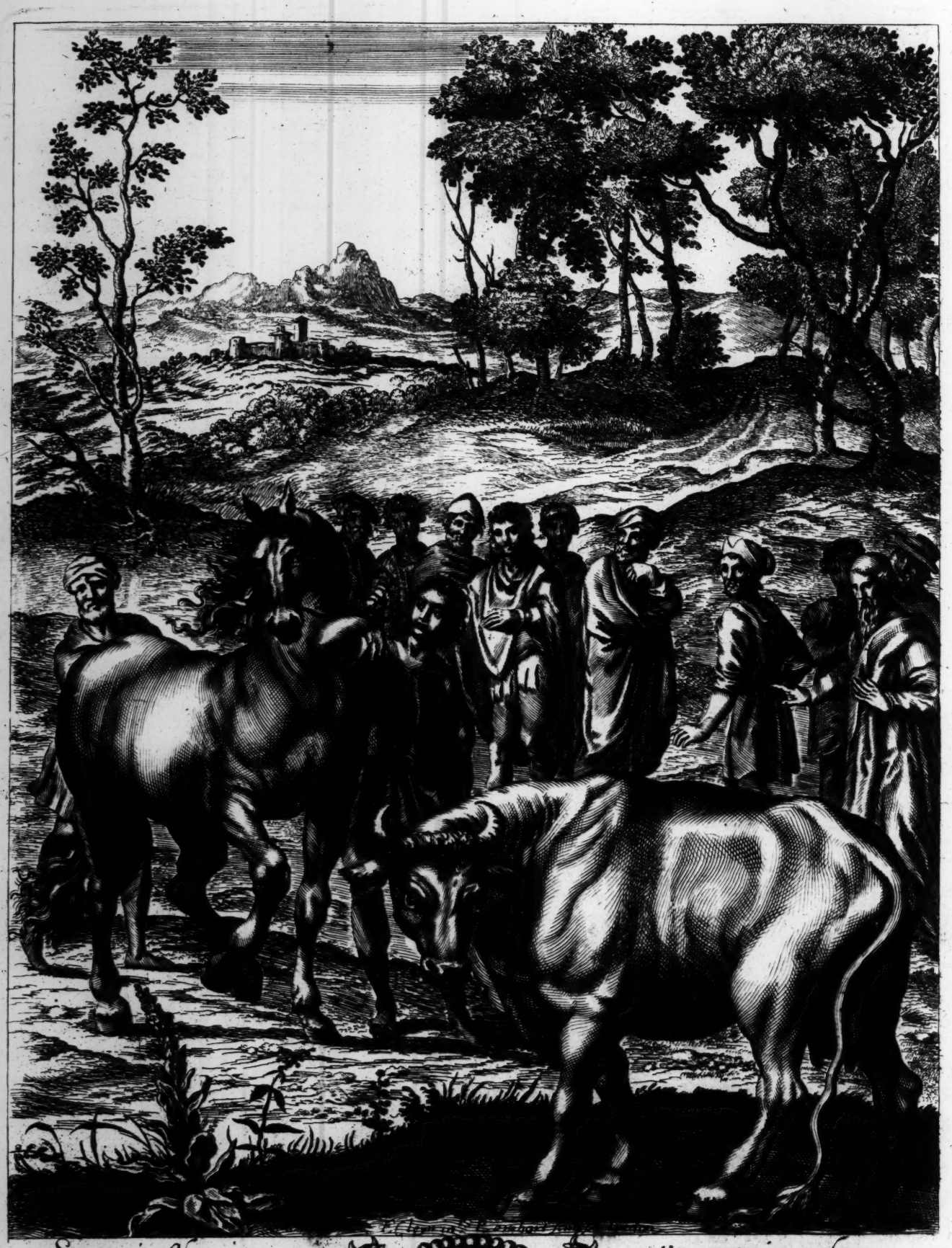
(h) He intends here that *Camillus* which reſcued the Roman Enſigns from the *Gauls*; Of which in the ſixth of the *Æneis*.

(i) Meaning the Uncle and the Nephew, the Firſt, the Conqueror, the other, the Subverter of *Carthage*.

(k) *Pomponius Sabinus* will have *Italy* ſo call'd, not from *Saturn*'s lying hid there as the common Fable hath it, but becauſe all plentiful and fruitful Places were antiently dedicated to *Saturn*, as Hills and Woods to *Pan*, Green Meads and Vallies to Nymphs, Shores and Iſlands to Sea-Gods; And therefore no marvel if a Land ſo fruitful as *Italy*, was call'd by that Title, ſince the Antients believ'd *Saturn* the Author and Conferrer of all plenty and happineſs. (l) According to that of *Propertius*, *Tu canis Aſcræi veteris præcepta Poetæ*. *Virgil* profeſſing in this Work to be the Imitator and Follower of *Heſiod* the Greek Poet, born at *Aſcra* a town in *Bœotia*, who firſt among the Greeks diſcovered the Arts of Husbandry in Verſe, as *Virgil* among the Romans. (m) This begins the fourth part of this book, diſcovering the Natures, Qualities, Signs and Indications of ſeveral grounds, as beſt agreeing with Olives, Vines, Paſture, and Fruit; in which the Poet is ſo clear and plain, that there is little need of any further illuſtration.

And





Seu quis Olympiacæ mi=
Pascit equos, seu quis
Corpora præcipue ma=
77 *Forma bovis, cui turpe*
Et crurum tenus à men=
ratus, præmia palmæ,
fortes ad aratra juvencos:
trum legat. optima torvæ
caput, cui plurima cervix,
to palearia pendent.

Honoratiss.° Dom: Do: Baptistæ Noel Vicecomiti Campden,
Baroni de Hicks, Ridlington, & Elmington. Tabula merito votiva.

And where ſour Berries through the Countrey ſpread.
But a rich Ground with pleaſant moiſture fed,
Where ſtore of Graſs and verdant Champaigns be,
Such as in wanton Vales we uſe to ſee,
Where Rivers from the lofty Rocks deſcend
With fruitful Mud, and to the Southward bend,
Nouriſhing Fern, which ſo much hurts the Plow:
Here, for thee (*Bacchus*) ſtrongeſt Wine ſhall grow,
To ſwell the Preſs; this the rich Grape ſhall bear,
Such as in Gold for Off'rings we prepare,
When the [n] ſwoln *Tuſcans* on their Cornets play,
And we on Altars ſmoaking Entrals lay.
But if thou Herds and Steers delight to keep,
Or [o] Goats that burn the Corn, or fleecy Sheep,
Seek pleaſant Groves, and rich *Tarentum*'s Coaſt,
And Plains which woful *Mantua* hath loſt,
Where ſilver Swans near flowry Rivers plant;
Where cryſtal Springs, nor Graſs, the Cattel want:
How much thy Herds eat in the longeſt Day,
So much cold Dews in the ſhort Night repay.
Black Grounds, which under heavy Ploughs are rich,
A brittle Soyl (for Tillage makes it ſuch)
Is beſt for Corn: upon no Ground appears
More Wains returning home with weary Steers.
Or where ſome ſturdy Swain a Wood deſtroy'd,
And Groves, which Peace and Plenty long enjoy'd,
Birds antient Habitations, fell'd, they flie
From ruin'd Neſts, for ſafety to the Skie:
But a rough Champaign ſoon improves with Toyl.
For hungry Grounds, and a rough ſtony Soyl,
Scarce Bees with *Caſsia* and ſweet Dew ſupply;
In whoſe dark hollow Rocks foul Serpents lye:

No

(n) Either ſo call'd in regard Pipers are commonly puſt up in their Cheeks with often exerciſe of their Profeſſion; Or in reſpect of the Complexion and Conſtitution of that people, as deſcrib'd by *Catullus*, *Aut parcus Umber, aut obeſus Hetruſcus*; Or as ſerving at the Altar, and feeding fully upon the Remains of the Sacrifice, and ſo thriving and fatning by their good Diet.

(o) Goats very pernicious to Corn, Plants, and Fruits, and therefore in the Leaſing of a Farm, it was a ſpecial Exception with the Romans, that they ſhould not keep a Kidd in the Grounds; and the reaſon is given, becauſe their Teeth are very hurtful to Corn, *&c.* For, whatever they bite, they burn, which proceeds from their Conſtitution, as being always in a Feaver. For this Reaſon it was, that Goats were not permitted to come within the Caſtle of *Athens*, for fear they ſhould crop the Olive-Tree, produc'd there by *Minerva* as *Delacampius* obſerves upon *Pliny*.

No Land, they ſay, with better Choice is ſtor'd
Of food for Snakes, nor better Neſts afford.
That Earth exhales thin Clouds, and flying Miſts,
And moiſture drinks, repaying when it liſts;
Which alwayes her own verdant livery wears,
Nor hurts with Coomings and foul Ruſt the Shares;
Where Elms with joyful Vines are interwove,
Where Olives grow; that Soil you may approve
Both for your Cattel, and the heavie Plough.
For they ſuch Plains near wealthy [p] *Capua* ſowe;
And thoſe which border nigh [q] *Veſuvius* heights;
And [r] *Clanius*, who, oft poor [ſ] *Acerra* frights.

(p) The chief City of *Campania*, ſo call'd from *Capys* its Founder.
(q) A Mountain of *Campania*, by the Italians call'd *Monte di Somma*.
(r) A River in *Italy* between *Nola* and *Capuas*.
(ſ) A City of *Campania*, near which the River *Clanius* paſſeth.

I'll teach thee now Moulds differing to diſcern,
That, what's too thick, or looſer, thou maiſt learn;
Since one, Corn beſt affects, the other, Vines;
To *Ceres* Thick, to *Bacchus* Thin inclines.
Firſt with great diligence let a place be found,
There let a Pit be made deep in the ground;
This done, caſt in the thrown-out mould again,
And with thy Feet tread the whole ſurface plain.
If there want Earth, 'tis looſe; that moſt inclines
Cattel to feed, and cheriſh proſpering Vines:
But, to return again, if it deny,
And Earth above the fill'd-up Pit ſhall lie,
That ſoil is thick: plow with thy ſturdy Yoke
There the hard Glebe, let that tough Soil be broke.
Land that is Salt, and which we Bitter find,
Is bad for Fruit, to Tillage not inclind:
All Plants ſhall here degenerate, and the Vine
Loſeth the Name; and this ſhall be the Signe.
From ſmoakie Roofs an Oſier Basket take,
And ſuch a Strainer as for Wine they make:

There

There Earth with Streams drawn from a chryſtal Spout
Commix; and all the Water will run out,
And in great Drops ſhall through the Strainer flow;
But ſoon the Taſte will clear Diſtinction ſhew,
And ſtraight thou maiſt with Bitterneſs eſpie
The Taſters Mouth diſpleas'd, be drawn awrie.
And laſtly, we thus Rich Soil underſtand;
It will not moulder kneading in your hand;
But to your fingers it will cling like Pitch.
Moiſt ground hath Weeds, and that which is too rich.
Ah! let not mine too fertile prove, nor bear
Upon a heavy Stalk a ponderous Ear.
Mould that is ſad, that ſilently by weight
It ſelf betraies; and ſo we find what's light.
Black, and all Colors, ſtraight our eyes diſcern;
But curſed cold is wondrous hard to learn:
Yet ſometimes pitchy Firr, and fatal Yew,
Or winding Ivie will ſad tokens ſhew.
This known, with care thy Earth plow long before,
And raiſe the Ridges of thy Furrows more;
And let thy turn'd-up Glebe ſtern *Boreas* face,
Before thou ſet the Vines rejoycing Race.
Brittle is beſt, which Wind and Froſt indure:
And ruſtick Swains with turning oft Manure.
But thoſe men who no care or labour flie,
Chuſe places, fit both for a Nurſery,
And where they may tranſplanted after grow,
Leſt they their Mother, ſudden chang'd, not know.
Alſo Heav'ns Quarters on the Bark they ſcore,
That they may coaſt it as it was before,
Which Southern Heat ſuſtain'd, which view'd the Pole:
Such ſtrength hath Cuſtome in each tender Soul.

First know, if Hills or Dales beſt pleaſe the Grape,
Would'ſt thou the plenty of rich Vine-yards reap,
Sow the Vale thick, then will thy Preſs abound:
But if it Hilly be, and riſing Ground,
Set thin thy Ranks, nor leſs in every Tract
Range ordered Vines, the Walks drawn out exact.
As when a mighty Battel's to be fought,
Up to the Front the order'd Files are brought,
Troops hide the Fields, and ready for Alarms,
All the vaſt Champaign ſhines with glitt'ring Arms,
Before in horrid Fight the Battel joyns,
And doubtful *Mars* to neither part inclines:
(t) So let thy Ranks in equal number grow;
Not that vain Fancy ſhould be fed with ſhow;
But elſe th'Earth grants not equal nouriſhment,
Nor can their Branches have their full extent.

Perhaps, how deep to furrow, thou would'ſt know.
In ſhallow Trenches I my Vines dare ſow:
But the huge *Æſculus*, that mighty Tree,
Muſt in Earth's Boſome deeply fixed be:
How much to Heaven her ſpreading Branches ſhoot,
So much tow'rd Hell extends her fixed Root:
Therefore, not her, ſhow'rs with huge Tempeſts mix'd,
Nor cruel Winter, harms, but remains fix'd;
And many Years and Ages ſhe indures
Of ſhort-liv'd Man, whom her own ſtrength ſecures.
Tall Branches guard her, and huge Boughs diſplaid,
Protect her round with her own mighty ſhade.
Nor make thy Vin-yard where the Sun declines;
Nor plant rough Hazels 'mongſt the tender Vines;
Nor pull the lofty Branches, nor impair
The ſprouting Boughs, for great muſt be thy care:

Nor

(t) Theſe were diſpos'd in that order which by the Latines was called *Quincuncis*, not the ſimple one, as *La Cerda* well obſerves, but the double, in ſhape like an *X* or two *V*'s joyn'd together: The diſtance obſerv'd was moſt commonly ten Foot. This Order our Author preſcribes, not ſo much for ſhew as profit; Of which, beſides *Pliny* and *Columella*, thus *Quintilian* (l.8.c.3.) *Is there no Order or Decorum to be kept in the planting of Fruit-Trees? Who will deny it? For I reduce my Trees to a certain Order and Diſtance. What can be more ſpecious than the* Quincuncis? *which, on what part ſoever you look, is ſtrait. And this is done to a profitable end, that the Plants may draw equally the juice of the Earth.*

Nor let wild Olives in thy Vineyard breed,
Nor blunted Pruners harm the hopeful Seed.
'Mongſt careleſs Swains oft happens Fire, which firſt
Under the ſappy Rind is cloſely nurſt,
Then by degrees to the high Branches flies,
And ſpreading ſends loud Fragor to the skies;
A Victor ſtrait from bough to bough aſpires,
And the Crown ſeiz'd, involveth all with Fires;
To Heav'n black Clouds and pitchy Miſts are ſent,
And diſmal Vapours ſcale the Firmament:
But more, if from the North a Tempeſt riſe,
And winged Flame Winds carry to the Skies.
When this falls out, their Stock decays, nor more
Sprouts freſhly up, nor flouriſh as before;
Nor from the Earth like nouriſhment receives;
But there wild Olives grow with bitter leaves.
Let none, however skilful, thee adviſe,
To turn hard Grounds, when Northern Winds ariſe.
Winter binds Earth with Froſt, nor grants the Seed
To take firm root, nor tender Plants to feed.
Then ſet thy Vines when the * White Bird appears
In bluſhing Spring, which the long Serpent fears:
Or in firſt *Autumn*'s cold, before the Sun
Hath cool'd his Steeds in Winter, Summer done.
Spring cloathes the Woods with Leavs, & Groves attires;
Earth ſwells with Spring, and genital Seed requires.
In fruitful Show'rs th'Almighty from above
Deſcends i'th' lap of his delighted Love;
And great, he with the mighty body joyn'd,
Both Propagates, and Foſters every Kind.
Harmonious Birds then ſing in every Grove,
And Cattel taſte the ſweet delights of Love.

(*u*) Meaning the Stork, which, as *Iſidore* ſaies, *is the Nuncius of the Spring, Friend to Society, Enemy to Serpents:* And therefore had in ſo much eſteem with the *Theſſalians*, that it was Capital to kill one.

Earth bleſt, now teems; ſoft winds diſſolve the Meads
With cheering warmth, through all ſweet moiſture ſpreads;
To the new Sun the tender Herbage dare
Open their Leaves, nor Vines rough *Auſter* fear,
Nor thund'ring *Boreas* uſh'ring dreadful ſhow'rs;
But all things bud with Bloſſom, Leaf, and Flow'rs.
* Sure I believe, when firſt the World was made,
So ſhone the day, and ſuch bright conduct had.
That was the Spring; the Spring made all things fair,
And bluſtring *Eurus* did cold Tempeſts ſpare.
Then Cattel breed; in unplow'd Fields began
Firſt to appear that Iron-Race of Man:
Wild Beaſts poſſeſs the Woods, and Heaven the Stars.
Nor tender Creatures could indure ſuch cares,
If not thoſe breathings were twixt Heat and Cold,
And Heav'ns indulgence did the Earth uphold.

Whatever Plant thou in the Earth doſt ſet,
Firſt dung it well, and deeply cover it.
Let Shells and Lime-ſtones guard it with a Pale:
That Streams may glide betwixt, and may exhale
A gentle Vapour, that may cheer the Plant.
Some, Stones and Potſheards uſe to lay upon't:
Which a defence 'gainſt riſing Tempeſts yield,
And when hot *Sirius* chops the parched field.

Thy Plants being ſet, next often draw the Mould
About the Roots, to break the Clods be bold,
And with a thwarting Plough turn croſs thy Ground,
And let thy labouring Steers thy Vines ſurround.
Then take ſmooth Reeds, and Wands, & Sticks prepare,
With Aſhen Poles, and Stakes that forked are,
Supported thus, the Winds they will contemn,
And boldly climb the high Elms talleſt Stem.

But

(x) It is much controverted at what time the World was created; *Mercator* and ſome others will have it to be in the Summer *Solſtice*, (and therefore I wonder why *La Cerda* ſhould ſo confidently affirm upon this place, *That it is not queſtion'd by any, Whether it were created in Winter or Summer*) and that in the beginning of time the Sun entring *Leo*, gave beginning to the Year: Which Opinion ſeems to be deriv'd from the Egyptian Prieſts, who obſerving the River *Nilus* to overflow about the Summer *Solſtice*, ador'd it for a God; eſteeming the time of its Inundation an infallible beginning of Divine Actions in created things. Another Opinion is, That the World was created in *Autumn*, and that the Sun (who is the Index of Time) began his Courſe in *Libra*, about the ſix and twentieth of *October* according to our *Julian* accompt: Which Opinion is grounded (by later Divines) upon two Texts in *Exodus*, where the Iſraelites are commanded to obſerve *Feſtum Collectionis in exitu Anni, quum collegiſſent labores ſuos ex Agro; Hoc eſt Feſtum Tabernaculorum menſe ſeptimo.* From whence we inferr, That the Year both ended and began again about the Feaſt of Tabernacles. The later and better Opinion is of thoſe who reckon from the Spring; and hath not onely the conſent of the Jews, but almoſt of all other Nations; Confirm'd by that of the Panegyriſt to *Maximinian*, in theſe words, *Divinus ille veſtræ Majeſt. Ortus, ipſo quo illuxit, Auſpicio, veris illuſtrior, Auguſtiore fulgens Luminis claritate quam cum Origine Mundi Naſcentis animavit.*

But whil'ſt in tender Infancy they are,
Sprouting new leaves, the gentle Off-ſpring ſpare;
Nor when the verdant Branches do ariſe,
And with looſe Reigns are poſting to the Skies,
Uſe not thy ſharper Knife, but gently pull
Th'ambitious Boughs, and haughty Branches cull:
But when grown ſtrong, th'imbrace the Elms high top,
Then ſhave their Locks, and dangling Treſſes crop;
Before they fear'd the Knife; more rigorous now
Uſe thy Commands upon the ſtubborn Bough:
And from all Cattel ſtrongly them immure,
Whil'ſt the ſoft boughs diſturbance not indure;
T'whom Cows,& Goats,& Sheep,more harm have done,
Than freezing Winter, and the ſcorching Sun:
Cold not ſo much, nor white congealing Froſts;
Nor vexing Beams which beat on ſandy Coaſts,
As Cattel harm, when with a venom'd Tooth
They wound the Branches in their tender youth.
Onely for this crime [y] we on Altars pay
Bacchus a Goat, and Act [z] the antient play.
Then from great Villages [a] *Athenians* haſte,
And where the High-ways meet the Prize is plac'd.
They to ſoft Meads, height'ned with Wine advance,
And joyfully 'mongſt [b] Oyled Bottles dance.
Th'*Auſonian* Race, and thoſe from *Troy* did ſpring,
Diſſolv'd with Laughter, Ruſtick Verſes ſing:
In Viſards of rough Bark conceal their Face,
And with glad Numbers, thee great *Bacchus* grace:
Hanging [c] ſoft Pictures on thy lofty Pine.
Then Vin'yards ſwell, pregnant with cheering Wine,
The ſhady Groves and the deep Vales o'reflow,
Where e're the God ſhews his illuſtrious Brow.

(*y*) The Goat was ſacrific'd to *Bacchus*, becauſe his biting is an Enemy to the Vine. See *Servius* upon this place. *Varro l.* 1. *de re Ruſtica. Alexander ab Alexandro l. gen. dier.* and his Commentator *Tiraquell.*

(*z*) Meaning the Tragœdy, which was ſo call'd from the Goat; either becauſe that was offer'd in Sacrifice to *Bacchus*, whoſe praiſes onely that Poem antiently contain'd; or becauſe the Goat was the Prize of the Tragœdians and Actors, according to that of *Horace*,

Carmine qui Tragico vilem certavit ob Hircum.

(*a*) Hitherto is appliable that of *Thucidides l.* 2. *The Athenians* (ſaies he) *under* Cecrops, *and their firſt Kings, until* Theſeus *his time, liv'd diſpers'd in Villages, every one having their own Councel and Magiſtrates, ſeldome (unleſs compell'd by fear) coming to conſult with their Kings. But when* Theſeus *came to Reign, joyning Power with Policy, he diſſolv'd their private Courts and Magiſtrates, and reduc'd them within the Government of one City. In memorial of which Commigration, the Athenians kept a Publike Feſtival yearly to* Miverva. Hence likewiſe as *Lycinus* (*in Parerg.*) obſerves, the Athenians uſe to celebrate the ſolemnities of *Bacchus* in the Fields.

(*b*) Theſe Bottles were made of the skin of a Goat ſewed up cloſe, fill'd with Wine, and anointed with Oyl to make them ſlippery, over which they hopped with one Leg, making themſelves laughter at the Falls they often took. They us'd likewiſe to beſmear their Faces with the *Faces* or Dreggs of Wine and Muſt; Hence *Ariſtophanes in Nub.* calls them Συκοδεικηλας *Faculent Damons*; becauſe (as the Scholiaſt ſays) they us'd to dawb their faces with Dreggs of Wine. The Romans in theſe Ceremonies, us'd Vizards of rough Bark, as is mentioned in the following Verſe, of which *Horace* makes *Æſchylus* the firſt Inventor: that ſo they might not be known when they recited their Poems in the High wayes, or in the green Meadows, which they commonly did about the beginning of the Spring.

(*c*) Theſe by the Latines are call'd *Oscilla*, which ſome take to be Vizards, as is before noted; *Macrobius* will have them to be Images of humane ſhape, and refers the Origin of this Inſtitution to *Hercules*. See likewiſe *Servius* upon this place. *Turnebus, Germanus* and *La Cerda*, underſtand not onely the firſt, but a kind of Geſticulation or motion by hanging on the Boughs of Trees, and being therewith toſſed up and down; repreſenting the uncertain condition of Humane life; repeated for ſix days together in the Latine Feſtivals. The Original *Hyginus* delivers thus: Erigone *oppreſt with exceſſive ſorrow for the death of her father* Icarus (*ſlain by the Attic Clowns*) *hang'd her ſelf, whereupon the Athenian Virgins were puniſh'd with the ſame Fate, at the prayer of dying* Erigone *Remedy being ſought, The Oracle anſwers, If they would be freed from that unhappy Frenzy and Fate, they muſt make ſatisfaction to* Erigone. *Whereupon they Ordered* (*to the end the ſatisfaction might have ſome affinity with the manner of her death*) *that they ſhould ſit upon ſome Board or Plank, hang'd by Ropes on the Boughs of ſome Tree, and ſwing up and down in the Air.* Thoſe that did ſo were call'd *Aletides*, in memory of *Erigone*, whom they call'd ἀλήτην, *i. e.* wandring and ſolitary for the loſs of her Father.

To *Bacchus* then let us due praiſes ſing
In antient Verſe; Wafers and Javelins bring,
A ſacred Goat to th'Altars draw by th'Horn;
[d] On Hazel Spits then the fat Entrals turn.
But other toyls in dreſsing Vines are found,
And ne'r enough: three or four times thy Ground
Turn yearly, and, with Forks revers'd, the Clods
Conſtantly break; and cleanſe from Leaves the Woods.
Labour returns in Circle to the Swain,
And years revolve in their own Steps again.
But when thy Vin'yard her laſt leaves removes,
And cold North-Winds diſpoil the glorious Groves;
Then the induſtrious Husbandman takes care
T'extend his Labour to th'inſuing year;
To lop the Vine, which hitherto eſcapes,
And with old [e] *Saturn*'s Hook he pruning ſhapes.
Firſt dig thy Ground, and Shreds and Reffuſe burn,
And under Roofs the Poles and Stakes return.
Gather your Vintage laſt; Vines twice have Shade,
And twice the Corn thick Briers and Weeds invade.
Both Toyls are painful: A large Farm commend;
A little, Till. Thorns that to Woods extend,
And Reeds which Clog the Banks, to cut prepare:
And on wild Sallow take eſpecial care.
The Vines are bound, Pruners no more they want,
And round the empty Walls the Gard'ners chant.
Yet ſtill muſt Labour be, and toyl in duſt,
And Grapes being ripe a Tempeſt they miſtruſt.
On th' other ſide Olives you may neglect,
They need no care, nor crooked Sythes expect,
Nor the tenacious Rake: once ſet, they riſe
Shooting luxurious Branches to the Skies.

Thoſe

(d) Here *La Cerda* notes the curious diligence of *Virgil*, who, not only makes the Goat be ſacrific'd to *Bacchus*, as his Enemy, but roaſted likewiſe on Hazel Spits, in regard that Tree is hurtful to Vines. And therefore he before advis'd, *Plant not rough Hazels amongſt tender Vines.*

(e) The deſcription of this Hook *Columella* gives, in his fifth Book *c.*25. The Hook is attributed to *Saturn*, in regard he is call'd Κρόνος or Time, which, as with a Hook, Mowes and cuts down all things.

Thoſe grounds ſupply, turn'd with the crooked Plow,
Moiſture enough, and large increaſe allow.
Th'Emblem of Peace, thus the rich Olive grows.
So Apples when they feel extending boughs,
And growing ſtrength, ſudden the Stars invade
By their own vertue, ſcorning Humane aid.
Nor leſs with Fruit are laden every Buſh,
And wilder Forreſts with red Berries bluſh.
There ſhrubs are cut, and Firr in tall woods breed,
Nocturnal Fires and Torches thence proceed.
And ſhall men doubt to plant and careful be?
Why urge I theſe? Broom, and the Sallow tree,
Or feed the ſheep, or elſe the Shepherd ſhade,
Yield Honey, or for Corn are Hedges made.
What pleaſure is't to view [f] *Cytorus*, rich
With waving Box, and Groves of *Marick* pitch?
How am I pleas'd to ſee thoſe Fields that are
Glorious undreſt, nor us'd to humane care!
Thoſe barren trees high [g] *Caucaſus* do crown,
Which Storms oft tear, and often tumble down,
Are of great uſe: There Pines for Maſts are fell'd,
And Cypres and tall Cedars, Tow'rs to build.
Here coverings for their Carrs, and ſpoaks for Wheels,
Husbandmen get, and Ships find crooked Keels.
Sallows have Boughs, the tall Elms Leavie are.
[h] Myrtle for Spears, and Cornel fit for War,
And Yews are bent into *Ithyrian* Bows:
Smooth Tile and Box the skilful Turner knows
How to compleat, and with his Tools to Trim;
And down the *Poe* in rough ſtreams Alders ſwim.
In rugged Bark the Bees conceal their Stocks,
And hoard in hollow wombs of antient Okes.

Can

(f) A Mountain of *Paphlagonia*, (not *Macedon* as *Servius* makes it) ſee *Pliny*, and *Euſtachius* upon *Homer Il.* 2. where he ſaith, *Cytorus is a City* (as well as Mountain) *of Paphlagonia the Mart-Town of the* Synopei, *where the moſt and beſt Box growes:* and therefore it was proverbially us'd among the Antients to ſay, πύξον εἰς κύτωρον ἤγαγες, *you ſend Box to* Cytorus, as among us, *to ſend Coles to* Newcaſtle.

(g) A Mountain of *Scythia*, beginning from the Mountain *Corax*, and with one Ridge parting *Colchos* from *Iberia*, with the other, *Iberia* from *Albania*, and ſo continuing to the *Ceraunian* Mountains. *Ptolom.*

(h) The Myrtle is commended for its ſtrength and firmneſs, no leſs the Cornel, and therefore fit for warlike uſes; I may adde likewiſe for its lightneſs (requiſite in Miſſile Weapons) which I collect from *Seneca* in *Hippolytus*,

—*Non erat gracili* Levis
Armata ferro Cornus.

Can *Bacchus* Bleſsings like to theſe diſpence?
'Twas *Bacchus* firſt proud Quarrels did commence;
He in cold Death did thoſe hot [i] Centaurs tame,
Hylæus, Rhœtus, Pholus, overcame,
As threatning [k] *Lapiths* he a Goblet threw.
Oh happy Swains, if their own good they knew!
To whom juſt Earth remote from cruel Wars,
From her full Breſts, ſoft nouriſhment prepares:
Although from high Roofs through proud Arches come
No Floods of Clients early from each Room;
Nor Marble Pillars ſeek, which bright ſhells grace,
Gold woven Veſtments, nor [l] Corinthian Braſs;
Nor white Wooll ſtain'd in the [m] Aſſyrian juice,
Nor ſimple Oyl corrupt with Caſia's uſe:
But reſt ſecure, a fraudleſs life in Peace,
Variouſly rich, in their large Farms at Eaſe.
Tempe's cool Shades, dark Caves, and purling Streams,
Lowings of Cattel, under Trees ſoft Dreams;
Nor lack they Woods & Dens where wild beaſts haunt,
Youth, in Toil, patient, and inur'd to want;
Their Gods and Parents Sacred; Juſtice took
Through thoſe her laſt ſteps when ſhe Earth forſook.
Let the ſweet Muſes moſt of me approve,
Whoſe Prieſt I am, ſtruck with Almighty love.
They ſhall to me Heav'ns Starry Tracts make known,
And ſtrange Eclipſes of the Sun and Moon;
[n] Whence Earthquakes are, [o] why the ſwoln Ocean beats
Over his Banks, and then again retreats:
Why winter Suns haſt ſo to touch the Main,
And what delayes the tardy Night reſtrain.
But if theſe Gifts of Nature I not find,
And a cold Blood beleaguers my dull mind,
Then I'le delight in Vales, near pleaſant Floods,
And unrenown'd, haunt Rivers, Hills and Woods;

Thy

(i) A people of *Theſſaly*, who firſt taught to ride the Horſe, of which were *Rhœcus*, *Hyleus*, and *Pholus*: The laſt was Hoſt to *Hercules*, and (with the reſt) was ſlain at *Pirithous* his Nuptials. See *Ovid. l.* 12. *Metam.*

(k) The Lapithites were one people with the Centaures, inhabiting one Country, no otherwiſe diſtinguiſht than the Romans and the Latines.

(l) The City of *Corinth* being taken and burnt by the Romans in the 156 Olympiad, and 607 years after the building of *Rome*, divers Brazen Statues were melted, with other Veſſels of Gold and Silver, and in that general conflagration mixed together, from whence aroſe that celebrated Vein of Braſs, ſo much eſteem'd of by the Romans, that they valued it before Silver, and almoſt before Gold. *Pliny, l.* 34. *c.* 1.

(m) Purple, whoſe Invention is owing the Aſſyrians and Phœnicians.

(n) The Antients differ'd much in their Opinions concerning the Cauſe thereof. *Anaxagoras* will have it be Air; *Empedocles*, Fire; *Thales* and *Democritus*, Water; *Ariſtotle* and *Theophraſtus*, Subterranean Wind or Vapours; others (as *Poſſidonius*, *Metrodorus*, *Calliſthenes*, *Hipparcus* and *Seneca*) conceiv'd it a vain inquiry to ſearch after its Cauſe; And therefore the antient Romans when they perceiv'd it, commanded preſently to ſacrifice, but declar'd not to what God, becauſe they knew not to what Power to aſcribe it.

(o) Whether caus'd by the motion of the Sun, or certain Exhalations under water, cauſing it to be driven to and fro, according to contrary Bounds and Limits; Or by the reſpiring of the Earth, whom the Platonicks, and amongſt them *Kepler* held to be a living Creature, drawing in and breathing forth the waters again; Or by the Circular motion of the Earth; Or by an Angel ſometimes heaving the Earth above the Waters, ſometimes depreſſing it beneath them, by which means the Sea riſes and falls, as ſome have madly conceited; Or by the Effects and divers appearances of the Moon, as moſt imagine; let the Reader determine.

Thy Banks ſweet [p] *Sperchius*, and [q] *Taygeta*, where
The Grecian Virgins ſtately Feaſts prepare.
How ſhall I be to [r] *Hæmus* Vale convai'd,
And crown my Temples with a mighty ſhade?
Happy is he that hidden cauſes knowes,
And bold all ſhapes of danger dares oppoſe;
Trampling beneath his Feet the cruel Fates,
Whom Death, nor ſwall'wing *Acheron* amates:
And he is bleſt who knows our Countrey Gods,
Pan, old *Sylvanus*, and the Nymphs aboads:
He fears not Scepters, nor aſpiring States,
Nor treach'rous Brethren ſtirring up Debates;
Nor [s] *Dacians* Covenant, at *Iſter*'s ſtreams;
Nor *Rome*'s affairs, and nigh-deſtroyed Realms;
Or Poor men pities, or the Rich envies.
What nouriſhment the bounteous field ſupplies,
What Trees allow, he takes: nor ever ſaw
Mad Parliament, [t] Acts of Commons, nor Sword-Law.
Some vex the Sea, and this to War reſorts;
Attend on Kings, and wait in Princes Courts.
This, would his Countrey and his Gods betray,
To drink in jems, and on proud Scarlet lye.
This hides his Wealth, and broods on hidden Gold;
This loves to Plead, and that to be Extol'd
Through all the Seats of Commons, and the Sires,
To bathe in's Brothers Blood this man deſires.
Some Baniſh'd, muſt their Native Seats exchange,
And Countries, under other Climates, Range.
The Husbandman turns up his fruitful Plains;
Whence he, his Children, and poor Houſe ſuſtains,
His Herds, and lab'ring Steers: no reſt is found;
Either his Trees with bluſhing Fruit abound,
His Folds with Lambs, or elſe his Stacks with Corn:
Or Plenty loads his Field, or cracks his Barn.

In

(p) A River of *Theſſaly*, ariſing out of *Pelion*.

(q) A Mountain of *Laconia*, celebrated for ſtore of Hunting-Game: but more for the exerciſes of the Spartan Virgins, which our Author here alludes to, or to the Orgies of *Bacchus*, performed by them. See *La Cerda* upon this place.

(r) A Mountain of *Thrace*, of that eminent height, that from the top thereof one may diſcern the *Pontick* and *Adriatick* Seas, *Iſter*, and the *Alps*. So writes *Livy*, *Polyb.* and *Strabo*; yet they doubt the truth of it.

(s) Thus *Junius Philagirius* upon this place. *Auſidius Modeſtus affirms that he had read of this Cuſtome among the* Dacians, *that when they went to war, ere they attempted any thing, taking a Draught of the water of* Iſter, *in manner of ſacred Wine, they ſwore not to return until they had ſlain their Enemies.* Hitherto alludes that of *Statius in* 1. *Syl.*

Et conjurato dejectos vertice Dacos.

Upon which ſee *Gevartius*.

(t) *Tabularium* was the place where the Publike Acts and Inſtruments of the People were kept, and may here Figuratively be taken for the Acts themſelves.

(u) Olives of *Sicyone* a City of *Tuſcania* where there were ſtore.

In Winter he [u] *Sicyonian* Olives Mills,
And the fat Swine with Maſt and Akorns fills.
All ſort of Fruit in plent'ous Autumn falls,
And milder Vines grow ripe on ſunnie Walls.
Whil'ſt 'bout his neck his pretty Children cling,
His houſe kept modeſt: home his Heifers bring
Extended Teats: in Meads his fat Kidds reſt,
And with their Horns in wanton Sport conteſt.
He keeps the Feſtivals on Graſs laid down,
And Friends about the Fire the Goblets crown,
Bacchus implor'd; then for his Hinds ſticks faſt
A Prize, at which, they nimble javelins caſt;
Stripping their hard'ned Limbs for Ruſtick ſtrife,
Of old, this was the antient *Sabines* life,
Remus, and *Romulus*, and *Tuſcans* fierce,
And *Rome*, great Miſtreſs of the Univerſe,
Who ſeven proud Hills then did with Walls ſurround.

(x) *Cretan*, from *Dicte* a Mountain of *Creet*, where he was brought up.

Before [x] *Dictæan Jupiter* was crown'd,
Ere impious Man on ſlaughter'd Cattel fed,
This was the life that golden *Saturn* led;
Or ſounding Trumpets heard, or any made
To ring on Anvils the impoſed Blade.
But we have paſt now through a ſpacious Plain,
And 'tis high time our ſmoaking Steeds t'Unreign.





Intereunt pecudes, stant circumfusa pruinis
Corpora magna boum, con- fertoque agmine cervi,
Et frustra oppositum tru- dentes pectore montem,
Cominus obtruncat ferro, graviterque rudentes
89 *Cædunt, et magno læti clamore reportant.*

Domino Georgio Soudes Equiti Ordinis Balnei. Tabula merito votiva.

VIRGIL'S GEORGIC'S.

The Third Book.

The Argument.

How to chooſe Cattel, *and beſt wayes to Breed,*
To train a Horſe, *for Labour, War, or Speed.*
The power of Love: *whoſe fire conſumes the* Males,
Makes Bulls *to fight, and* Mares *court* Weſtern *gales.*
Of Sheep *and* Goats: *of* Milk *what profit's made:*
Of Hair *and* Wooll, *which drive a mighty trade.*
Of Dogs *for Hunting, or a watchful* Guard.
Serpents *and* Flies *from* Beaſts *muſt be debar'd.*
With what Diſeaſes Cattel *are annoy'd:*
How Rots and Murrains have whole Realms *deſtroy'd.*

TO thee great [a] *Pales*, and [b] th' *Amphryſian* Swain,
Groves, and *Lycean* Floods we turn our ſtrain.
All is divulg'd, our idle Fancies fed.
'Where's he of ſtern [d] *Euriſtheus* hath not read?

(a) A Goddeſs of much eſteem among Shepherds, to whom they offer'd Milk in their Sacrifices; Upon whoſe Feſtival day *Rome* was begun to be built. This Goddeſs, ſome will have to be the ſame with *Veſta*, others with *Cybel*, *Varro* makes her a God.

(b) *Apollo*, who for the Love of *Alceſtis* the Daughter of *Pelias*, and Wife of *Admetus*, or (as *Callimach. in Hymn. Apoll.*) of *Admetus* himſelf, for nine years together kept his Herds near the River *Amphryſus*, and the City *Phera* in *Theſſaly*. See *Natal. Com. l. 8. Hyginus de poet. fab. c. 49. & Lucian. in Dialog. de ſacrific. Servius in 7. Æneid*, relates it thus: Jupiter *incens'd againſt* Apollo *for killing the* Cyclops *that forg'd the Thunderbolts wherewith* Jupiter *ſlew his ſon* Æſculapius (*for reſtoring againſt his will* Hippolytus *to life*) *condemn'd him* (*his Divinity laid aſide*) *to keep* Admetus *his Cattel*. The reaſon of which Fable, according to *Macrobius*, is this, *That the Sun, as it were, feeds and nouriſhes whatever the Earth produces: Unde non unius generis, ſed omnium pecorum Paſtor canitur.* (c) *Urſinus* conceives in the mention of theſe ſeveral Fables following, that *Virgil* alludes to ſome principal Authors or Poets; as by *Euriſtheus* to *Homer*, who largely relates the Fable; by *Buſiris* to *Mneſimachus*, whoſe Work ſo entituled is cited by *Athenæus*, *lib. 9.* by *Hylas* to *Theocritus*, by *Delos* to *Callimachus*, by *Hippodame* and *Pelops* to *Pindar*. (d) A King of *Greece* of the ſtock of *Perſeus*, inſtigated by *Juno* to oppreſs *Hercules* with intollerable undertakings: Who proſecuting his hatred againſt his Poſterity, who were fled to *Trachys*, and thence to *Athens*, he ſends Embaſſadours to the *Athenians* to have them delivered into his Power; but they contrarily furniſh them with an Army, under the Conduct of *Iolaus* and *Hillus*, by whom in a pitch'd Battel he was ſlain, and cruſht under the Wheels of their Chariots.

And blood-ſtain'd Altars fierce [e] *Buſiris* rear'd?
Or not of [f] *Hylas*, or of [g] *Delos* heard?
Of ſwift [h] *Hippodame*, and [i] *Pelops* fam'd
For's Ivorie Shoulder, who proud Horſes tam'd?
Yet I a way to raiſe my ſelf have found,
Shall make my Name through all the World renown'd.

First to my Countrey (if I live) I will
Conveigh the Muſes from th'*Aonian* hill;
And [k] *Idumæan* Palms to *Mantua* bear:
Then in green fields a Marble Temple rear,
Where the great [l] *Mincius* ſlowly winding glides,
And borders with a tender reed his ſides.

Amidſt the fane ſhall [m] *Cæſar*'s Statue be,
Who ſhall in purple me triumphing ſee,
Driving a * hundred Chariots to the floods.
Leaving [n] *Alpheus*, and [o] *Molorchian* woods,
All *Greece* ſhall ſtrive with Whirlbats, and the Race,
And offering, Olive-leaves my brows ſhall grace.
How it delights to ſee the ſolemn train
March to the Temples, and the Bullocks ſlain!
Or as the Scene with fronts reverſt ſhall ſhift,
And painted [p] *Britans* purple hangings lift.
There I'le in Gold and Ivorie draw th'alarms
Of *India*, and conquering *Cæſar*'s arms;
And huge *Nile* ſwelling both with waves, and war,
On brazen beams I'le naval Trophies rear.
Next conquer'd *Aſia*, and *Niphates* ſhow,
And *Parthians* flying, bold to uſe their bow;
And two huge Trophies ſnatch'd from both their Hoaſts,
And double Triumphs gain'd from ſeveral Coaſts;
In *Parian* Marble, and reſpiring Braſs,
Shall ſtand the Statues of the *Dardan* race;

(e) A King of *Egypt*, who built a City after his own name, in a barren and inhoſpitable part of the Country; and was therefore ſaid to have kill'd his Gueſts, becauſe the Paſſengers by Herdſmen thereabout were robb'd and aſſaſſinated. He is by ſome ſuppos'd to be that King of *Egypt*, who ſo grievouſly oppreſt the *Iſraelites*; and the Author of that inhumane Edict of drowning their Male-children: Whence aroſe the Tradition of his ſacrificing Strangers.

(f) Of him already in the 6. *Eclog.* he is ſaid to be converted into the ſign called *Aquarius*.

(g) An iland in the Ægean Sea.

— ὑπ φοῖσιν Λοιδέων Μεδέοντα
Λοδσέτε καὶ ἀπείρωσι, καὶ ὡς Δῆλον ἵκεσε πρώτη.
Callimach. hymn. εἰς Δῆλον.

Quæ Regem Phœbum lavit, cuniſque recepit,
Primaq; Divinos illi decrevit honores.

(h) The Daughter of *Oenomaus* King of *Elis* and *Piſa*, who was the death of ſeventeen Suters, overcome by her in Chariot-racing, until overmaſtered by *Pelops*, aſſiſted by the treachery of *Mirtilus* her Driver, who put waxen Axeltrees to her Chariot.

(i) The ſon of *Tantalus*, who is ſaid by his Father to have been cut in Pieces, and ſerv'd up to the Table to entertain the Gods; a piece of whoſe ſhoulder *Ceres* cut and eat: But the Gods diſcovering the villany, in commiſeration rejoyn'd his limbs, and reſtor'd him to life, ſupplying the defect on his ſhoulder with a piece of Ivorie. The Hiſtorical meaning of the Fable is this, That *Pelops* was a Prince cruelly and inhumanly handled by his Father, reſtor'd to life by the Gods, in that they recompenc'd his ſufferings with future Reputation, Power, and Abundance: for Ivorie ſignifies Riches, as the Shoulder Strength and Potency. Such *Pelops*, whoſe Infinite Weath grew Proverbial; Great his Power, great his Fame; having ſubdued all *Peloponneſus*, and left his Name to that Countrey.

(k) *Idumæa* is a Region of *Syria*, and in that a City call'd *Idume*. The Palms of this Countrey were the Nobleſt; here figuratively taken for Victory, of which they were both the Emblem and Reward.

(l) A River flowing from the Lake *Benacus*, & running along by *Mantua*.

(m) Reſpecting the manner of the Antients, who plac'd their tutelary Gods in the middle part of the Temple, or elſe in the midſt of other Gods; the middle place being alwayes reckon'd the moſt honourable, and ſo obſerv'd by our Poet. (*) Alluding to the *Circenſian* Game, which were exercis'd near Rivers; on the one ſide being the River, on the other a Palizad of Swords. See *Joſ. Scaliger* in his *Manilius Annotations*, *Servius* and *Germanus* upon this place: where he mentions, in confirmation hereof, an antient *Medal*, whereon was a Horſeman exerciſing his Horſe by a River, with this Inſcription on the Baſe, *DECVRSIO*. (n) A River of *Arcadia* running along by *Elis* and *Piſa*, of which already in the *Eclogs*. (o) So call'd from *Molorchus*, an *Arcadian*, who entertain'd *Hercules* as he went to kill the *Nemeean* Lion. (p) *Auguſtus* after the Conqueſt of *Britany* us'd the *Britans* in the Theatre for ſervile offices, as to draw up the Hangings after the end of the Scene, and the like; in which Hangings were likewiſe wrought his Victories over that Nation. *Turnebus* underſtands it not of the *Britans* drawing up of the Hangings, but of the *Britans* being figured in the Hangings, and lifted and drawn up with the Arras; According to the Simile in *Ovid*, *l.* 3. *Met.*

So in our Theaters Solemnities,
When they the Arras raiſe, the Figures riſe, &c.

And

And all their titles ſprung from *Jove* I'le guild,
And *Tros* and *Phœbus*, who did *Ilium* build.
Let curſed Envie at the Furies ſhake,
And tremble at the dreadful Stygian Lake,
And at *Ixion*'s twiſted Serpents groan,
His racking Wheel, and never reſting Stone.
Mean while let us ſeek Groves, where Sylvan Gods
Their dwellings have, and ſearch untracted woods,
Thy hard commands (*Mœcenas*) to purſue.
What can our Muſe without thy influence do?
Ah, quickly come, nor trifle out the day,
Cithæron calls aloud, ah, come away;
Horſe-taming *Epire*, and *Taygetan* hounds,
And woods the clamour ecchoing reſounds.
Next I ſhall *Cæſar*'s mighty wars proclame,
And through as many years extend his fame,
As hath been ſince bright *Phœbus* did adorn
The world with Light, till thou great Prince wert born.
Who e'r, *Olympick* Games admiring, breeds
Brave Horſes, or for Plough ſtrong Bullocks feeds,
To chuſe well-body'd Females muſt have care;
Of the beſt ſhape the [q] ſowr-look'd Heifers are,
Her Head great, long her Neck, and to her Thigh
Down from her chin her Dewlaps dangling lie;
Long-ſided, all parts large, whom great Feet bears,
And under crooked horns her briſly Ears:
Thoſe beſt I like whom Spots of white adorn,
Or ſhun the yoke, oft butting with the horn;
The whole Cow fair, and viſag'd like the Male,
Sweeping the ground with her long buſhie Tail.
The fourth year paſt, [r] *Lucina* they implore,
And after ten, taſt joys of love no more:
Their ſtrength to plow, or procreate, then fails.
Whil'ſt wanton youth thy herds boaſt, free the Males:

(q) Of the Marks of a good Heifer to breed on, which our Author hath compriz'd under ten heads, (that is, ſowrneſs of look, largeneſs of the head, length of the neck, down-hanging of the dewlaps, breadth on the ribs, roughneſs of the ears and feet, ſpotting of the body, averſneſs from the yoke, height and bigneſs of limbs, and length of the tail.) See *Varro*, *Columella* and *Pliny*.

(r) See *Varro*, *l.* 2. *de re ruſt. c.* 5. *Columella* and *Palladius*.

Thy flocks, whil'ſt they are young, to *Venus* bring,
That from the old, new progenies may ſpring.
The beſt days firſt from mortal wretches fly,
Diſeaſe, ſad Age, Labour and Death ſupply.
But always there are ſome, which rather you
Would wiſh to change, than ſtill your breed renew:
Leſt thou for loſt things ſeek, begin before,
And let a yearly race ſupply thy ſtore.

Nor chuſing Horſe, from the like precepts ſwerve,
Thoſe thou intend'ſt muſt their great Stock preſerve,
They at the firſt thy ſpecial care require,
For the fair iſſue of the gen'rous Sire
Walks [f] proudly round about the ſpacious field,
Whil'ſt his ſoft thighs in ſupple flexures yield:
Firſt, dares the way, and threatning Rivers, take,
And o're an unknown Bridge at full ſpeed make,
Nor fears vain ſounds: One hath a lofty Neck,
A handſom Head, ſhort Belly, and broad Back,
Luxuriant ſwellings on his valiant breaſt:
White, Sorril, worſt; Bay, or bright Gray is beſt.
But when from far a ſound of arms he hears,
He knows no Stand, he ſhakes, and pricks his ears;
And fierce to charge, fire from his noſtrils flies,
And his thick main on his right ſhoulder lies:
His Back-bone broad, he beats the earth, and proof
(With thundring ſtrokes) makes of his ſolid Hoof.
Such was ſwift [t] *Cyllarus*, whom bold *Pollux* tam'd;
Such [u] *Mars* and great *Achilles* Steed, ſo fam'd
'Mongſt Grecian Poets, cunning [x] *Saturn* ſuch
A flowing main ſhook at his wives approach;
When from high *Pelion* he transform'd did fly,
And with loud neighings ſhook the arched Sky.
When this with Years, or with Diſeaſe grows weak,
Bring home, and of his age compaſsion take:

Grown

(f) To omit here the ſeveral Marks, laid down by our Author in the following Verſes, of a generous and well-bred Horſe (upon which *La Cerda* hath ſo copiouſly dilated) We ſhall only inſert an obſervation which *Seneca* long ſince made upon this place: *Whil'ſt our* Virgil (ſays he) *does one thing, he intends another, for in this deſcription he hath painted out a Valiant Man: Certainly, were I to draw the Picture of a gallant Perſon, I could not do it in better Colours. If I were to repreſent* Cato, *undaunted amidſt the noiſe of Civil Wars, Marching in the Front over the* Alps, *to meet and oppoſe the fury of Inteſtine Arms, I ſhould give him no other a Look, no other Spirit, or Carriage.* Senec. Epiſt. 11.

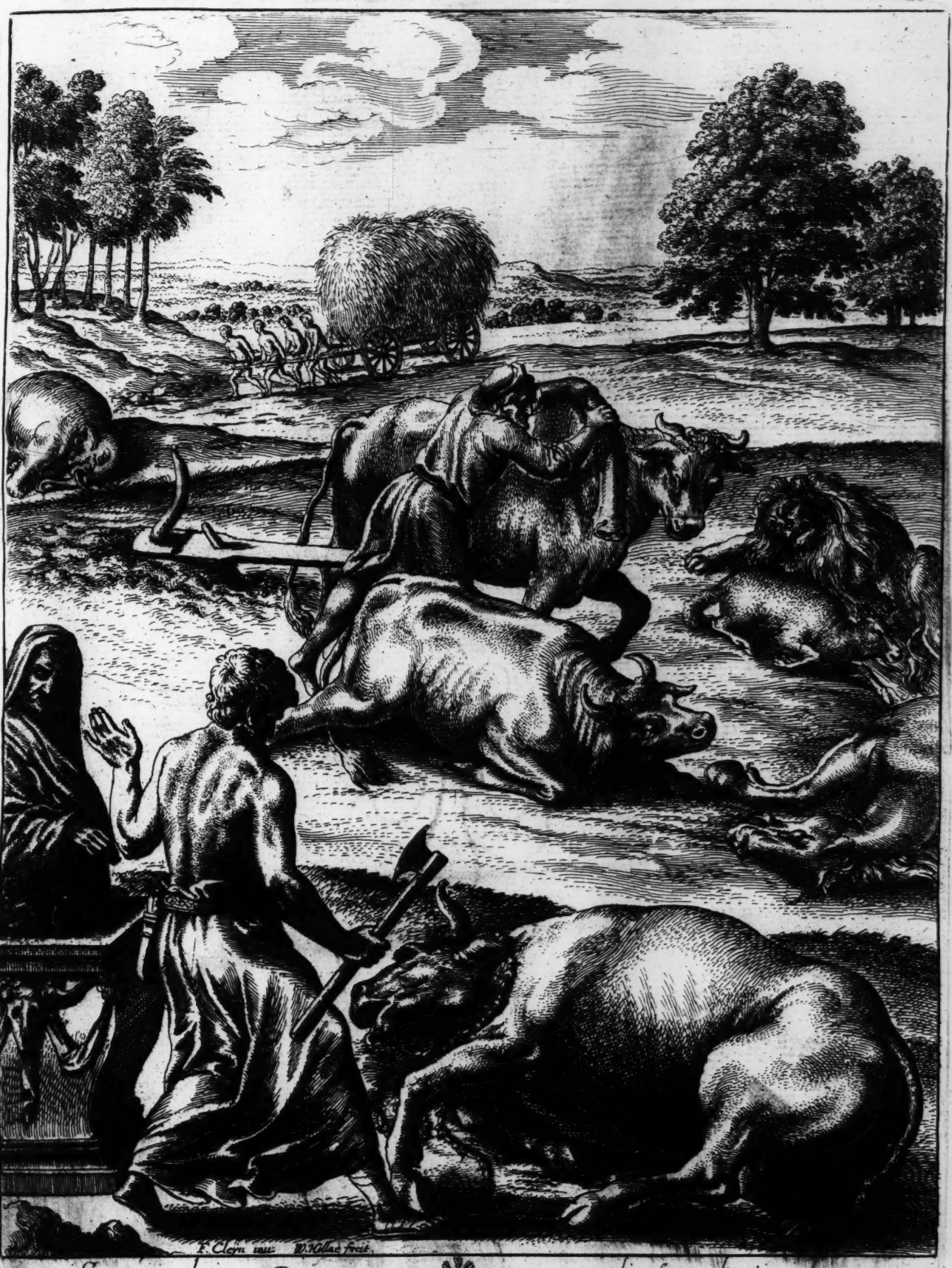
(t) *Cyllarus* was the Horſe of *Caſtor*, and of *Pollux* likewiſe, who interchangeably made uſe of him; this is evinc'd, contrary to the opinion of *Servius*, by *Turnebus*, from theſe Verſes of *Statius*, *In Equum Domitiani*;

——*Pavet aſpiciens Ledæus ab æde propinqua*
Cyllarus: *hic Domini nunquam mutabit habenas,*
Perpetuis frænis, atque uni ſerviet aſtro.

(u) *Servius* makes the Horſes of *Mars*, to be Fear and Terrour; but they, as *Germanus* well obſerves, were rather the Companions than Horſes of *Mars*. *Achilles* his Horſes are by *Servius* call'd *Balius* and *Xanthus*; *Homer* gives him three Horſes, and another Poet four (in this Verſe)

Hectorem *cum quadrijugo raptarier.*

(x) *Saturn* compreſſing *Philyra*, frighted at the coming of his Wife, turn'd himſelf into the ſhape of a Horſe, that he might not be known, and fled neighing to *Pelion*. See *Arnob. l. 4. contra gentes.*



Sæpe in honore Deum medio ſtans hoſtia ad aram,
Lanea dum nivea circundatur infula vitta,
Inter cunctantes cecidit moribunda miniſtros,

Philippo Egerton Armigero Tabula merito votiua.

92



UMI

Grown old, they *Venus* coldly entertain,
And the ingrateful work prolong in vain:
And if to joyn Loves Battel they engage,
Like Fire in Straw, they fondly ſpend their rage.
Therefore their Years and Courage quickly learn,
Then all their other Qualities diſcern;
The goodneſs of their Breed; how, worſted, they
Will mourn; how glory, if they win the day.
Haſt thou not ſeen, how Chariots from the Bar
In ſportful conteſtation hurried are?
How Hopes and Fears commix'd, perform their parts,
Storming with Heat and Cold the Gameſters hearts?
Loud ſtrokes reſound, they check, now looſe the Reigns,
Whil'ſt the fir'd Ax flies thundring o're the Plains;
Now in a Vale they hide, now up they riſe,
And, eaſie Air dividing, ſcale the Skies;
Straight in a Cloud of duskie ſand they come,
Moiſt with their followers breath, and white with foam,
No ſtop, no ſtay; ſo greedy they're of Fame,
So hot to come off Conqu'rours in the Game.
First [z] *Eriſthonius* Chariot-horſes joyn'd,
And on ſweet Wheels triumphing dar'd the Wind.
[a] *Lapithes* firſt the art of Riding found,
And Horſemen taught t'inſult o're trampled ground,
Arm'd *cap-a-pe*, and thick proud ſteps to uſe;
Both tasks alike; and skilful Riders, chuſe
One young, as well as ſwift, and fierce for fight,
Though he hath often put the Foe to flight;
And *Epire*, or *Mycene* his Countrey call,
Or boaſt from *Neptune* his original.
This being known, take thou eſpecial care
To feed them high, when they muſt ſerve the Mare.
Whom for the Stud they Husband have decreed,
They give him Graſs, clear Streams, and ſtrongeſt Bread;

Leſt

(y) Of this Paſſion in Horſes, *Iſidor. l.* 12. *Etym. Lactant. l.* 3. *c.* 8. and *Plutarch.* Συμπος. β. memorable.

(z) *Eriſthonius* is feigned to have had no Mother; for *Vulcan*, as they fable, intending to raviſh *Minerva*, defiled the ground from whence he had his beginning, expreſſed in his Name, which ſignifies Earth and Contention. He, as *Pauſanias* writes, was the firſt that joyn'd Horſes, and invented Chariots, to conceal the Deformity of his Feet. Which yet *Æſchilus* aſcribes to *Promætheus*, *Herodotus* to the *Africans*, who firſt taught the *Greeks*; *Cicero* to *Minerva*. There was another *Eriſthonius*, the ſon of *Dardanus*. See *Dionyſ. Hal. Antiq. Rom. l.* 1.

(a) The *Theſſalians*, of which Countrey were the *Lapithites*, were accounted the beſt Horſemen, and the firſt that taught to Back and Break Horſes. Yet *Lyſias* gives this honour to the *Amazons*, *Pliny* to *Bellerophon*, *Ælian* to I know not who, *Maris* an *Italian*, whom for that reaſon they feign'd to be half-man, half-horſe; *Sophocles* to *Neptune*; *Palephatus*, and moſt elſe, to the *Centaurs*.

Leſt ſtrength they want Love's task to undergo,
And, their Sires failing, a poor Off-ſpring ſhow.
But carefully they make the Female lean;
And when known Luſt provokes to *Venus*, then
They keep from Food, and drive them from the Streams,
And often chaſe and tire in *Phœbus* Beams,
When with thraſh'd Corn the beaten Barn-floors groan,
And the light Chaff by Weſtern winds is blown.
Theſe Arts they uſe, leſt that the Field of Love,
By too much wanton rankneſs, Barren prove,
And Oylie Fatneſs make the Furrows thin,
But greedy take the Seed, and keep it in.
The Sires care paſt, now is the Dams begun,
When near their time, with reck'ned months they've gone,
To draw a laden Carr let no man force,
Or to leap Ditches, or in ſpeedie courſe
Run through the Meads, or in ſwift Floods to ſwim,
But feed in large Groves, near ſome pleaſant Stream,
Where Banks with Moſs and verdant Graſs array'd,
Are with Caves ſhelt'red, and a Rockie ſhade.
A Flie about the Groves of [b] *Silarus* haunts,
And high [c] *Alburnus*, green with ſtately Plants,
[d] *Aſilus* call'd by *Romans*, but the ſame
The *Greeks* ſtyle *Oeſtron* by an antient name;
Extremely fierce and loud, whoſe ſpight to ſhun,
To ſhelt'ring Woods affrighted Cattel run,
And with their Bellowings ſtrike Heav'ns arched round,
Which Groves, and ſhallow [e] *Tanagrus* reſound.
With this dire Monſter, *Juno*, long ago,
Her ſpight did on [f] th'*Inachian* Heifer ſhow:
This, for it rages in the ſcorching heat,
Thou muſt with care from teeming Cattel beat,
And feeding Herds, both when the Sun ſhall riſe,
Or Night with glorious Stars adorn the Skies.

After

(*b*) A River of *Lucania*, which it divides from *Campania*, which by *Strabo*, *Pliny* and *Silius Italicus* is reported to petrifie Sticks that fall into it; the Water otherwiſe is very wholſome.

(*c*) *Alburnus* is a Mountain of *Lucania*, ſo call'd from the Whiteneſs of its Top.

(*d*) Which name *Seneca* (*Epiſt.* 58.) reports to have been loſt among the *Romans* in his time, who commonly confounded it with the *Oeſtrum* of the *Greeks*, which yet ſeems to be diſtinguiſhed. So it is by *Soſtratus*, *in 4. Animal.* cited by the Scholiaſt of *Apollon.* where he writes, ὁ μὲν γὰρ μυὼψ, &c. *That the* Μυὼψ *or Tabanus is bred in the Woods, the Oeſtrum in Rivers. Ariſtotle* ſpeaks always diſtinctly of them, though in the Metaphor they agree, taken for any high Paſſion or Fury. *Sotio in Geopon.* reports, that if the Fields that are moleſted with theſe Gad-flies be ſprinkled and ſtrewed with Laurel Leaves, ſteep'd & boyl'd in Water, they immediatly quit the place, out of a ſecret Antipathy, φάρμακον Ἐχώλῳ Μυῶσι. See *Canſſin. Collect. Hieroglyph.*

(*e*) A River in *Lucania*.

(*f*) Take the ſum of the Fable out of *Æſchylus*; Io *Prieſteſs of* Juno *was d-flowr'd by* Jupiter, *and by the incenſed Goddeſs turn'd into a Cow*; Jupiter *in the ſhape of a Bull deceives his Wives care, re-enjoying his Miſtreſs; hereupon* Juno *appoints* Argus *her Guardian*; Mercury *kils him*; *the Cow tormented by a Fly from* Juno, *in that Fury croſſeth the Sea to* Canopus *and* Memphis, *and was there delivered of* Epiphus.

After they Teem, all care on th' Off-ſpring place;
Give them thy Mark, and Brand, to know their Race;
Which, to increaſe thy Stock, thou do'ſt allow,
Or muſt ſerve ſacred Altars, or the Plough,
Turning vaſt Champaign rough with broken Glebes;
The reſt at pleaſure graze in verdant Meads;
Or thoſe thou woul'dſt to Countrey uſes frame,
Inſtruct them young, and with much cuſtome tame;
Obedience teach their Youth, whil'ſt Mellow years,
And pliant Joynts, invite thy willing Steers.
And firſt, about their Necks looſe Collars knit;
After, when free-born Beaſts, how to ſubmit
To Tyrant cuſtome learn, in Couples put,
And make them ſide by ſide, ſtrike foot by foot:
In empty Cars next make of them a proof,
Where they in Duſt may print their cloven Hoof:
After the Beechen Ax groans with the Load,
And Brazen Teems, whoſe Wheels with Ir'n are ſhod.
Mean while, th' unbroken Wanton muſt not feed
Onely on Graſs, ſweet Sallows, nor the Reed,
But bring the Youngſter in thine own hand Corn:
Nor, as the Cuſtome is, Evening and Morn
Suffer the Kine thy ſnowie Pails to fill,
But the full Teat give their dear Off-ſpring ſtill.
If thou in War and cruel Arms do'ſt pride,
Or near *Alpheus* Streams delight'ſt to ride,
And drive ſwift Chariots through the Sacred Grove,
Firſt make thy Horſe, Arm'd Men and Arms to love;
Make him ſhrill Trumpets ſuffer, and to hear
The groaning Wheels, nor laſhing Whips to fear;
And at th' Applauſes, and his Maſters Voyce,
And ſounding of his clap'd Neck, to rejoyce.
This from the Mothers Teat he muſt endure,
And to ſoft Headſtals him you ſhould inure,
Whil'ſt weak, and trembling, ſturdie age unknown,
The Third Year ſpent, the Fourth now drawing on,

Let

Let him begin to ride the Ring, and all
His Aires to learn, Curvet, and Capriol,
Let his ſwift Thighs alternate flexures bend;
Then with the Winds in nimble courſe contend,
And with looſe Reigns fly through the open ſtrands,
Scarce leaving any print upon the Sands.
As when from *Hyperborean* Mountains, fierce
Boreas doth Clouds, and *Scythian* Storms diſperſe,
When with loud blaſts, the waving Champaign crown'd
With rank Corn ſhakes, and the tall Woods reſound,
Long Billows charge the ſhore, the Tempeſt ſweeps
At once through verdant Fields, and azure Deeps.
This at the Games of *Elis* ſwiftly flies
Through the great Liſts, ſweating to gain the prize,
Whil'ſt from his Mouth he ſcatters bloody foam,
Or [g] *Belgick* Chariots better doth become.
At laſt, when thou haſt broke thy large-ſiz'd breed,
With ſtore of ſtrength'ning Corn their bodies feed.
Ere taken up, their haughty Souls diſdain
The gentleſt ſtroke, nor will endure the Reign.
No art more keeps their ſtrength, than to remove
Venus, and cruel ſhafts of blinded Love;
Whether in Herds thou doſt, or Horſes pride.
Far off the Bulls alone are feeding ti'de
Behind a Mountain, or beyond ſome Flood,
Shut up at plenteous Stalls with pleaſant Food:
For ſeeing of the Female waſts their ſtrength,
Who burning, mind nor Graſs, nor Groves, at length;
She with her ſweet inticements oft provokes
Proud Rivals, till their Fury turn to ſtrokes.
In pleaſant Groves the beauteous Heifer feeds;
But they joyn Battel, and in Warlike Deeds
Gain many Wounds; their Bodies bath'd in gore,
Cloſing their Horns, moſt dreadfully they roar;

The

(g) Yet theſe kind of Chariots were common with the *Britans* and *French*, as well as *Belgians*, as is manifeſt out of *Cæſar*, *Cicero* and *Claudian*. Of theſe there were two ſorts, one for Travelling, the other for Military Service. See this later deſcrib'd by *Cæſar*, *l*. 4. *de Bell. Gall.*

The mighty Woods, and Heav'ns vaſt Court reſound.
Nor more theſe Warriors paſture in one ground;
Exil'd to Coaſts unknown the Vanquiſh'd goes,
Moaning his ſhame, and the proud Conqu'ror's blows,
That unreveng'd from him his Love was took,
Viewing his Stalls, and native Realms forſook.
Then carefully recruits his force, be'ng laid
On a hard Rock, a Bed but roughly made,
Feeds on harſh Leaves, and briſly [b] *Carix* eats;
His Horns then exerciſing, Anger whets
Againſt a Tree, venting on th'Air his ſpight,
Scatt'ring the Sand as Prologue to the fight.
His force recruited, on the Foe he ſets,
And boldly up his careleſs Quarters beats;
As when at Sea the muſter'd Waves grow white,
And rowling from the Ocean gather height;
And now at Land, 'gainſt Rocks they ſtrangely roar,
Nor leſs than Mountains break upon the Shore;
The deep Floods boyl, whirl'd with a foaming Tide,
And working caſt up Sand on every ſide.
All Men on Earth, and [i] Beaſts both Wild and Tame,
Sea-monſters, gaudy Fowl, ruſh to this Flame:
The ſame Love works in all: with Love engag'd.
The Lioneſs, mindleſs of her Whelps, inrag'd
Wanders the Fields; nor foul Bears oftner take
So many lives, nor greater ſlaughter make;
Nor cruel *Tigers*, nor the raging *Boar*:
Ah! 'tis ill wandring then dry *Lybia*'s ſhore.
See'ſt thou how Horſes will all over ſhake,
When in their Noſtrils the known ſent they take?
Nor they with Curbs, nor Stripes can be debarr'd,
Nor Rocks, nor Rivers can their courſe retar'd, (Waves.
Though down they ſweep whole Mountains with their
The *Sable* Boar, whetting his Tusks, then raves,

(b) A kind of ruſhy Weed of ſubſtance like a Bulruſh, of which *Ruellius* ſaith, they uſe to make the bottoms of Chairs.

(i) Theſe and the following Verſes are with an happy emulation imitated by *Seneca* in his *Hippolytus*; which for the Reader's diverſion, we here tranſcribe, as Engliſhed by Mr *Sherburn*, in his Tranſlation of that Tragœdy.

Loves Fires (if wounded hearts ſay true)
Are Sacred, and do all ſubdue.
The Earth which the ſalt Seas embrace,
The Heavens which glittering Stars inchace,
Under the cruel Tyrannie
Of that blind Boy ſubjected, lie,
Whoſe Shafts inevitable ſeize
Under the blue Nereides;
Nor can the Waters of the Main
The Fervour of his Fires reſtrain.
The Winged People of the Sky
No leſs his pow'rful Flames do try.
When Venus *doth their Bloods excite,*
How Buls will for their Heifers fight!
Cow'd Harts, when their Hinds love they doubt,
To combate, call their Rivals out;
And ſigns, by braying to their Foe,
Of their conceived Fury ſhow.
The ſwarthy Indian then, no more
Dares ſpotted Tigers chaſe: the Boar,
Whetting his wounding Tusks, doth rome,
And froths his Jaws with a white foam,
The Lybian Lions ſhake their Mains,
When in their Breſts his Fury reigns;
And with their fiercer bellowings make
The Forreſts groan, the ground to ſhake,
&c.

O Rubbing

Rubbing againſt a Tree, and tears the Ground,
Hard'ning his Shoulders 'gainſt th'enſuing Wound.
[k]How was that Young Man took, when fierce deſire
In his hot Blood kindled ſo great a Fire!
For he, when all the Elements did fight,
Through Seas, turn'd Mountains, ſwom in hideous night,
When at him Heaven's Artillery thundred round,
And broken Billows 'gainſt the Rocks reſound:
Nor could his woful Parents him recal,
Nor ſhe whoſe Fate attends his Funeral.
Should I of Lynces, and of fierce Wolves write,
Of Dogs, and how the tim'rous Deer will fight?
But the Mares fury above all is fam'd;
For *Venus* with ſuch rage their minds inflam'd,
When [l]*Glaucus* Chariot-Mares with Fury ſtirr'd,
Did with revenging Teeth devour their Lord.
Beyond high [m]*Gargarus*, loud *Aſcanius* ſtream,
O're Hills, and deepeſt Floods, Love carries them,
And ſtraight with hidden Fire their Marrow burns:
But moſt i'th' Spring, when heat of Blood returns;
Then all to courting *Zephyre* turn their face,
And plac'd on Rocks, laſcivious gales embrace,
And oft they pregnant prove without a Mate,
[n]Big with the Winds, and (wond'rous to relate)
Then over Hills and Dales are carried on
Not to thee *Eurus*, nor the riſing Sun,
To *Boreas*, nor whence *Auſter* doth ariſe,
And with black Show'rs in mourning cloaths the Skies.
Hence comes that Poiſon which the Shepherds call
[o]*Hippomanes*, and from their Groin doth fall,
The woful bane oft cruel Stepdames uſe,
And with a Charm 'mongſt pow'rful Drugs infuſe.

But

(k) *Leander*. See the Fable in *Muſæus*, and *Ovid* his Epiſtle.

(l) *Glaucus* is reported to have fed his Mares with Humane Fleſh, to make them more fierce againſt his Enemies in fight; who at length for want of that kind of Food, turn'd their Teeth upon their Maſter. Theſe Mares came after into the poſſeſſion of *Hercules*, *Euriſtheus* and *Diomedes*. Of this Fable, ſee *Nonnus* in the 11. of his *Dionyſiacks*.

(m) The firſt is a Mountain (of which in the 1. of the *Georgicks*) the other a River of *Phrygia*, of which *Strabo*, *l.*2. both here figuratively put for any Hill or River.

(n) Of this *Silvius in Polyhiſtor. c.*57. peculiar onely to the Mares of *Spain*, as *Salmaſius* notes upon *Solinus*; but common with Creatures of another Species, as *Pliny* inſtances in Partridges, and *Columella* in Sheep.

(o) *Virgil* ſeems here to adhere to *Ariſtotle* concerning the *Hippomanes*; this is likewiſe a little fleſhy knob in the forehead of the Colt, when newly foled; it is alſo a Plant mentioned by *Theocritus*, Eid. 2. *Pliny* reports of the firſt, that if mix'd in the Running or Caſting of a Brazen Statue in the Figure of a Mare, it is of power to ſtir up a Horſe *ad rabiem Coitus*. The laſt *Salmaſius* thinks to be ſo call'd, not for its provoking Horſes to the rage of Luſt, when eaten, but in regard they affect it with an extreme, and inordinate appetite, and madly run in purſuit of it.

But time irreparable haſts away,
Whil'ſt we with Love tranſported waſt the day.
Thus much for Herds; Next be your care to keep
The ſhaggie Goat, and drive the fleecie Sheep:
From this expect your glory, ruſtick Swains.
Nor am I ignorant how great a pains
It is low things with glorious words to raiſe,
And from mean Arguments gain noble praiſe.
But me, love of *Parnaſſus* doth invite,
To Hills untracted; there is my delight,
Where no old path is to *Caſtalia* found.
And now, great *Pales*, thee I ſhall reſound.
Firſt in warm Cots preſerve thy Flocks, and feed
Till freſh Spring give new Liv'ries to the Mead:
Let Straw and Litter keep their Lodgings warm,
Leſt cruel Cold the gentle Off-ſpring harm,
Breedring the Scab and Rot; but *Arbuts* bring
To wanton Goats, and Water from the Spring.
Then free from Winds againſt the Winter Sun
Place thou their Stalls, where *Phœbus* warms at Noon.
When cold *Aquarius* ſhall no more appear,
Sprinkling Chill Dewes on the concluding Year.
And to keep Goats, take thou no ſmaller Care,
Nor leſs ſhall be thy Gain, than if they were
In rich [p] *Mileſian* Fleeces cloath'd, and ſold,
Bluſhing in *Tyrian* Purple, for much Gold.
Theſe ſtill will breed, hence ſtore of Milk you get;
The more the Pail foams with the drained Teat,
The more ſweet Streams from the preſt Udder ſpin.
Beſides they cut the Beards and hoarie Chin
Of the [q] *Cinyphian* Goats, and briſly Hairs,
Uſeful for Camps, and woful Mariners.

(*p*) The Sheep of *Miletus* were of great eſtimation for their Wooll. See *Columella* and *Pliny*.

(*q*) From *Cinyphis*, a Rivet of *Lybia*, where there were the beſt Goats.

But they in Woods, and high *Lyceus* rove,
Feeding on Briars, and Bramble-berries love:
Then home return, leading their own fair train,
And ſcarce with full teats o're the Threſhold gain.
But careful keep from them cold Winds and Snow,
Becauſe they leſs the want of Mortals know;
And bring ſweet Food, for them green Branches cut,
Nor from the Hay-ſtack all long Winter ſhut.
But when the Spring the Weſtern Wind invokes,
To Groves and Meads invite then both thy Flocks:
At the firſt dawn in cold Grounds let them feed,
Whil'ſt Day is young, and pearled is the Mead;
And Dew, to Cattel dear, on ſoft Graſs lies.
When the fourth hour Heat muſters from the Skies,
And amongſt Shrubs the murm'ring Graſhopper ſings,
Command thy Flocks then to the Lakes or Springs,
Or let them taſt ſweet Streams in Pipes convey'd;
And when grown Hot, to ſeek ſome Cooling ſhade,
Or *Jove*'s great Oke, preſerved long from harms
By antient Rites, ſtretching his mighty Arms:
Or where dark Groves are with thick Branches made
Awful, and Sacred with a horrid Shade.
To Water then, and feed again, prepare
At Sun-ſet, when ſweet *Veſper* cools the Air,
When the [r] moiſt Moon relieves the thirſty Ground,
Halcyons on Shores, and Birds on Trees reſound.
Why ſhould I thee of *Libyan* Shepherds tell,
Their Paſtures, and how ſcatt'ringly they dwell?
Oft Night and Day for a whole month they feed,
And unhous'd Cattel through vaſt Deſerts lead.
In open Field the *Libyan* Shepherd lies,
With him his Flocks, his Houſe, and Deities,

His

(r) *Servius*, as is obſerv'd by *Germanus* and *Victorius*, *lib.* 14. *c.* 17. not rightly underſtands here by the Moon, Night; which is not of her ſelf the cauſe of Dew, otherwiſe than by reaſon of the Moon; whence *Plutarch* in his Natural Queſtions defines Dew, A weak thin Rain, drawn by the Moon out of the Earth, whoſe Heat not being ſtrong enough to attract it quite up, it quickly falls down again.

His Arms, his *Spartan* Dog, and *Cretan* Bow:
So doth the armed Roman Souldier ſhow,
Laden in's march; then ſtands in well-pitch'd Tents,
Before the Foe could have intelligence.
But *Scythians*, who [ſ] *Mœotick* Lakes command,
And ſtormy *Iſter* rolling yellow ſand,
Where *Rhodope* doth to the Pole extend,
There in cloſe Stalls the Cattel they defend:
The Fields no graſs, the Trees no leaves do boaſt;
But ſnowie Mountains, and an horrid froſt
Hides all the Earth, at leaſt ſeven Cubits high;
For ever cold, North-winds eternally.
Nor can the Sun thoſe gloomie ſhades diſplace,
Nor when his Steeds mount the Meridian Race,
Nor when he cools them in the Weſtern Main.
There Icie Fetters ſtraight ſwift Rivers chain:
Wheels ſhod with Ir'n the ſtrong-back'd water bears,
And where Ships ſail'd, now ſafe go laden Cars;
It breaks hard Braſs, cloaths freez upon mens backs,
And Wine, once liquid, ſuffers now the Ax;
And mighty Lakes transform'd to Ice; ſoon hard
Grow drops of Water on their uncomb'd Beard.
Mean-while all Heav'n is dark with Snow, Sheep die,
And under mighty Drifts fair Cattel lie:
Whole Herds of Deer, new Mountains there infold,
That ſcarce you may their lofty Creſts behold.
Nor theſe with Nets they ſnare, nor ſeiſe with Hounds,
[t] Nor a red feather'd Terror them ſurrounds;
But as they ſtruggle under Hills in vain,
Kill with their Swords, whil'ſt they aloud complain,
Then bear them home, triumphing with a crie.
Theſe under ground, in Caves ſecurely lie;
Whole Elms, and loads of mighty Oak are laid
Upon the Hearth; when the huge fire is made,

They

(ſ) That part of the Sea *Scythians* call *Temerinda*, on one ſide, joyning with the *Cymerian Boſphorus*, on the other ſide with the River *Tanais*.

(t) The *Formido*, is not a Net, but Line, inter-woven with many ſeveral colour'd Feathers, which frighted the Prey into the toyls.

They ſpend the Night in ſport, ſtrong * Ale they quaff,
And wanting Wine carouſe ſharp Cervice off.
People ſo fierce nigh *Hyperborean* Hills
Under cold Stars of th'Artick Region dwells,
Still beaten with the ſharp [u] *Ryphæan* blaſts,
Their bodies cloath'd with Sable Furs of beaſts.

But if thou Wooll eſteem, from Thorns thy Sheep,
From Burs and Bri'rs preſerve: from rank Graſs keep.
And with ſoft fleeces ſnowie flocks elect;
But him (although the Ram be white) reject,
Whoſe Mouth is always moyſt, with a black Tongue,
Leſt he ſhould change the colours of the Young:
But chooſe another through the ſpacious Plain.
With a white Fleece (if it may credit gain)
Arcadian * *Pan*, thee *Luna* to the Grove
Calling intic'd; nor didſt thou ſcorn his Love.

Is Milk thy care? then *Lotus*, *Cytiſus* bring,
And in their Coats ſtore of ſalt herbage fling;
This makes them drink, which more the Teat extends,
And with a quicker taſte the Milk commends.
Some from the Dams hinder the tender Kid,
And with hard Muzzles from the Pap forbid.
What they at morning Milk, they preſs at Night;
What they at Evening gain, when Day grows light,
The Swains to Market bring, or, ſprinkled o're
With Salt, they keep it for their Winter ſtore.

Nor of thy Dogs have thou leſs care; but feed
Fleet [x] *Spartan* Whelps, and thy *Moloſſian* breed
With ſtore of Whey; commanding ſuch a Guard,
'Gainſt Thieves by night, or Wolves, thou art prepar'd,
Nor ſhall the fierce *Iberian* thee affright.
Thou the wild timorous Aſs ſhalt put to flight,
Oft hunt the Hare, and Deer, with full-mouth'd Hounds,
And thruſt forth Boars ſhelter'd in wood-land grounds;

And

(*) Drink of ſteep'd Barley, or compounded of other Fruit, was antiently not onely us'd by the *Germans*, as *Tacitus de moribus Germ.* but in other places, for *Pliny* (*l.* 4. *c.* 22.) ſaies, *There are Weſtern people which inebriat themſelves with moiſtned corn*; and after that, the *Egyptians* made alſo a kind of drink with fruit. Among theſe kinds of Ale, *Ariſtotle* and *Diodorus* celebrate that they call *Zythum*; This, *in lib. de Temulentia*, That, *in lib.* 5. *c.* 9. (ſpeaking of *Gallia*) ſay, *The Climate is ſo cold, that it neither brings forth Wine nor Oil, therefore the people make a Drink of Barley, which they call* Zythum

(u) The *Ryphæan* Mountains are in *Scythia* ſo nam'd from the force (ῥιπὴ) of the Winds blowing from thence.

(*) Or *Endymion*, the name ſuppos'd to be chang'd by *Virgil*.

(x) The *Spartan* Hounds were of old in much account, See *Zenophon*, *Pliny*, *&c.* by *Ariſtotle de Hiſt. Animal. li.* 6. *c.* 20. commended for ſharpneſs of Sent, by *Seneca* in *Hipol.* for boldneſs, and eagerneſs in the Chaſe; the *Moloſſian* Dogs, ſo nam'd from a Citie of *Epire*, were likewiſe of much eſteem, Fabled to be deſcended from a brazen Dog, made, and inſpir'd with life by *Vulcan*, and preſented to *Jupiter*; this kind are commended, particularly for their deep Mouths, by *Lucan*, *lib.* 4. *Lucretius*, *l.* 5. *&c.*

And from high Mountains with loud ſhouts beſet
Sometimes huge Stags, and drive them to thy Net.
Next learn to burn ſweet Cedar in their rooms,
And ſmoke out Serpents with [y] *Galbanean* Gums,
For oft amongſt the Planks a Viper lies,
Whoſe touch is death, who Light abhorring flies:
Or elſe a Snake in ſhelt'ring roofs doth uſe,
Which will on Cattel cruel bane infuſe,
Hid in the ground: take thou a ſtake, or ſtone,
And as he ſwells, and hiſſeth, knock him down;
But if he threaten, yet thou maiſt be ſure,
He will by flight his Coward-head ſecure,
His armed Ribs being bruiſ'd, and harneſs'd train,
Scarce rallying up his broken Rear again.
In the *Calabrian* Groves, there haunts a Snake,
Wreathing a haughty Creſt, and ſcalie back,
And mingled ſpots on his long belly ſhew;
Who whil'ſt the Rivers from the Mountains flow,
Earth with the Spring dew'd, and the ſhowrie South,
He lives in Fens, glutting his greedie mouth
With Fiſh, and croaking Frogs: but when Earth gapes,
And Lakes are drain'd with heat, to Land he ſcapes,
Rolling his flaming eyes; then far and wide
Rages with thirſt, with heat much terrifide.
Then let not me under Heavens Canopie
Sweet ſlumber ſeize, nor in the Medows lie
Neer murm'ring Groves, when he hath caſt his skin,
And rolling ſhines in wanton youth agen;
[z] Leaving in's Neſt his Egs, or elſe the young,
And dares at *Phœbus* ſhake his triple tongue.
The Signs and Cauſes now of each Diſeaſe,
Thou muſt be taught. Foul Scabs thy Flock will ſeiſe,
When chilling Show'rs invade lifes ſtrongeſt Hold,
And horrid Froſts wax grim with bitter cold;

(y) Is by *Dioſcorides* defin'd, the juice of a certain Cane growing in *Syria*, which being burn'd, driveth away Serpents with its ſmell.

(z) *The poiſon of Serpents* (ſays Seneca) *is deadlieſt, when they come newly from their Neſts, their Teeth are hurtleſs, when frequent bitings have exhauſted their Venom*, l. 1. de Ira.

Or

Or when foul Sweat ſticks to them lately ſhorn,
And with rough Bri'rs their naked bodies torn.
For wiſer Shepherds the whole Flock will take,
And deeply plunge them in ſome cleanſing Lake:
Far in, to drench his Fleece the Ram is thrown,
Who with the gentle Stream comes gliding down.
Or when they'r ſhorn, the lees of Oyl apply,
Or ſilver Spume, commix'd with *Mercurie*,
Idæan Pitch, and ſtore of oylie Tar,
Scilla, Bitumen, and black Hellebor.
And no indeavour ſhall find more ſucceſs,
Than if the skilful Swain an Orifice
With a ſharp Launce ſhall open on the head;
Corruption lives, and is by covering fed,
Whil'ſt th'idle Swain neglects to dreſs the ſore,
And from the Gods doth better things implore.
When in the Bleaters marrow Aches breed,
And putrid Feavers on his Spirits feed,
It will be good t'avert the raging pain,
By op'ning in his Foot the beating vein.
So the [a] *Biſaltians* were accuſtomed,
And the moſt fierce *Gelonians*, when they fled
To *Rhodope*, or *Getan* wildes, to quaff,
Mix'd with thick Milk, the [b] blood of Horſes off.
If thou to cooling ſhades ſeeſt any draw,
And ſweet Graſs nibble, as they had no Maw,
Or lag behind, or grazing to lie down,
And, e're they Fold, to march away alone,
Straight kill the guilty, e're the dire Diſeaſe
Infect the Flock, and careleſs vulgar ſeiſe.
Nor oftner are the Floods diſturb'd with Wind,
Than Sheep with Rots; nor doth the Sickneſs find
One to deſtroy, but ſuddenly doth fall
On Root and Branch, Stock and Original.

(a) A people mention'd by *Athenæus*, *l.*12. as ſtout and warlike; *Pliny* placeth them in *Macedonia*, others in *Thrace*.

(b) The *Geloni* relate to the *Sarmatians*, *Scythians*, *Getes*, and *Maſſagetes*, with whom this Dyet was ordinary. See *La Cerda*.

If

If any th' *Alps* and *Norick* Caſtles knows,
Plac'd on high Hils, and where *Timavus* flows;
Deſerted Realms now he may ſee of Swains,
And every where Groves, and forſaken Plains.
[c] Here, once the air infected did beget
A Plague, which rag'd through the Autumnal heat:
All kind of Cattel, and of wild beaſts di'd;
The Graſs was tainted, Rivers putrifi'd;
Nor was One way for Death; but when the flame
With burning Thirſt through feav'rous bodies came,
Cold Rheums again abound; and the Diſeaſe
Their feeble limbs conſumed by degrees.
Oft Sacrifices at the Altars plac'd
With [d] ſnowie Wreaths, and flowry Garlands grac'd,
E're Sacrificers could diſpatch, fall dead:
Or if before, the Prieſt one ſlaughtered,
The Bowels on the Altars will not burn,
Nor the Divinor Anſwers can return;
And ſcarce their Knives with Blood are ſprinkled o'r,
And the top-ſand diſtain'd with wat'ry gore.
Then the fat Calf in richeſt paſture falls,
And his ſweet Life gives up at plenteous ſtalls.
Hence Dogs run mad, and ſickly Boars perplex'd
With a ſhort Cough, and with ſwoln jaws are vex'd.
The conqu'ring Steed, mindleſs of War, or Food,
Unhappy falls, and leaves the cooling Flood,
And with his feet the hard ground often beats;
His Ears now hang, and faint with troubled ſweats,
Which near his death wax cold, his skin grows dry,
And to be handled roughly doth comply.
Theſe Signs of Death will at the firſt be ſeen,
But in the proceſs if it grow more keen,
To burning Eyes ſhort breathings grant no reſt:
Sometimes they groan, and deeply from their Breaſt

(c) This Peſtilence firſt deſcrib'd by *Thucidides*, him *Lucretius* imitates, our Author both; to begin with beaſts is the common natural courſe obſerv'd by *Homer*, *Il. lib.* 1.

Firſt on the Mules and fleeter Dogs *it ſeis'd.*

Where *Euſtathius* impertinently curious, expounds κυνας ἀργὲς, white Dogs, and takes pains to give reaſons why ſuch as are of that colour are more ſubject to infection.

(d) *Infulæ*, *Anton. Aug. lib.* 8. conceives to be in the Form of a Semicircle Diadem, which he proves by many Images of Bulls and other Victims; with theſe were Crown'd all that were deſtin'd for ſacrifice, or Men, or Beaſts; from hence were the *Infulæ* us'd in token of ſubmiſſion, as appears by the ſtory of *Coriolanus*, to whom the *Roman* Prieſts were ſent in that habit, to beg for their Country. *Valer. l.* 4. *c.* 3.

Fetch a ſad ſigh; blood from their noſtrils flows,
And in lank jaws their tongue now rougher grows.
To drench them with a Horn of Wine, be ſure;
For to them dying 'tis the onely cure.
Sometimes it kills; for thus refreſh'd, they burn
(God bleſs good men, on bad this errour turn)
With greater rage: and as cold death draws near,
With cruel Teeth they their own Members tear.
The ſmoaking Ox is taken at the Plough,
And from his Mouth blood mix'd with foam doth flow,
Groaning his laſt; whil'ſt the ſad Plow-man here
Un-yoaks (mourning his Brothers death) the Steer,
And 'midſt his work, the Plough leaves in the field.
Nor ſhady Groves, nor ſoft Meads pleaſure yield,
Nor Streams which through the Vales from Mountains (glide,
And are more clear than [e] Amber purifi'd:
His Sides grown lank, darkneſs his Eyes o're-ſpread,
And to the ground he falls on's drooping head.
What avails toyl or profit? what to turn
Th' unwilling glebe? Theſe not with rich Wine burn,
Nor Surfets at high Banquets taint their blood:
But Leaves and ſimple Herbage are their food;
They drink pure Fountains, and the running Streams;
Nor vexing Care diſturbs their healthy Dreams.
Then onely in thoſe Realms, as Fame hath taught,
The Cattel were for [f] *Juno*'s off'ring ſought,
And unmatch'd Steers her Chariot did convay
To the High Places, where they honours pay.
The Earth they dig themſelves, and ſet the Corn,
Nor from the Mountains with their own neck ſcorn
To draw the groaning Car. No Wolf did plot
By Stratagem to take ſome wealthy Cot,
Nor walk Nocturnal rounds, about the Sheep;
A cruel Sickneſs him at home did keep.

And

(e) *La Cerda* diſputes whether the Author means that Amber which is of a Metallick kind of ſubſtance, or the other Gum ſuppos'd to flow from thoſe Trees, to which the *Phaetontides* were converted; He concludes for the latter, as in compariſon more ſuitable with Water.

(f) *Servius* will have the Poet to allude to this Story; *The Prieſteſs of* Juno *at* Argos, *us'd to be drawn to the Temple by Oxen, which falling dead on the way by the Peſtilence, her two Sons ſupply'd the room, and drew their Mother to the Temple. The Goddeſs to reward their Piety, bid their Mother ask what ſhe would, the Mother deſir'd implicitly what* Juno *ſhould think beſt; the next day they were both found dead. See* Herodotus lib. 1. Plutarch. de Conſolat.

And now the nimble Buck, and tim'rous Doe,
Amongſt the Dogs about the Houſes go.
And then the Ocean's num'rous Race, and all
Thoſe kinds that boaſt from thence Original,
Waſh'd with the Floods, as Ship-wrack'd bodies come
To Shore, and Sea-calves up freſh Waters ſwom.
No lurking hole the Viper now avails,
Nor dreadful Serpents with erected ſcales:
Nor ſafety from ſweet Air could Birds receive,
But falling, in the Clouds their Spirits leave.
All Food, all Arts harm, wiſe Phyſicians fail;
[A] *Chiron*, [B] *Melampus*, know not what they ail.
Pale [g] *Tiſiphon* rages, ſent from *Stygian* Shades,
In open Light, and Fear and Sickneſs leads,
Her greedy Jaws by day rais'd high from ground.
The Rivers, Hils, and ſandy Banks reſound
With bleating Flocks, and loud-complaining Steers,
And Carcaſſes in mighty heaps ſhe rears;
Whole Flocks ſhe kills, with gore the Stalls are drown'd,
Till they had learn'd to lay them in the ground.
Their Skins unuſeful, Water could not reinſe
Their Bowels, nor the Fire their Entrails cleanſe,
Nor ſhear (for the Diſeaſe) their Fleeces, full
Of Filthineſs, nor touch the tainted Wool:
And thoſe durſt wear the loathſome Garments, get
Inflamed Carbuncles, a clammy ſweat
Seiſeth their noyſome Limbs, and in few hou'rs
Th' infected Bodies [h] Sacred Fire devours.

(A) The ſon of *Saturn* and *Phillyra*, firſt Inventor of Phyſick.

(B) *Melampus* ſon of *Amython*, that is, the Purger or Expiator, ſignifying by theſe two, that neither Medicine nor Prayer avail.

(g) One of the Furies.

(h) A Diſeaſe by the *Greeks* nam'd *Herpes*; by *Scribonius*, *Zona*; by *Pliny*, *Zoſter* and *Circinus*, commonly call'd St. *Anthony's* Fire.

VIRGILS GEORGICS

The Fourth Book.

The Argument.

How for the Bees fit ſtations to contrive:
Of what, and how to build the ſtately Hive.
In ſetling Realms, they oft divided are,
And for their Kings contend in mighty War.
Their Diet, Cuſtoms, Laws, and Chaſtity;
Their Toyl and Reſt: they Winds and Rain foreſee.
Their Stocks, their Age, and Loyalty to Kings:
What their Invention to Perfection brings.
What Cures againſt Diſeaſes to afford.
And how th'whole Nation loſt, may be reſtor'd.

(*) *This fourth Book comprehends the choiceſt Rules of the Antients concerning Bees, which ſuit ſo well with ours, that I have heard an honourable Lady of Great Judgement (the late Counteſs of* Kent) *profeſs, that ſhe made an incredible increaſe of Bees, confining her Servants that attended them preciſely to obſervance of this Book.*

NExt to (a) *Ætherial* Honey, I'le proceed,
Heaven's choiceſt Gift: this too (*Mecœnas*) read.
VVonders admir'd, to thee, of lowly things,
In order their whole Stocks, magnanimous Kings,

(a) *The Poet,* (ſaith *La Cerda*) *excellent in Natural Philoſophy, ſubverts the common opinion, implying, that the Bees do not make the Honey, but onely gather it together, and compact it; and therefore calls it Aerial and Celeſtial.* To this aſſents *Ariſtotle, Hiſt. Anim. l.5. c. 22. That Bees make not Honey, but carry onely away the falling Dew, may be argued from hence, that in one or two dayes a Hive may be found full; Beſides, if you take away their Honey in Autumn, they cannot recruit it, notwithſtanding there are Flowers at that time of the year.* And *Pliny, l. 11. c. 12. Whether it be the Sweat of Heaven, or Spittle of the Stars, or Moyſture of the Air purging it ſelf, I wiſh it were as pure and natural as it firſt deſcends; whereas now falling from ſo great height, it contracts much of impurity by the way,* &c. *yet retains much of the pleaſantneſs of its Celeſtial Nature.* Thus by *Ariſtotle* and *Pliny* are explain'd the Epithites, *Aerial* and *Celeſtial.*

Wars,



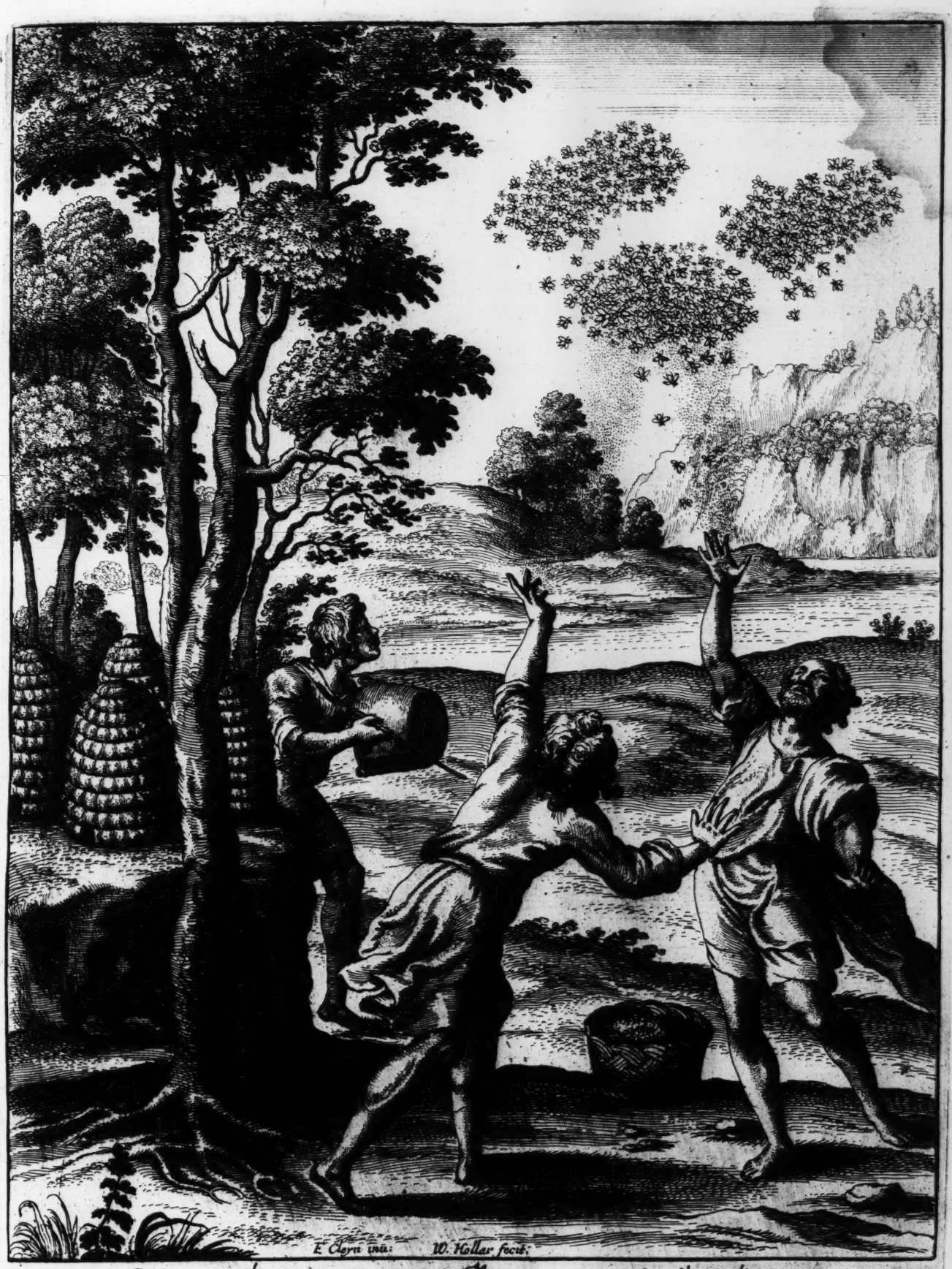
Admiranda tibi levium
magnanimosque duces,
Mores, et Studia, et
tenui labor; at tenuis
Numina læva sinunt,
Principio sedes apibus,

spectacula rerum,
totiusque ordine gentis
populos et prælia dicam
non gloria, si quem
auditque vocatus Apollo,
statioque petenda,

Geor. 4.

97 Domino Guilielmo Ducie de Tortworth In. Comit. Glocestrensi Baronetto *Tabula merito votiva*

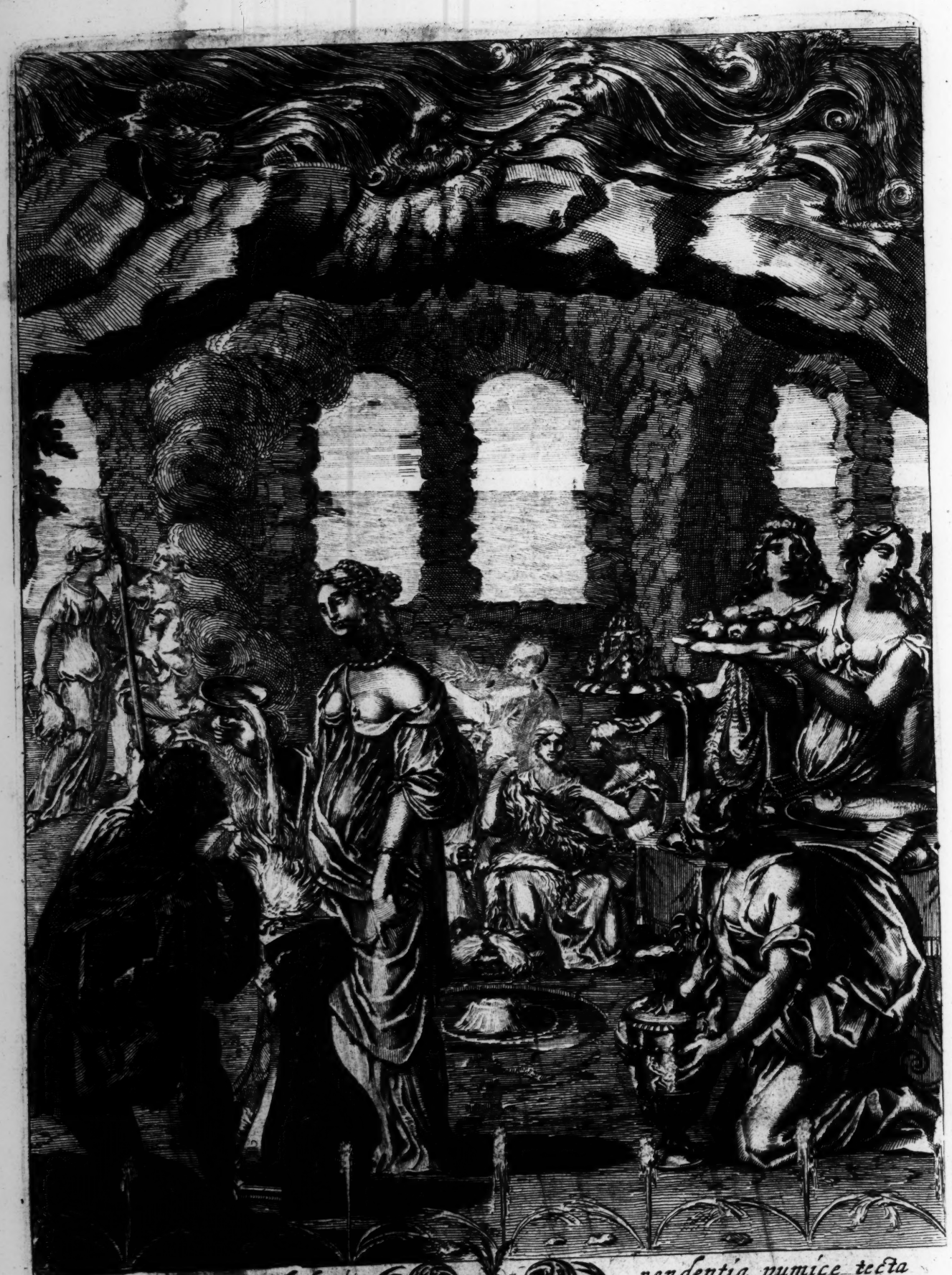
UMI



Ipsi per medias acies
Ingentes animas angu-
Vsque adeo obnixi non
aut hos versa fuga vi-
Hi motus animorum
Pulveris exigui iactu

insignibus alis,
-sto pectore versant,
cedere; dum gravis aut hos,
-ctor dare terga coegit,
atque hæc certamina tanta
compressa quiescent

100 Edwardo Heath Armigero Tabula merito votiua,



Postquam est in thalami
Perventum, et gnati fle-
Cyrene: manibus liqui-
Germanæ, tonsisque se-
Pars epulis onerant
Porrum Panchaïs ado-

Guilielmo Palmes

Arm: Tabulo merito

IVSTVS VT PALMA

pendentia pumice tecta
tus cognovit inaneis
dos dant ordine fonteis
runt mantilia villis.
mensas, et plena reponūt
lescunt ignibus aræ.

de Lynden Com: Ebor:

votiva.

Wars, Labours, [b] Manners, Nations I'le recite:
Slight is the Theam; but not the Glory ſlight,
If any [c] fav'ring Gods for us appear,
And pleas'd *Apollo*, invocated, hear.
Firſt, for your Bee-hives fitting [d] Stations find,
Free from rough ſallies of diſturbing Wind,
(To bring home Food oppoſed Wind forbids)
Where Sheep nor bruiſe the Flow'rs, nor wanton Kids,
Nor grazing Heifers ſhake the pearlie Dewes,
And verdant Graſs in fertile Campagns bruiſe.
From thence the ſpeckled-ſhoulder'd Lizard drive,
Nor ſuffer [e] Woodpecks near thy wealthy Hive,
Nor any Bird, nor there let *Progne* reſt,
With bloody Hands imprinted on her Breaſt:
Theſe all devaſt, and carry in their Bill
Bees, gentle Food, their cruel Young to fill.
But their abodes, near [f] Chryſtal Fountains, place,
VVhere purling Streams glide gently through the Graſs,
And Lakes, whoſe Margins verdant Moſs invades,
Where Palm their Gates, or ſpreading Olive ſhades:
That when new [g] Kings ſhall forth their Col'nies bring,
And Youth drawn out, ſport in the wanton Spring,
The neighb'ring Banks may them from Heat invite,
And willing Trees with court'ous Boughs delight.
Amidſt, whether the Water ſtands or runs,
Lay [h] Twigs acroſs, and caſt in mighty Stones,
That they on many Bridges ſafe may ſtand,
And to the warming Sun their Wings expand,
VVhen ſtormy *Eurus* hath them tardy found,
And ſcatter'd, or endanger'd to have drown'd.
Let verdant [i] *Caſsia* round about them dwell,
And Betony, which gives ſo large a ſmell;
Of ſweet-breath'd Succory let ſtore be ſet,
And let them drink the dews of Violet.

VVhether

(b) *Ariſtot. lib.* 1. *Hiſtor.* numbers Bees amongſt ζῶα πολιτικὰ, *Civil People*; *For the uſe of life* (ſaith *Pliny*) *they labour, work, ordain a Common-wealth, have their private Counſels, their publick Warlike Actions: and, which is ſtrangeſt of all, they have Morality.* *Macrob. l.* 6. *c.* 6. admires *Virgil*, amongſt other things, particularly for attributing to Bees here, *mores, ſtudia, populos, prælia.*

(c) *Erythræus* underſtands here by *Lævanumina*, favouring, according to the diſcipline of the *Augurs*, which underſtood Omens on the left hand to be ſuch: but *Turnebus* expounds the word, Contrarily, in oppoſition to *Dextrum numen*: not without alluſion to the *Greeks*, who make λαιὸς θεὸς, the ſame with κακὸς. See *Agell. l.* 12. *c.* 5.

(d) *The Station of Bees* (for that word our Author uſeth to expreſs, how nearly they reſemble a Camp) *muſt be*, according to *Varro* and *Columella*, *in an open Sun-ſhiny place, little ſubject to the injuries of the Weather, far from noiſe of Men or Cattel*, particularly of Sheep, *Becauſe* (ſaith *Pliny*, *l.* 4. *c.* 1.) *they cannot eaſily diſ-intangle themſelves out of their Wool*: He adds, *That the Hive ſhould open towards the Eaſt, if it may be, but by no means to the North.* Mr. *Butler's* Rules for a Bee-garden, are theſe; *It ſhould be near home; fenced from Cattel and Winds; the Eaſt and North fences high, the South* (on which ſide of the Houſe they ſhould be ſet) *and Weſt fences good, but not ſo high, by no means to ſhadow the ſouth Sun, nor from Sun-ſetting: The place ſweet; not very cold in Winter, nor hot in Summer; Graſſy, but not ſuffer'd to grow up too high: beſet with Trees and Buſhes.*

(e) A Bird by ſome call'd *Apiaria*, by others *Riparia*, by *Gaza*, *Apiaſter*, from the great hate it hath to Bees.

(f) *Varro, l.* 3. and *Columella, l.* 5. *c.* 9. adviſe the ſame, as moſt neceſſary, That there be Water near the Hives, and, if poſſible, to run by them, clear for them to drink.

(g) According to the Diſcipline obſerv'd by Bees, who amongſt them have a King (by the Greeks peculiarly call'd ἡγεμὼν, *Schol. in Callim. Hymn.* 1. whence perhaps the French word, *Eſſeim*: who never ſtirs forth without the attendance of the whole Hive. *Ariſtot. Hiſt.* l. 9. c. 40.

(h) So *Varro* and *Columella* order Stone and Wood to be thrown into the Water, ſo as ſome part may appear out of it for the Bees to ſit upon and drink with more eaſe.

(i) *La Cerda* proves, that *Virgil* here intends neither the Aromatick *Caſſia*, nor the Medicinal, but an Herb uſed in Garlands, which the Spaniards call *Eſpliego*, the *Italians Spico*, in Latine *Lavendula*.

Whether of hollow [k] Bark thou doſt contrive,
Or elſe with limber Twigs compoſe the Hive,
Make ſtraight the Gate: for Cold congeals the Wax,
And Heat by melting doth again relax;
Both which Extremes the Bees alike do fear:
Nor they in vain thoſe breathing Crannies ſmear
Of their low Roofs with Wax, endeav'uring ſtill
Th'edges with Balm, and pleaſant Flow'rs to fill;
And for this uſe a Glew they gather, which
Excels all Bird-lime, and *Idæan* Pitch.
Oft in deep Caves (if Fame a Truth report)
Low underneath they vault their Waxen Court;
And oft diſcover'd in a hollow Rock,
Or in the Belly of an aged Oak.
But thou their Rooms, with Clay well-temper'd, ſeel,
And with Leaves cover, that no Cold they feel.
About their Court let no Ywes grow, nor bake
The fiery Crab, nor truſt too deep a Lake:
Or where bad ſmels, or hollow Rocks reſound,
And angry Ecchoes of the Voice rebound.

Next, when bright *Sol* makes [l] Winter's Cold retreat
Behind the Earth, and opens Heav'n with Heat,
Straight they draw out, and wander Groves and Woods,
Reap purple Flow'rs, and taſt the Chryſtal Floods,
By what Inſtinct I know not; then they flie
To their own Courts, and their dear Progeny.
Next, with great Art, their Waxen *Cels* contrive,
And the elaborated Honey ſtive.

But when thou ſee'ſt a Troop aſpiring, flie,
Drawn from their Winter Quarters, through the Skie,
And curious haſt with admiration ſpi'd
A ſable Cloud through Chryſtal Sphears to glide,
Then to ſweet Springs, and pleaſant Shades they go:
Here od'rous Flow'rs, and beaten [m] Milfoyl ſtrow,

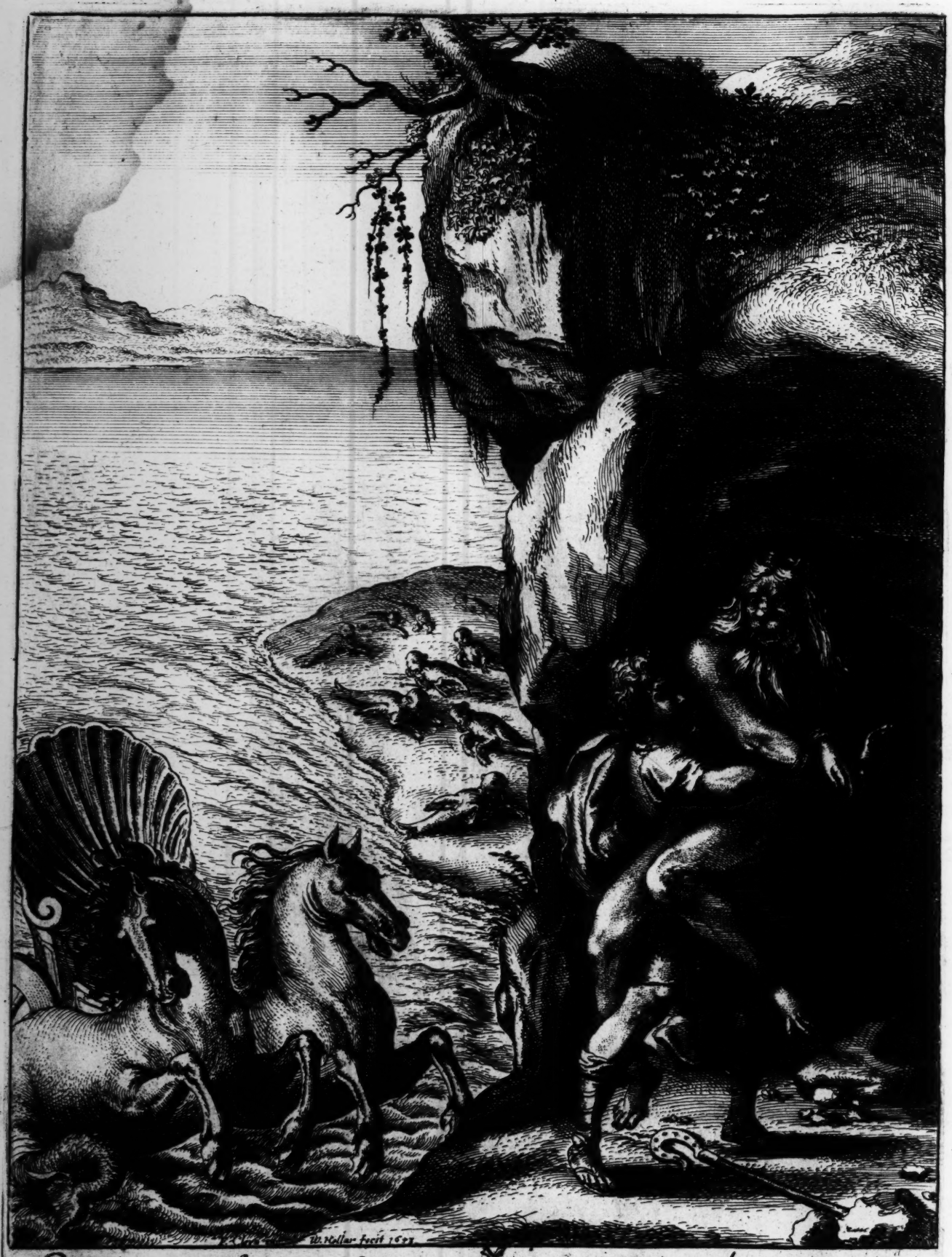
With

(k) *Columella* gives a reaſon why Hives of Bark are beſt, *l.* 16. *c.* 9. *Hives*, ſaith he, *are to be made according to the condition of the Countrey, whether it abound with Bark*, (doubtleſs we make moſt beneficial Hives of Bark, for they are not cold in Winter, nor hot in Summer) *or whether there be ſtore of Reeds, which being near the nature of Bark, are very proper for this uſe; if neither of theſe may be had, they may be woven of Willows; and for want of all, of a piece of a hollow Tree.* With us there are but two ſorts in uſe, made of Straw and Wicker, the firſt preferr'd by Mr. *Butler*.

(l) They go not forth to work in the beginning of the Spring, but in the midſt, or rather, as *Pliny* obſerves, in the latter end thereof, *lib.* 11. *c.* 6.

(m) *Meliphyllum, quaſi Mellis folium*, is by *Dioſcorides* call'd *Meliſſophyllum*, the Leaf of Bees; by *Nicanor*, whom our Poet follows, *Meliphyllon*; *Varro* and *Higinus* take it for the ſame with *Apiaſter*, which *Ruellius* at large diſproves.

UMI



Omnia transformat sese in miracula rerum:
Ignemq; horribilemq; feram: fluviumq; liquētem
Virgil: Geor: L. 4.

Thomæ Tucker Armigero, Tabula merito Votiua.

VVith [n] Honey-ſuckles, make a [o] brazen ſound,
And beat the [*] Cymbals of the Goddeſs round:
They on charm'd Boughs will ſtay, or elſe retreat,
As is the Cuſtome, to their Parents ſeat.
But if they draw to Battel, (oft between
Two Kings great [p] diſcord and ſad Wars have been)
And ſtraight thou may'ſt foreſee the Vulgar rage,
VVild for mad VVar; for thoſe who not engage,
The Martial note provokes, heard is th' Alarm,
Like dreadful Trumpets when they ſound to Arm.
They liſt proud Troops in haſt, their Spears they whet,
Their light Shields furniſh, and their Arms they fit;
Guarding their King, thick to the Court they go,
And with great Clamour challenge out the Foe.
Then, when 'tis fair, the open Field they take,
They joyn their Battel, and they joyning make
A noyſe ſcales Heaven, and in cloſe Order all
Strongly embodied charge, then headlong fall.
Nor thicker Hail doth in a Tempeſt pour,
Nor ſhaken Okes more plent'ous Acorns ſhour.
The Kings amidſt the Bands in [q] Armour ſhine,
[r] And mighty Souls in narrow Breaſts confine;
Both reſ'lute not to yield, till theſe, or they,
Are to proud Conqu'rors forc'd to give the day:
Theſe huge Commotions, and ſo mighty War,
Sudden, with thrown-up Duſt appeaſed are.
But when both Princes you from Battel call,
Who ſeems the worſt, leſt he, a Prodigal,
Should waſt the Stock, [ſ] command him to be ſlain,
And let the beſt in th'empty Palace reign.
[t] One ſhines with Gold, whom [*] glorious Colours grace;
([u] Two ſorts there are) the beſt, his noble Face

(n) *Cerinthia* hath its name from *Cerinthus*, a Town in *Bœotia*; an Herb with which very few (even of the Learned) are acquainted; *The Flower whereof* (ſaith *Geſner*) *is pale, the Leaves prickly.* By *Pliny*, *l.* 21. *c.* 12. deſcrib'd with a white ſtrait Leaf, an hollow head, having a juice like Honey; following whoſe words we tranſlate it *Honey ſuckles*; It is the ſame which the French call *Paſqueta*, from the great delight Bees take in feeding thereon.

(o) Bees at the ſound of Braſs, or other Metals, are ſo affraid, that they light upon the next place. *Ariſtotle*, *Hiſt. l.* 9. *c.* 40. aſcribes this to the delight they take in the ſound: *La Cerda* proves the contrary from the ſame effect at the noiſe of Thunder.

(*) The Cymbals of *Rhea*, us'd by the *Corybantes* at her bringing forth *Jupiter*, to conceal the cries of the Child from *Saturn*, though *Germanus* obſerves, that Cymbals were likewiſe us'd in the Orgi's of *Bacchus*. *Pliny*, *l.* 11. *c.* 20. ſaith, That *Bees delight in the tinkling of Braſs, and by that means are called together: whereby it is manifeſt, that they have the ſenſe of hearing.* But *Ariſtotle*, *Hiſt. l.* 9. *c.* 40. makes a doubt of it, whether they ſtop through delight or fear.

(p) The occaſions whereof, according to *Ariſtotle* and *Pliny*, are four, Want of Suſtenance, Love of the Flowers, Hate of their Neighbours, Pride of their Kings. See *La Cerda*.

(q) That the Kings of Bees are eminently diſtinguiſh'd from the reſt, is confeſs'd by all that write upon this ſubject. *Pliny* ſaith, *By their more exact form, as big again as the reſt, their Wings ſhorter, their Thighs ſtraiter, their Walk more erect, amidſt their Forehead a white ſpot like a Diadem; much likewiſe differ they from the ordinary ſort, by their Whiteneſs.*

(r) Perhaps alluding to *Ariſtotle*'s Axiom, That the leaſt Hearts are moſt full of Courage.

(ſ) If they have many Princes, they will not be quiet till one of them be caſhier'd; Concerning which, Mr. *Butler* hath this Experiment of his own; *Two Swarms being put together, the Bees on both ſides made a murmuring noiſe at firſt, as diſcontented; but growing friends, and having agreed which Queen ſhould reign, and which ſhould dye, three or four Bees brought one of them down between them, as to execution; ſhe being taken from the Executioners, and put into the Hive again, the tumult began afreſh, and they continued fighting for an hour, untill the poor Queen was brought forth ſlain, and laid before the dore.* Likewiſe, if the old Queen bring forth many Princes, leſt the multitude of Rulers ſhould diſtract the Common-wealth, they kill the ſuperfluous, and caſt them out of the Hive. See *Pliny*, *l.* 11. *c.* 16.

(t) The Queen (for Mr. *Butler* will have it a Feminine Monarchy) is a fair ſtately Bee, differing from the reſt in ſhape and colour; her Back a bright brown, her Belly a ſad yellow; her Tongue and Spear ſhorter than the other Bees, who both provide and fight for her. (*) *Servius* notes, that *Maculis ſqualentibus* is the ſame with *Splendentibus*, the word deriv'd *a Squamis*. (u) This plurality of Kings is obſerv'd by *Ariſtotle*, *Hiſt. l.* 9. *c.* 4. *One*, ſaith he, *is red, which is the better, the other black and ſpotted, twice as big as the beſt.* *Varro* ſeems to make three kinds, the black, red, and ſpotted; theſe are obſerv'd to be in the higher part of the Hive, and if there be any diviſion amongſt them, they deſtroy all but that one which is the beſt. *Ariſtot. Pliny.* This, Two ſorts of Bees, Mr. *Butler* diſproves, onely diſtinguiſhing them into tame and wild, either kind whereof may by accident become of the other kind.

Hath

Hath bluſhing Cheeks; with ſloth, the other pale,
His ſagging Belly after him doth trail.
As their two Kings, ſuch their two Nations are:
For one's deform'd, as when a Traveller
Through Clouds of Duſt, extremely thirſty gets,
And from's dry mouth a ſulli'd water ſpits;
The other ſhines with Gold, and glory grac'd,
And equal Spots upon their Bodies plac'd.
This [x] Progeny is beſt, from theſe you may,
Sweet Honey, at the [y] certain time convey;
Not onely Sweet, but ſhall be purely Fine,
And fit to qualifie your [z] ſharpeſt Wine.

But when they wander ſporting through the Skies,
Forſake their Hives, and cooling Roofs deſpiſe,
Let not their ſtraggling minds ſeek idle things.
Nor hard's the Task; but cut their Princes Wings;
They ſtay'ng at home, none dares to ſcale Heav'ns arch,
Or with ſpread Enſigns from their Camp to march.
Them, let ſweet Gardens with freſh Flow'rs invite,
And old [a] *Priapus*, who the Theeves doth fright,
And ſpoyling Birds from thence with's awful look,
All ſafe preſerving with his Sallow Hook.

Set [b] Thyme about their Roofs, and [c] Pines remove
From lofty Hills, if thou ſuch labours love;
Weary thy hands with Toyl, plant pleaſant Bow'rs,
And water with refrigerating Show'rs.
Were I not near my hop'd-for Port, and now
Striking my Sails, ſteer'd to the Shore my Prow,
How to adorn fair Gardens I would ſing,
And Roſie [d] *Pæſtum* with a double Spring;
Why Succorie in pleaſant Streams delights,
And verdant Parſley ſwelling Banks invites,
And Cucumers grow plump along the Graſs,
Nor would ſlow growing Daffadils orepaſs,

Or

(x) *Columella*, *cap.* 3. following the authority of *Ariſtotle* and *Virgil*, moſt approves the ſmall, long, light, ſhining with Gold, diſtinguiſh'd evenly with ſpots, and moſt gentle: the words of *Ariſtotle* are,

ἡ δὲ ἀειση μικρὰ σεσυγυλη καὶ ποικίλη.

(y) In the Spring and Autumn, ſayes *Servius*.

(z) Some underſtand *Oinomel*, a kind of Drink made of Honey and Wine, by *Dioſcor. l.* 15. *c.* 16. others, perhaps better, a ſowr kind of Wine, which they allay'd with Honey, as we with Sugar.

(a) *He ſaith not* (as *Servius* gloſſeth) *that* Priapus *muſt be there, but that the Gardens muſt be ſuch as may invite and deſerve the Guardianſhip of a God.* This *Priapus* was of *Lampſacum*, a City lying on the *Helleſpont*; from whence baniſh'd, (the occaſion ſee amongſt the Mythologiſts) he was receiv'd into the Society of the Gods, and made the Guardian of Gardens.

(b) With this Bees are obſerv'd to be much delighted, and to preferr it before all Flowers. Thence the *Attick* Honey is commended by *Galen*, the *Sicilian* by *Varro*: both theſe places abounding with that Herb.

(c) *Petr. Victor. lib.* 5. *cap.* 25. interprets this not of the Tree, but ſome kind of Shrub perpetually green.

(d) A Town ſo famous for Roſes, that it grew into a Proverb, *Roſa Pæſtana.* See *Mela, l.* 2. *c.* 4. *Pliny, lib.* 2. *cap.* 5.

Or ſoft *Acanthus*, winding Ivie's ſtore,
And Myrtle, ſo inamour'd on the Shore.
I call to mind, near high [e] *Oebalia's* Tow'rs;
Where ſlow [f] *Galeſus* waters *Ceres* Bow'rs,
I ſaw an old [g] *Corycian*, who enjoy'd
Few Akers, not for Paſturage imploy'd;
Nor was it fit for Corn or Vinyard found;
Yet were his Thorns with ſilver Lillies crown'd;
Here he could Vervain, and rich Poppie find,
That wealthieſt Kings he equall'd in his mind:
And late at night, returning home well ſtor'd,
Could with unpurchas'd Banquets lade his Board.
He in the Spring did firſt ſweet Roſes pull,
And could in Autumn Apples ſooneſt cull;
When Stones with Cold the cruel Winter cleaves,
And bridles up with Ice the flowing Waves,
His ſoft *Acanthus* then he gently twin'd,
Chiding the tardie Spring, and lingring VVind.
Therefore huge Swarms his Bees firſt pregnant brought,
And his full Combs Rivers of Honey fraught;
His [h] Pines and barren Lindons fruitful were;
As many Bloſſoms as his Tree did bear,
So many Apples it in Autumn grac'd;
And he the lofty Elms in order plac'd,
VVardens, and Thorns which now a Damſon made,
And [i] Planes, which to Caroufers are a ſhade.
But theſe, excluded by a narrow ſtreight,
I leave to others after to relate.
Now I'le declare thoſe Gifts which were conferr'd,
On Bees, by [k] *Jove* himſelf; for what Reward
They follow'd tinkling Braſs, and *Curets* ſound,
And fed the King of Heaven under ground.
In Common onely they maintain their Race,
And like a City rang'd, their Houſes place;

(e) *Oebalia*, ſaith *Servius*, is *Laconia*, whence *Caſtor* and *Pollux* are by *Euſtathius* call'd, the *Oebalian* Brethren.

(f) *Galeſus* is a River of *Calabria*, which runs by the City *Tarentina*, which had excellent Gardens, of which *Virgil* was an eye-witneſs. Some read *niger* for *piger*, which *Scoppa* diſlikes, as not ſuiting with the name, which ſeems to be deriv'd from Milk, γάλα.

(g) One of *Corycius*, a City in *Cilicia*, or perhaps an *Italian*, who order'd his Garden after the *Corycian* faſhion; for that it is a proper name, *Servius* denies, adding, that the Author alludes to Hiſtory; for *Pompey* having overcome the *Cilician* Pyrats, diſtributed them partly in *Cilicia*, partly in *Greece*, partly in *Calabria*, one of whom this old Man ſeems to be. The ſtory not unlike that in *Varro*, *lib.* 3. *cap.* 16. of two Brothers in *Spain*, who turn'd the Land left them by their Father, into a Garden, and a place for Bees.

(h) *Philargyrius* affirms, that the reading is double, upon authority of *Virgil's* own hand, *Pinus* and *Tinus*; the latter, though it afford no Fruit, very plentiful in Seeds. Thoſe who interpret the Pine here *Chamæpityn*, are diſprov'd by *Salmaſius*. *Plin. exercit.*

(i) The ſhade of the Plane-tree was much in uſe, witneſs that memorable Plane deſcrib'd by *Plato*, under which *Socrates* ſooften diſcours'd with his Scholars; That of *Caligula* likewiſe is not unknown; and in *Crete*, under which *Europa* was raviſh'd. But *Germanus* brings this nearer to our purpoſe, affirming this Tree to be ſo much exhilarated with Wine, that *Ortenſius* deſir'd *Cicero* to deferr a trial, becauſe he was that day to go into the Countrey to irrigate his Plane-trees with Wine.

(k) *Jupiter*, as ſoon as born, was convey'd to *Crete*, there to be conceal'd from his Father *Saturn*, who otherwiſe would have devour'd him, fore-knowing, that by him he ſhould be diſ-poſſeſs'd of his Kingdom: The *Curetes* (by which ſome underſtand all the *Cretans*; others, ſome Brothers that undertook the charge of *Jupiter*; nine, according to *Echemenes*; but *Dionyſius Calcidicus* ſaith, fifteen; *Perecides*, fifty two.) to drown'd the noyſe and crying of the Child, us'd to tinkle Braſs Inſtruments, whereby many Bees were accidently invited thither, which continually from that time fed the Child with Honey. See *Callim. Hymn.* 1.

And under ſtricteſt Laws they aged grow,
Their native Countrey, and fix'd Manſions know;
Mindful of Winter, labour in the Spring,
And to the Publick Store their Profit bring.
For ſome provide, and by a Compact made,
Labour abroad; others at home are ſtaid
To lay *Narciſſus'* tears, and yielding Gum,
As the firſt Ground-work of the Honey-comb,
And after they tenacious Honey ſpread;
Others, the Nations hope, young Colonies breed.
A ſecond part the pureſt Honey ſtives,
Untill the liquid *Nectar* crack the Hives;
And ſome by lot attend the Gates, t'inform
Approaching Show'rs, and to foretel a Storm;
To eaſe the Laden, or, imbattell'd, drive
The Drones, a ſlothful Cattel, from the Hive.
Work heats; of Thyme the fragrant Honey ſmels.
As when the *Cyclops* the ſoft maſs compels,
Haſting for *Jove* huge Thunder-bolts to make,
Some with the Bellows air return, and take;
Others in Water dip the hiſsing Ore;
Ætnean Caves with beaten Anvils roar:
They with much ſtrength their Arms in [m] order raiſe,
And turn with tongs the Maſs a thouſand wayes.
So (if I may great things compare with Small)
Bees, to their work, for love of Profit fall;
Each hath his Task, the Aged, Rulers are,
Who frame [n] *Dædalian* Roofs, and Combs repair;
But thoſe that Youthful be, and in their Prime,
Late in the Night return, laden with Thyme;
On every Buſh and Tree about they ſpread,
And are with Caſsia and rich Saffron fed,
Or [o] purple Daffadils, and Lindons tall.
All reſt at once, at once they labour all.

Early

(l) Alluding to the ſtory of *Narciſſus*, who in the midſt of his tears was transform'd into a Flower. *Ariſt. Hiſt. l.* 5. 22. affirms the matter of VVax to conſiſt, ἐκ δάκρυων τῶν δένδρων, of the tears of Trees.

(m) *In numerum*, ἐν διαδοχῇ, as the Scholiaſt of *Callimachus* interprets this Verſe upon the ſame ſubject, *Hymn.* 3.

Ἀμβολαδὶς τελύσουσες ἐπ' ἄμμιγα μοχθήσειαν.

(for ſo perhaps is the Text to be reſtor'd) which found the *Spaniards* imitate in this proverbial ſpeech, *Yo mezquino, yo mezquino; Yo contigo, yo contigo; Todos tres, todos tres.*

(n) Ingenious, curiouſly wrought; from *Dædalus* (whoſe name in Greek implies, Variety) the Artiſt famous into a proverbial ſpeech, Δαιδαλαῖα ἔργα. Of the wonderful ſtructures of Bees, ſee *Ariſtotle, Hiſt. Anim. lib.* 9. 40. *Pliny, lib.* 11. *cap.* 10. & 11. The reaſon that *Ariſtotle* gives of their ingenuity, is, becauſe as the Thicker and Hotter blood hath the greater ſtrength, ſo the Thinner and Colder the more VVit; which difference is preſerv'd even in thoſe things which have ſomething anſwerable to blood, as Bees, and the like, which are therefore the more ingenious.

(o) *Ferruginei*, not in relation to the death of *Hyacinth*, as *Tyleſius* will have it, as if meant *Lugubres*, but to the colour of the Flower. See *La Cerda.*



Hęic vero ſubitum, ac
Adſpiciunt: liquefacta
Stridere apes vtero,
114 *Immensasque trahi*
Conflucre, et lentis

dictu mirabile monſtrum
boum per viscera toto
et ruptis effervere coſtis,
nubes: jamque arbore ſuma
uvam demittere ramis. Geor: 4

Iohañi Greene de Boys Co: Eſſex Armigero. Tabula merito votiva.

VIRESCIT VULNERE VIRTUS

UMI

Early they march, and ſtay till Ev'ning drives
Them from ſweet Fields, and Food, to ſheltring Hives.
Then they repair, their bodies to reſtore,
And with ſoft murmurs throng about the Dore.
Once [p] laid to reſt, all night they ſilence keep,
And weary Limbs refreſh with quiet ſleep.
Nor from [q] their Hives they ſtir, when Rain is nigh,
Nor truſt their perſons to a ſtormy Skie:
But ſafe they water near their Cities wall,
And oft with [r] Pebles journeys make, but ſmall;
As nimble Boats ballanc'd on raging Seas,
With which through vacant Air themſelves they peiſe.
'Tis ſtrange that Bees ſuch Cuſtoms ſhould maintain,
Venus to ſcorn, in wanton Luſt diſdain
To waſt their Strength; and without throws they breed,
But [s] cull from Leaves, and various Flow'rs their Seed.
Their Kings and petty Princes they proclaime,
Then Palaces, and Waxen Kingdoms frame.
But oft their Wings are torn on Rocks abroad,
And free they ſpend their Lives beneath their Load:
So love they Flow'rs, and, to make Honey, Pride.
Though ſoon the term of their [t] ſhort Life doth glide,
(For the ſev'nth Summer a full period gives)
Yet their Immortal Race for ever lives;
Their noble Houſe for many years remains,
And Records keep of antient Princes reigns.
Next, nor rich [u] *Egypt*, nor [x] great *Lydia*,
[y] *Parthians*, or [z] *Medians*, more their Prince obey:

(p) Ariſt. l. 4. c. 10. Hiſt. Anim. *It is an argument that Inſects ſleep, becauſe they take reſt, and without queſtion ceaſe from all motion; which appears eſpecially in Bees, for they are quiet and ſilent in the night, ſo that no Humm can be perceiv'd.*

(q) Ælian, lib. 1. cap. 12. *And when they perceive that either or both of theſe* (Rain or Cold) *are near, they fly not far from their Hive, but flying about the Hives they ſet upon them as upon Flowers. From theſe things the keepers of Bees foretell Tempeſts to the Husbandmen.*

(r) This induſtry in Bees is obſerv'd by many Authors; *Ariſtot. Hiſt.* 9. *Plutarch. de Solert. Anim. Ælian.* lib. 1. c. 12. *Many times* (ſaith he) *they fly againſt the Wind, carrying a little Stone in their Feet, and ſo ſtrengthen themſelves againſt the incurſions of the Wind, and breath of the Air, that they be not carried out of their way.*

(s) This is one of thoſe Queſtions with which Philoſophy hath been puzled; *Ariſtotle* and *Pliny* deliver nothing certain upon it; and the great prejudice which the Commonwealth of Literature hath receiv'd by the loſs of the Papers of the moſt Learned Searcher into Nature, Dr. *Harvey*, upon Inſects, can never be enough deplor'd. Amongſt ſeveral Opinions, our Author chooſeth theirs, who affirm, That in Flowers and Herbs there is ſomething correſpondent to Seed, which is by the Bees gather'd, carried into their Hives, and cheriſh'd into Life.

(t) *About the age of Bees* (ſaith Mr. *Butler*) *there are divers opinions, ſome thinking they may live four or five years, ſome ſix or ſeven,* Ariſtotle *ſpeaks of a longer time, nine or ten: but the truth is, a Bee is but a years Bird, with ſome advantage; For the Bees of the former year, which untill* Gemini *in the next year look ſo youthfully, that you cannot diſcern them from their grown Nymphs, do from thenceforth change with manifeſt difference, wither'd, rough, whitiſh, ragged,* &c.

(u) By *Germanus* and *Briſſonius* underſtood of the *Perſian* Monarch, to whom *Egypt* was ſubject. *Herodot. lib.* 2. Amongſt the *Ægyptians* a Bee was the Hieroglyphick of Loyalty and obſervance of their Prince. (x) A Region of *Aſia* the Leſs, water'd, as *Pliny* ſaith, *l.* 5. *c.* 29. with the windings of the River *Mæander*: Here call'd *Great*, becauſe once it held the Empire of *Aſia*. That it was ſubject to the *Perſian*, ſee *Ælian*. (y) Whoſe Kingdomes are numbred eighteen by *Pliny*, *l.* 6. *c.* 25. *Germanus* on theſe words obſerves the *Parthians* to have been extremely reverent of their Prince, kiſſing the Earth when they came into his Preſence. *Martial.* 10. 72.

Fruſtra blandiciæ venitis ad me,
Ad Parthos procul ite pileatos,
Et turpes humileſque ſuppliceſque
Pictorum ſola baſiate Regum.

(z) The River *Hydaſpes* is put for the Kingdome of *Media*, with the Epithite *Medus*; *Probus* ſaith, becauſe the *Medes* under the Conduct of *Alexander* the Great, by it, ſubdued *India*; *Philargurus* ſaith, by right of War, becauſe the *Medes* overcame the King of *India*, *Porus*; but *La Cerda* more naturally, becauſe before it falls into *India*, it waſheth *Media*.

Whil'ſt their King lives, they all agree in one,
But dead, the Publick Faith is overthrown;
They make the Commonwealth a ſpoyl, and rend
Their Waxen Realms; his Life did all defend.
They [a] honour him, and with a Martial ſound
Circle about, and ſtrongly guard him round;
Bear on their Backs, and with their Lives defend,
By brave Wounds purchaſing a Noble End.
From theſe Examples ſome there are maintain,
That Bees derive from a [b] Celeſtial ſtrain,
And Heavenly Race; they ſay the Deity
Is mix'd through Earth, the Sea, and lofty Skie;
Hence Men, and Beaſts, both Wild and Tame, derive,
And whatſoe're by breathing Air ſurvive;
To this they after are diſſolv'd, and then
They re-aſſume firſt Principles agen:
Nor is there place for Death; their Spirits fly
To the great Stars, and plant the lofty Sky.
But if their narrow Courts thou mean'ſt to ſpoyl,
And ſeize the Treaſure of the Honey-pile,
Silently water in their Chambers ſpout,
And with your hand extended ſmoke them out.
Twice they ſwarm yearly, twice a large Increaſe
Their Harveſt brings; firſt when the [c] *Pleiades*
Her ſacred brow above the Earth doth ſhoot,
And ſpurns the ſcorned Ocean with her foot;
Or when that Star from Watry Signs retires,
And ſad, in ſtormy Waves conceals her Fires.
But when incens'd, their Anger knows no mean,
For if you hurt them, they inſpire a bane,
And, in the body fix'd, their Javelins leave,
And where they give the Wound, their Death receive.
But fear'ſt thou cruel Winter, and would'ſt ſpare,
Pitying their broken minds, and ſad affair?

Who

(a) *If their Queen go forth, they attend her with a Guard before and behind; they which go before, ever and anon returning, and looking back, making ſigns of extraordinary Joy; in which manner they bring her home: If by her voice ſhe bid them go, they ſwarm; if being abroad ſhe diſlike the weather, or lighting place, they return: Whil'ſt ſhe cheareth them to Battel, they fight; if ſhe droop and dye, they either languiſh and dye too, or yield to the Robbers, and fly away with them.* Butler.

(b) Upon this Pythagorean opinion, thus *Servius*; *This place* (ſaith he) *the Poet more fully proſecutes in the ſixt Book of the Æneids, which he here briefly toucheth at, to prove that Bees alſo have ſome part of the Divinity.* For that all Creatures conſiſt of the four Elements, and the Divine Spirit, is manifeſt. This high conceit is confirm'd by their Prophetical preſages of extraordinary events, eſpecially of Learning and Eloquence, as in *Plato*, *Pindar*, *Lucan*, and St. *Ambroſe*, in whoſe mouths, when Infants, they are ſaid to have made Honey.

(c) *Taygete* is by the Poet here taken for the other ſix: Our Poet's obſervation agrees with *Ariſtotle*; but *Varro* adds a third time, beſides the riſing and retiring of the *Pleiades*, *viz.* at the end of Summer, before *Arcturus* be quite riſen.

Who [d] doubts to cut them Wax, and to perfume
With Thyme? for oft baſe [e] Lyzards ſpoil the Comb,
And the blind Beetle waſts the pretious hoard,
And Drones, free-quarter'd at anothers board;
Or cruel Waſps charge with unequal arms,
Or Moths ſtill-eating generation harms;
Or elſe [f] *Minerva*'s hateful Spider ſets
About their Palace Gates intangling Nets:
[g] How much by Fortune they exhauſted are,
So much they ſtrive the Ruins to repair
Of their fall'n Nation, and they fill th'Exchange,
Adorning with the choiceſt Flow'rs their Grange.
But if (ſince Bees know our Calamities)
[h] Their bodies languiſh in a ſad Diſeaſe,
Which thou by ſigns too manifeſt mayſt know,
Their Looks are chang'd, and their dejected Brow
Paleneſs deforms; when they to Shades deſcend,
In order woful Funerals they attend;
Or elſe they mourn, lingring about the Dore,
Or in their Chambers privately deplore,
Till they with Hunger and ſtiff Cold grow numb:
Then ſadder Notes are heard, a doleful hum,
As when rough *Auſter* murmurs through the Woods,
Or as loud VVaves roar with incenſed Floods,
Or dreadful Flames rage, pent in Furnaces.
To burn *Galbanean* odour I'le adviſe,
And bring the Mourners Honey in a Cane,
T'intice the VVretches to known Food again.
Juice of Oak-apples mix'd with Roſes dry'd,
And richeſt VVine with Fire well purifi'd;
To theſe *Cecropian* Thyme and [i] Cent'ry joyn,
And Grapes which dangle on the *Pſythian* Vine.
There is a Flow'r which grows in Meadow ground,
Swains call [k] *Amello*, eaſie to be found,

Which

(*d*) This Rule to ſpare the Bees, and not to leave them quite deſtitute of Suſtenance in the Winter, is deliver'd by *Ariſtotle* and *Varro*. The firſt ſaith, That there muſt be ſo much Honey left as may maintain them all Winter, otherwiſe they will dye: The ſecond, That though in the Spring and Summer ten parts of the Honey may be taken away, yet in Winter but one of three.

(*e*) The Enemies of the Bee, are, The *Mouſe*, *Woodpecker*, *Sparrow*, *Titmouſe*, *Swallow*, *Hornet Waſp*, *Moth*, *Snail*, *Emmet*, *Spider*, *Toad*, and *Frog*. See *Butler*, *cap.* 7. *Ariſt. Hiſt. lib.* 9. *cap.* 40. *Plin. Nat. Hiſt. lib.* 11. *cap.* 18. *&c.*

(*f*) Relating to the Fable of *Arachne*, whom angry *Pallas* turn'd into a *Spider* for daring to contend with her in working. *Ovid. Met. l.* 6.

(*g*) *Ariſtotle* likewiſe affirms, that if too much Hony be left in the Hive, it makes the Bees idle; and on the contrary, if they have little, they will be the more diligent.

(*h*) *Bees, by reaſon of their temperance, are never ſubject to ſickneſs, the cauſes of their death being onely Hunger and Cold; the Prognoſticks of whoſe general decay and death are three; 1. Their hollow hanging down one at anothers heels. 2. Their continual keeping in. 3. A general extraordinary and continued noiſe.* Fuller, 1. 51.

(*i*) The name of this Herb the Fables deduce from *Chiron* the Centaur, who by application of it cured the wounds made by *Hercules* his Arrows.

(*k*) Much controverſie there is amongſt the Criticks what this Herb or Flower ſhould be; ſome think it the ſame with that which they call *Aſter*; others *Chelidonium minus*; others a kind of *Chamomill*. See *Mathiolus* for the firſt opinion in *Dioſcorid. l.* 4. with whom *La Cerda* agreeing, ſaith, *That in* Spain *he hath ſeen the ſame Flower exactly ſuiting with this deſcription.*

Which golden, like a mighty Grove doth ſprout;
But the thick Leaves that ſhade it round about
Are clad in purple, which the Altars oft
Embraceth with ſweet Wreaths, and Garlands ſoft:
Sharp in the taſt; wiſe Shepherds gather them
In Flow'ry Vales, near [l] *Mellas* ſacred Stream;
The Root of theſe they mix with *Bacchus* Blood,
And at their Gates leave plenty of this Food.

But ſhould the whole ſtock fail, not one remain,
From whom they would derive their houſe again;
[m] Th' *Arcadians* rare invention we muſt here
Remember, who with Blood of a ſlain Steer
Oft Bees reſtor'd. I will recount it all,
And tell the Srory from th' original.

Where happy People plant [n] *Canopus* ſoyl,
And dwell near ſpreading Streams of flowing *Nile*,
And through their Country painted Veſſels row;
Where gliding Streams from the tann'd *Indians* flow,
Which border nigh the quiver'd *Perſian* Land,
And [o] verdant *Egypt* marl with fruitful Sand;
Then ſpreading, doth in ſeven large Chanels part:
Theſe Nations all are skilful in this Art.

[p] Firſt take a little Place, for that uſe choſe,
Then tile it, and with narrow Walls incloſe,
And let there be four Windows next deſign'd,
With oblique Lights, made from each ſeveral Wind:
Then take a Steer, grac'd with a branching Top,
Of two years old, his Breath and Noſtrils ſtop,
And whil'ſt he ſtruggles, him with beating kill,
That the ſound Hide his diſſolv'd Bowels fill.
Thus dead, they leave it ſhut, and under lay
Green Branches, Thyme, and freſheſt *Caſsia*.
This muſt be done when *Zephyre* calms the Main,
Before the Meads bluſh with new Flow'rs again,

E'r

(l) Many Rivers of this name are ſumm'd up by Interpreters: for the word it ſelf ſignifying *black*, is aptly impos'd upon any deep Waters; amongſt the reſt, one in *Gallia*, of which *Servius* underſtands the Poet.

(m) *Ariſtæus*, who, as *Juſtine*, l. 13. affirms, *reigned in* Arcadia, *and firſt found out the uſe of Bees, Honey, Milk and Cheſe.* He was moreover a Shepherd, a Husbandman, skilfull in Vines, and in Aſtronomy; ſo that for the many Obligations he left upon Poſterity, they numbred him amongſt the Gods.

(n) *Canopus* is a City of *Egypt* near *Alexandria*, built by the *Spartans* in memory of the Maſter of *Menelaus* his Ship, *Canopus*, who, upon their return from *Troy*, being driven upon that Coaſt, was there buried. *Tacit. Annal.* 2.

(o) Here is ſome great miſtake in the Copy (for of the Author it is not to be imagin'd) and therefore *La Cerda* leaves out this line, *And verdant* Egypt, *&c.* as ſpurious, not without the confirmation of very antient Manuſcripts; according to whoſe expoſition, the ſenſe is thus: *All* Egypt (*where happy people plant* Canopus, *&c.*) *All* Perſia (*where the Stream from the tann'd* Indian *flows, &c.*) *make uſe of this Art.* Egypt, *Virgil* deſcribes by *Nilus*, in three Verſes; *Perſia*, by the River *Indus*, in the other three; which *La Cerda* proves to have ſeven Chanels, as well as *Nilus*.

(p) Hear *Geopon.* upon this ſubject: *Build a Houſe ten Cubits high, and ten broad, with the other ſides equal to one another; let there be one Dore, four Windows, on each ſide one. Bring an Ox into it thirty moneths old, ſleſhy and fat. Set young fellows to kill him with Clubs, and break the bones in pieces; but let them be ſure they make him not any where bloody, for a Bee is not bred of Blood; and let them not ſtrike too hard at firſt. Let his Eyes, Eares, Noſtrils, Mouth, and the other paſſages for evacuation, be preſently ſtopp'd with clean fine linnen dip'd in Pitch. Lay him on his Back over a great quantity of Thyme, and let the Dores and Windows be ſtop'd with Clay, that the Houſe be not perſpirable with VVind or Air. Three weeks after open the Windows on every ſide, but that whereon the VVind blows. When it is ſufficiently aired, cloſe it up as before. Eleven dayes after, when you open it, you ſhall find it full of Bees in Cluſters, and nothing left of the Ox except Horns, Bones and Hair. The Kings are bred (they ſay) of the Brains, the others of the Fleſh; and thoſe that are of the Brain, are faireſt and ſtrongeſt.*

E're her high Neſt the chatt'ring Swallow makes:
Whil'ſt, in young bones the cheriſh'd humour takes,
Then moving Creatures (wondrous to behold!)
Firſt without Feet, then ſounding Wings unfold;
Then boldly by degrees to Heav'n they tow'r,
And ſally forth thick as a Summer Show'r;
Or as a Cloud of Arrows, in their flight,
When the bold *Parthians* are engag'd in Fight.
What God, O Muſe, this ſtrange Art did invent!
From whence had Man this new Experiment?
When (q) *Ariſtæus* left ſweet *Tempe*'s Coaſt,
His Bees by Famine and Diſeaſes loſt,
Sad, ſtanding at the ſacred Fountains head,
He thus complaining, to his Mother ſaid:
O thou the great Commandreſs of theſe Floods,
Why me, the noble Off-ſpring of the Gods
(If *Phœbus* is my Sire, as you declare)
Bor'ſt thou the ſcorn of Fate? where is your Care?
Thou gav'ſt me Hope, that I in Heav'n ſhould reign,
But yet thoſe Honours mortal life ſuſtain
Of Corn and Herds, got by ſuch Toyl and Smart,
I now muſt loſe, though thou my Mother art.
Go, and my fertile Groves thy ſelf annoy,
And burn my Stalls, with Fire my Corn deſtroy;
Hew down and ſpoyl my Vinyards, if to thee
So grievous are thoſe Honours granted me.
Under the Streams ſoft Bed his Mother heard,
Whil'ſt round her (r) Nymphs *Mileſian* Wool did card
Stain'd with rich green: *Drymo* and *Xantho*, fair
Phyllodoce and *Ligea*, their bright Hair
Upon their Snowy Necks diſhevell'd lay,
Spio, *Thalia*, *Cymodoce*, *Niſæa*,
Lycorias, *Cydippe*; a Virgin one,
This had *Lucina*'s pangs in Child-bed known:

Clio

(q) *Ariſtæus* was Son of *Apollo* and *Cyrene*, Daughter of the River *Peneus* (otherwiſe *Hypſeus*) who when he would have raviſh'd the Nymph *Eurydice*, VVife to *Orpheus*, and ſhe flying was ſlain by a Serpent (all his ſtock of living Creatures, and amongſt the reſt, Bees, being utterly deſtroy'd by the fury of the Nymphs) he deſir'd his Mothers aſſiſtance, whom ſhe brings to *Proteus*, and he teaches him the art of reſtoring and recruiting Bees.

(r) Of theſe are recited a long Catalogue; *Homer* alſo, *Iliad.* 18. numbers 33. *Orpheus* and *Euripides* in *Androm.* 30. *Propertius* doubles this accompt. The reaſon of their great number depending upon the variety of Rivers, Lakes and Fountains, and (as *Spondanus* ſaith) the generative property of the Sea. The Etymologies of the Names here alledg'd, are theſe; *Drymo* is deriv'd from Trees; *Xantho*, from Yellow; *Phyllodoce*, from cheriſhing Leaves; *Niſæa*, from an Iſland; *Spio*, from Caves; *Thalia*, from the greeneſs of Flowers; *Cymodoce*, from VVaves; *Cydippe*, from Horſes, as their glory; *Lycorias*, from *Apollo* ſo ſirnamed, or the skin of a VVolf, her habit; *Clio*, from Praiſe; *Beroe*, from Noyſe, &c.

Clio and *Beroe*, both to th' Ocean born,
Whom Gold and curious Mantles did adorn;
Ephyre and *Opis*, *Aſian Deiope*,
And *Arethuſa* ſwift her Arms laid by.
Amongſt theſe *Clymene* did vain cares relate
Of *Vulcan*, thoſe ſweet Thefts, and *Mars* deceit;
Gods many loves from Chaos did rehearſe,
Whil'ſt they their ſoft Webs ply, pleas'd with the Verſe.
Ariſtæus grief then pierc'd his Mothers ear:
All on their Chryſtal Seats amazed were;
But *Arethuſa* firſt her Golden Head
Advancing from a ſwelling Billow, ſaid,
Dear Siſter, not in vain we troubled are
With ſuch a ſad complaint; thy chiefeſt care,
Poor *Ariſtæus*, at his Father's Streams
Stands weeping, and thy Cruelty condemns.
Then ſaid his Mother, ſtruck with ſudden fear,
Haſt, haſt, and ſhew him in; he may repair
To the Gods Court; then bids the Waves divide,
To make her Son a Paſſage: on each ſide
Billows like Mountains ſtand; then ſhe receives
Him 'twixt the Flood, and leads beneath the Waves.
He wondring, goes through Courts, and Cryſtal Realms,
Loud Groves, and Caves, which Water overwhelms;
And with tumult'ous VVaves aſtoniſh'd, found
All the great Rivers gliding under ground,
Through divers wayes, whence [t] *Phaſis*, *Lycus* ſpread,
And where deep *Enipius* ſhews his Head,
And where old *Tyber*, and ſweet *Aniens* flows,
VVhere murm'ring *Hypanis*, and *Caicus* roſe,
Golden *Eridanus*, [u] with a double Horn,
Fac'd like a Bull, through fertile Fields of Corn:
Than whom none ſwifter of the Oceans ſons,
Down to the purple *Adriatick* runs.

VVhen

(ſ) *Germanus* obſerves, that this relation is attributed to a Nymph of the VVater, out of an Allegorical reſpect of the enmity betwixt that Element and the Fire, for which reaſon the Water-Nymphs laugh at the Fire and Love of *Vulcan*. The ſtory of *Mars* and *Venus* (for *Martis dolos* implyes no more than how *Mars* was deceiv'd, however miſtaken by *Servius*) is common, recited at large by *Ovid. Met.*

(t) *Phaſis* and *Lycus*, Rivers of *Colchos*.

(u) Rivers (ſaith the Scholiaſt of *Sophocles*) are figur'd like Bulls, either by reaſon of their ſound, bellowing, as *Homer* ſaith, like Bulls, or becauſe they cut through the Earth, as with a Plough.

When he to Chambers arch'd with Pumice drew,
And that *Cyrene* his vain ſorrow knew,
To waſh his hands, his Siſters from the Spring
Draw Cryſtal Water, and fring'd Towels bring;
Tables they load with Meat, and full Cups plac'd,
Then with *Panchæan* Fire the Altar grac'd.
Here ſpake his Mother; Let Rich Wine be paid,
Unto the Sea; next to the Ocean pray'd,
Founder of things; and to the Nymphs, who Woods
Preſerve a hundred, and as many Floods.
Now thrice on Fire ſhe caſts the flowing Wine,
As oft with Flame the lofty Cielings ſhine.
Pleas'd with the Omen, then, ſhe thus began:
Green *Proteus* dwels in the *Carpathian* Main,
Prophet to *Neptune*, through broad Seas he glides,
And in his Chariot with Sea-horſes rides;
Now gone t' *Emathia*, and his native Shore;
VVe Sea-Nymphs, and old *Nereus*, him adore.
For the great Prophet all things doth foreſee,
VVhat is, what was, and what ſhall after be:
This *Neptune* gave him, whoſe great Herd he breeds,
And huge Sea-Calves beneath the VVater feeds.
But him thou firſt muſt bind, e're he'll declare
Cauſe of thy Loſs, and proſper thine Affair:
Unleſs you force him, no advice he grants,
And is inexorable to all Complaints.
Handle him roughly then, and bind him faſt,
And all his Sleights ſhall uſeleſs prove at laſt.
I'le bring thee (when at Noon the Sun invades
The ſcorched Graſs, and Beaſts retire to Shades)
To th'Old Man's Cave; whom ſudden thou may'ſt ſeize,
As he in ſoft repoſe ſhall take his eaſe.
But when th'haſt bound him, and with Chains ſubdu'd,
VVith various Transformations he'll delude;
A ſavage Boar, fierce Tiger, ſcalie Snake,
And a huge Lion with a Shaggie Neck;

(x) *It was a happy Omen* (ſaith *Turnebus*, 19, 27.) *when the Flame roſe high upon the Altar; for which reaſon they pour'd Wine into the Fire to provoke it.*

(y) Theſe live in and without the Water; *Oppian* ſaith (*Hal.* 1.) That they are born on Land, and there continue till they are twelve years old, and then are carried to the Sea by their Dams. They are very kind to Men. *Ælian.* 56.4. mentions one, which fell in love with a Man that div'd for Sponges. *Rondelatius*, another, taken by the Iſland *Derinus*, which convers'd with Men many dayes together.

(z) See the reaſon, in the Notes upon the ſixt *Eclog.*

(a) The Nature of *Proteus*, ſhifting into ſeveral Forms, ſome referr to the Enſigns or Arms of the *Egyptian Kings*, which, according to their faſhion, were various, a Lion, Bull, and the like: See *Diod. Sic. lib.* 2. Others interpret him a Sophiſt, who taketh Men with variety of Arguments; Others contrarily, the Truth, which ſuffers not her ſelf to be taken, but onely by ſuch as are well acquainted with the way of it; A fourth Expoſition is of *Materia prima*, ſuſceptible of all Forms. Many other Mythologies *La Cerda* reckons.

Or to eſcape, ſhall thunder like a Flame,
Or glide from thee in a ſwift Chryſtal Stream:
How much the more he changes to all Shapes,
So much, more careful (Son) prevent Eſcapes,
Till his firſt form returns, which thou didſt ſpy,
When he in pleaſant Slumber clos'd his Eye.
This ſaid, ſhe with a Heavenly Odour ſtrews
Her Son all over, and [b] *Ambroſian* Dews:
Her comely Treſſes breathe Celeſtial Air,
And did his Body with new Strength repair.
There is a Cave, worn in a Mountains ſide,
Where ſtormy Winds oft force the ſwelling Tide,
Which cuts it ſelf into a Land-lock'd Bay,
Where once 'ſtreſt Mariners in ſafety lay.
Proteus in this lies guarded with a vaſt
Fence-work of Rock; here ſhe the Young Man plac'd,
Shelter'd with Darkneſs, from diſcovering Light:
Then ſtraight to thin Air vaniſh'd from his ſight.
And now Hot *Sirius* through Dry *India* hurl'd,
Rag'd from the Skye, and all the Middle World
The Sun inflam'd; Graſs burns, and to the Mud
The ſcorching Beams boyl the exhauſted Flood;
When *Proteus* came to his accuſtom'd place,
About him the vaſt Oceans Watry Race,
Who ſporting, off the Brackiſh Water ſhake,
Then ſtretch'd [c] along the Shore, ſound Sleep they take.
He, as a Herdſman in the Mountains, when
Veſper invites Cattel to houſe agen,
And bleating Lambs the cruel Wolves provoke,
Sits on a Cliff, and numbers all his Flock.
He, ſince ſo fair the Opportunity ſhews,
Scarce grants th'Old Man his Weary Limbs compoſe,
But ruſheth with a ſhout, and bound him laid;
VVho not unmindful of his Arts t'evade,
* Transforms himſelf into all [d] Monſters dire:
Now he's a Beaſt, a Flood, and ſtraight a Fire.

But

(b) Though *Ambroſia* be properly the Food of the Gods, and *Nectar* their Drink, yet that they are ſometimes taken *vice verſa*, *La Cerda* allegeth many inſtances; and in that ſenſe underſtands our Poet; adding, that he alludes to the Cuſtome of the Antients, who us'd to anoint their Gueſts with Oil; obſerv'd from *Homer* and *Athenæus*. And here more particularly in reſpect to *Ariſtæus* his wreſtling with *Proteus*, to which Exerciſe Oil was proper, as making the Body ſlippery, not eaſie to be ſeiz'd on.

(c) The Sea-Calves, according to *Ariſtot. Hiſt.* 5. ſleep and bring forth on Land. So *Ælian. l.* 9. *c.* 50. *Plin. l.* 9. *c.* 7. The time of their Sleep, according to *Homer* and *Virgil*, is about Noon.

(*) Thence the Proverb, *More changeable than* Proteus. The ſame quality *Heſiod* affirms to have been obtain'd of *Neptune* by *Periclymanus* ſon of *Neleus* and *Polymela*, to transform himſelf into whatſoever he would. See the Fable of *Vertumnus*, *Ovid. Met. lib.* 14.

(d) *Miracula*, which word *Meurſius* obſerves us'd *in rebus turpibus*; adding, that theſe changes of *Proteus* related to the *obſcænæ præſtigiæ* of the Antients, *in Crit. Arnob.* 5. 9.

But when no ſleight prevail'd, he vanquiſhed,
Himſelf aſſumes, and with a Mans voice, ſaid;
O moſt undaunted youth, by whoſe commands
Found'ſt thou our Court? what ſeek'ſt thou at our hands?
But he reply'd: *Proteus*, thou know'ſt, thou know'ſt;
Nor of beguiling thee may any boaſt;
Deſiſt; I ſeek, commanded here by Fate,
How to repair my now decayed State.
The Prophet then, rouling his Fiery Eyes
With Flaming Beams, inraged, thus replyes,
And Deſtiny declares: No common God
Diſpleas'd, on thee hath laid his heavy Rod;
A great Plague is begun; this puniſhment
(And leſs than thou deſerv'ſt) hath * *Orphæus* ſent:
For he incens'd (if Fates not interpoſe)
For his loſt Wife, will yet procure more Woes;
VVho, whil'ſt ſhe ſwiftly by the River ſide,
From thee purſuing, fled, unhappy Bride,
Saw not the [e] mighty Snake, which lurking was
Under the Bank, and hid in ſpreading Graſs;
Alone the [f] *Dryades* on Mountains wept,
The *Rhodopeian* Tow'rs her Fun'rals kept;
Lofty *Pangæa*, and bold *Rheſus* Coaſt,
Getes, *Hebrus*, and, *Actian Orithyia* moſt.
He on his well-tun'd Inſtrument, alone,
His hapleſs Love, thee, his ſweet Wife, did moan;
And by himſelf, thee, on forſaken Shores,
Early and late, he in his Song deplores;
He [g] *Tænarus*, and woful Gates of *Dis*,
And horrid Groves, where dreadful Darkneſs is,
And *Manes* paſt, to the ſtern King repairs,
And Courts not us'd to bend to Humane Prayers;
He with his Song charm'd from the diſmal Coaſts
Of *Erebus*, pale Souls, and liveleſs Ghoſts.
Thick, as to Woods, the Fowl in thouſands bend,
When Night or Tempeſts from the Hils deſcend;

(*) This was at firſt written by *Virgil* in the name of *Gallus*, whoſe Miſtreſs run away with *Anthony*; but to pleaſe *Auguſtus* (after the death of *Gallus*, who was condemn'd for Treaſon) he chang'd the name into *Orpheus*, to whom he apply'd the ſtory. See *Eclog.* 10.

(e) *Ovid*, who relates this ſtory, *Metamor. lib.* 10. calls it a *Viper*; *Tzetzes*, a *Serpent*; *Virgil* here, *Hydrum*, as a word moſt proper to a Serpent lurking in the Water: *Nicander, in Theriac.* affirms, That the *Dryina* (which kind he makes all one with this) uſeth to bite the Foot, and thence to diffuſe Poyſon through the whole Body.

(f) Hence *Servius* conjectures, that *Eurydice* was one of the *Dryades*, but diſprov'd by *La Cerda*.

(g) The name, *Tænarus*, belongs to a Town, a Haven, and a Promontory in *Lacedæmonia*, all near one another. Here was a Cave, ſuppos'd the entrance into Hell. *Orpheus* himſelf (as commonly ſuppos'd) *in Argonaut.*

Triſtia Tænarii petiit penetralia regni,
Confiſus Cythara, uxoriſq; coactus amore.

Matrons and Men, lamenting Babes, again
'Mongſt valiant Kings in Bloody Battail ſlain,
Return'd with Virgins, and brave Youth that were
Laid in their Parents preſence on the Bere,
Which round about were moted in with Mud,
And horrid Reeds of th' *Acherontick* Flood,
Whom dull VVaves of th' innavigable Sound
Binds in, and *Styx* nine times incircles round.
Hells Court, and Gates of Death, amazed were,
The Furies now not twiſt their Snakie Hair,
Then ſilenc'd were loud [h] *Cerberus* Triple Jaws,
[i] *Ixion*'s reſtleſs Wheel ſtood at a pauſe:
All theſe he paſs'd; then back returns with fair
Euridice, to the ætherial Air;
She following him (for ſo [k] Hells Queen enjoyn'd)
When fond thoughts ſeiz'd th'incautelous Lovers mind:
Such petty crimes might plead their pardon well,
If ever any Mercy came from Hell.
Advis'd by Love, he look'd Behind, that he
By day his dear *Euridice* might ſee;
And all his Labour loſt: thrice under ground
Hells Covenant broke, the *Stygian* Floods [l] reſound:
But ſhe, dear *Orpheus*, ſaid, what thee could move
To ruine both? VVhy was ſo much thy Love?
I muſt to cruel Fates ſad ſummons yield,
My Eyes in Everlaſting Sleep are ſeal'd;
Farewell, farewel, Night ſhades my Body o're,
Stretching my hands, t'embrace thee, thine no more.
This ſaid, ſhe ſudden vaniſh'd from his Eyes,
And, like Smoke mix'd with Wind, diſperſed, flies;
Nor ſaw him catch in vain the yielding Air,
Earneſt his Mighty Sorrow to declare.
Nor would Hells churliſh Ferriman agen
Tranſport him o're the *Acherontick* Fen.
What can he do, twice having loſt his Love?
Or with what ſute Infernal Spirits move?

(h) A three-headed Dog, Porter of Hell.

(i) *Ixion*, King of *Theſſaly*, was by *Jupiter* (for attempting a Rape upon *Juno*) caſt into Hell, where tortur'd on a Wheel.

(k) Such was the Cuſtome of the Antients, when they left any place where ſome misfortune had befallen them, never to look back, that they might not recall into their memories the ill they had receiv'd there, which they took for an ill Omen. This common Superſtition *Virgil* transfers to an Infernal Law; confirm'd by the unfortunate ſucceſs, for *Orpheus*, upon his looking back, loſt his Wife. See *Ovid. lib.* 10.

(l) This Noiſe *Servius* referrs to the joy of the Ghoſts for the return of *Eurydice*.

She

She ſailing in the *Stygian* Boat, grows cold.
Whil'ſt ſeven long Months delaying periods told,
Under a Rock (as Fame reports) he kept,
And at forſaken *Strymon*'s Billows wept,
Mourning in diſmal Caves; [m] Tigers, once Fierce,
Grow Mild, and Stubborn Oaks move at his Verſe.
As 'mongſt the Poplar ſhade in doleful ſtrains,
Robb'd of her Young, ſad [n] *Philomel* complains,
Whom ſcarce yet fledg'd, ſome Ruſtick, having found,
Took from the Neſt; but ſhe doth Woes reſound,
Perch'd on a Tree, and the whole Night laments,
Filling all Places with her ſad Complaints.
No Love, nor other Bed, could him entice:
Alone he goes, through *Hyperborean* Ice,
And *Tanais* Snow, wandring through bitter Coaſts,
For ever wedded to *Rhiphæan* Froſts,
Pluto's vain Gift, *Eurydice*, he mourn'd,
The *Thracian* Dames, becauſe their Beds he ſcorn'd,
Him at their *Bacchanalian* [o] Orgies tore,
And ſtrew'd the Young Mans Limbs about the Shore.
His Head then from his Ivory Shoulders [p] torn,
Was down the Chanel of ſwift *Hebrus* born;
And whil'ſt his Dying Tongue could move at all,
Eurydice, *Eurydice*, did call,
And all the Banks reſound, *Eurydice*.
This *Proteus* ſaid, and leap'd into the Sea;
And, where he leap'd, did make the ſomie Wave,
Under his Body, with huge ſtrokes to rave.
Then thus *Cyrene* ſpake, to eaſe his care,
My deareſt Son, now lay aſide all fear,
Since the whole cauſe is known of thy miſchance;
The Nymphs, with whom in Groves ſhe us'd to dance,
Have ſent this ſad deſtruction to thy Bees,
Then humbly them with Sacrifice appeaſe,
And there the yielding *Dryades* adore;
They will forgive, if thou with Vows implore.

(m) Here *La Cerda* deſerves to be conſulted, who produceth a Catalogue of thoſe things which *Orpheus* attracted with the ſound of his Lute; Men, Gods, Stars, Rivers, the Sea, Winds, Trees, Birds, Beaſts, Stones, Mountains, and Infernal Powers.

(n) *Germanus* conceives the Poet to allude to the report of the *Thracians*, atteſted by *Pauſanias*, That thoſe Nightingales which build near the Tomb of *Orphæus*, are more melodious than the reſt.

(o) The Rites of all Gods are call'd Orgies, παρὰ τὸ ἐιργειν τὰς ἀμυήτους, *from driving away all profane perſons*; more particularly the Rites of *Bacchus* have this name, by reaſon of its affinity with ὀργὴ Fury: Thus, I ſuppoſe, the great diſpute is to be reconcil'd concerning the Etymologie.

(p) *Pauſanias*, *lib.* 9. relates the death of *Orphæus* to be otherwiſe, as hapning through exceſſive grief for the loſs of his Wife, or ſtruck with Thunder for revealing ſacred Myſteries to Men: but our Author's ſtory is confirm'd by the moſt general conſent. *Plato* adds, that he choſe the life of a Swan, out of hatred to Woman-kind, refuſing to be born again of thoſe who were Authors of his death. The puniſhment of the Thracian VVomen for this Murther, were ſcars inflicted on them by their Husbands, as tokens of this Sacriledge. See *Germanus*.

But

But firſt know how thou ſhalt thy Offering make.
Four of thy large and beſt-fed Bullocks take,
Which now on tops of green *Lyceus* uſe;
As many of thy unbroke Heifers chuſe;
Then, with great care, for theſe, four Altars raiſe,
In the high Temples of the Goddeſſes,
And from their Throats let forth the Sacred Blood;
Then leave their Bodies in a ſhady VVood;
And when the ninth *Aurora* brings the day,
To *Orpheus* Ghoſt *Lethæan* Poppy pay,
And a [q] black Sheep: then view the Grove again,
Pleaſing *Euridice* with a [r] Heifer ſlain.
He the Commands of's Mother ſtraight obey'd,
Went to the Temple, and four Altars made;
And four of's largeſt Bullocks forth he took,
As many comely Heifers never broke:
And when the ninth day bright *Aurora* ſhew'd,
He worſhips *Orpheus*, and the Wood review'd:
A VVonder, not to be believ'd, he ſees,
From the diſſolved Entrails, Swarms of Bees,
Which from the broken Ribs reſounding flie.
And in a thick Cloud ſally to the Skie:
On a tall Trees top-branch they cluſter now,
As Grapes hang dangling on the gentle Bow.
Thus Tillage, Beaſts, and Trees have been my Theam,
Whil'ſt mighty *Cæſar* at [ſ] *Euphrates* Stream
Thunders with War, and Conqu'ror, Laws ordains
For willing Realms, and Heaven with Valour gains.
Breeding to me [t] *Parthenope* imparts,
Pleas'd with the ſtudy of Contemned Arts:
There, a bold Youth, I Paſt'rals did repeat,
And under ſpreading Beech, thee, *Tityrus*, ſet.

(q) To the Infernal Deities they offer'd Black Beaſts, to the Celeſtial, White; *Becauſe* (ſaith *Arnobius, lib.* 9.) *to ſupernal Gods, and eminent men, the more joyful colour is acceptable; to unhappy infernal Deities, the more ſad colour:* Thus *Arnobius*; which Superſtition he proceeds to refute.

(r) A Heifer to a Goddeſs; Female Offerings to Females, Male to Male Deities, as obſerv'd by *Arnobius* in the ſame place.

(ſ) A River dividing *Meſopotamia* from *Syria* and *Cappadocia*.

(t) *Naples.* Our Author, as *La Cerda* believes, alludes to his own name, call'd by the Antients, and often by *Scaliger*, *Vates Parthenopæus*. Therefore *Parthenope*, or the *Virgin-City*, bred me *Virgil*, the *Virgin-Poet*.

UMI



VIRGIL'S ÆNEIS.

(A) The First Book.

The Argument.

JUNO a Storm procures: the Trojans *toss'd,*
By Neptune's *favour gain the* Libyck *Coast.*
Venus *complains. The King of Gods relates*
To her Romes *greatness, and ensuing Fates.*
Hermes *to* Libya *sent.* Venus *appears,*
And in a Mortal Forme Æneas *chears.*
He visits Carthage, *and lost Ships regains.*
Dido *the weary* Trojans *entertains.*
But whil'st glad Guests, full Cups, and Banquets move,
She takes a Fatal Draught, and drinks long Love.

I (a) Who on slender Reeds soft Past'rals play'd,
Then leaving [b] Woods, the neighbouring Countrey made
Obedient to the greedy Villager,
A grateful work to Swains; Now horrid War,

(*) *So nam'd from* Æneas, *the chief Person in the Poem; of which formation, by Poetical Authority, contrary to the rules of Grammar, see* Priscian, lib. 2. Æneas (*as* Philostratus *attests*) *was esteem'd of greatest Wisdome amongst the* Trojans, *as* Hector *of greatest Strength: both of equal Age and Stature. He was* (*as* Homer *acknowledgeth,* Iliad. 11.) *honour'd as a God by his Countrey-men, as being* ἀγαθὸς, εὐξύνος, καὶ δεξιὸς, *Prudent, Generous, and Strong; which Character our Author preserves to the height. And as* Homer *in his* Iliads *hath represented the Practick life under the Person of* Achilles, *in his* Odysses *the Theorick under* Ulysses, *Virgil hath contracted both into one Work and Person; expressing the* Odysses *in the six first Books, the* Iliads *in the six latter. The name,* Æneas, *though* Homer *derives from* αἰνὸς, *as if impos'd on him by* Venus, *in relation to some ill Omen,* Scaliger *more appositely deduceth from* αἰνεῖν, *to praise, which our Author best justifies.*

The Author's scope and intention in this Work, is, to describe the actions of Æneas, *thereby celebrating* Julius *and* Augustus Cæsar, *who desir'd to be known, as the Off-spring of* Julus *or* Ascanius, *the Son of* Æneas.

(A) *This is the onely Book of the Twelve which ends Comically, as is observ'd by* Scaliger, Poet. *In it the Poet imitates more particularly the first of* Homers Odysses.

(a) Some are of opinion, that these first four Lines were not *Virgil's*, but far beneath the weight of the rest: but they are vindicated to their Author by the testimonies of their antient Interpreters, *Donatus* and *Servius*; and in themselves, by the whole Academy of Criticks. *Varus* indeed, and *Tucca*, to whom *Augustus* deliver'd the Book to be revis'd, are said to have cut them Four off, upon that latter ground; but how unreasonably, we refer to *Scaliger*, the Father, *Poet lib.* 5.

(b) There are three kinds of Characters, ἰσχνὸς, μέσος, ἀδρὸς, the Low, the Mean, the Generous. The Grammarians attribute the first to our Author's *Bucolicks*; the second, to his *Georgicks*; the last, to his *Æneids*; which three Works he implies here by Woods, Countrey, and War.

Arms

[c] Arms, and the Man I [d] ſing, [e] who firſt did land,
[f] Fate-forc'd from *Troy*, on the [g] *Lavinian* Strand;
Whom angry Gods at Sea and Land engage,
And cruel *Juno*'s perſecuting Rage.
Much ſuffer'd he by VVar, whil'ſt [h] VValls he rear'd,
And [i] *Trojan* Gods to [k] *Latian* Realms transferr'd;
[l] VVhence *Latins*, and the *Alban* Princes come,
And lofty Tow'rs of all-commanding *Rome*.

Say Muſe, what Pow'r was injur'd? on what ground,
Heavens Queen, a Prince for Piety renown'd,
To ſuch unheard of dangers did conſtrain;
Can in Celeſtial minds ſuch Paſſion reign?

There was an [m] Antient City, *Carthage*, held
By [n] *Tyrians*, which in [o] Wealth and [p] Arms excell'd;
'Gainſt *Tybers* Mouth, confronting *Rome*, it ſtands;
[q] *Juno* is ſaid, more than all other Lands,
This to eſteem, [r] *Samos* neglected; here
Her glorious [ſ] Arms, and Golden [t] Chariot were:

(c) Some blame our Poet for putting Arms before the Man, becauſe the firſt ſix Books diſcourſe more of him, the laſt more of Arms; but they forget that the ſecond Book ſets Arms out to the height, charactering both Valour and Deceit, a moſt prudent Leader, and a moſt daring Souldier exactly.

(d) The other he onely *play'd*; This word, *Canere*, being obſerv'd to be much higher than *Modulari*: Therefore *Calliope* is Queen of the Muſes, becauſe the reſt onely *Modulantur*, ſhe ſings, *Scalig. Poet.* 3. 26.

(e) Different Interpretations are alledg'd by Grammarians to make this good; for that *Æneas* was the firſt that went from *Troy* to *Italy*, is contrary to Hiſtory, *Antenor* having done as much before: but *Servius*, to juſtifie this priority of *Æneas*, proves, that at what time he came to *Italy*, it was bounded by the River *Rubicon*; ſo that *Antenor* came not into *Italy*, but to *Gallia Caſalpina*: To which diviſion *Cæſar* ſeems to allude, when paſſing over that River againſt *Pompey*, he ſaid, *Jacta eſt alea*, as if that were the firſt ſtep he made into *Italy*.

(f) It was commonly reported, that *Æneas* fled away from his Countrey, having firſt betray'd it; which, *Virgil*, to take off, layes his baniſhment wholly upon Fate: for which ſome add this reaſon, That he was deſcended from *Laomedon*, the *Hetrurian* Tradition affirming, That whoſoever was of a perjur'd Race, ſhould be an Exile and Vagabond by Fate. *Serv. Fuld.* (g) *Lavina littora.* Of this *Prolapſis* or anticipation of the ſtory, ſee *Agellius, l.* 10. *c.* 16. for thoſe parts had not receiv'd this denomination (either from *Lavinus* the Brother, or from *Lavinia* the Daughter of *Latinus*) till after the arrival of *Æneas*. (h) Some underſtand this of *Alba*, but not well, for that *Aſcanius* built; others of *Rome*, worſe; *Virgil* means *Lavinium*, founded by *Æneas*, as *Livy* and *Dionyſius* atteſt, and himſelf, *Æneid.* 12.

——*mihi mœnia Teucri*
Conſtituunt, *urbique dabit* Lavinia *nomen.*

(i) His Countrey-gods, which *La Cerda* obſerves alwayes to be his meaning, when he uſeth the word generally: With theſe *Æneas* fought out his *habitation*, theſe he carry'd with him to *Latium*, *lib.* 6.

Errantesque Deos agitataque mœnia Trojæ.

(k) A part of *Italy*, where *Janus* and *Saturn* reign'd with equal Empire; the later flying from his ſon *Jupiter*, hid himſelf: Our Poet ſaith, *lib.* 8. that it hath the name *a latendo*; but *Scaliger* (in *Varronem*) affirms, that *Saturn* in the Syriack tongue ſignifies *latentem*, one that hides himſelf; which the People of this Countrey interpreting, call'd him *Latius*, and from him the place. (l) *Viz.* from *Æneas*, not from *Latium*, as *Donatus* interprets, (m) *Carthage*, according to *Juſtine*, was built before *Rome*; if we believe *Appian*, fifty yeares before the taking of *Troy*. (n) *Coloni*, ſo nam'd from Colony rather than *quod terram colant*; the ſtory ſee hereafter. (o) When the *Romans* wag'd war with *Carthage*, ſhe contain'd 70 Myriads of men, 300 Cities. (p) He commends not the *Carthaginians* for their skill in War, ſaith *La Cerda*, leſt he ſhould diſpleaſe the *Romans* their Adverſaries, but for their Fierceneſs; alluding to their frequent revolts from the *Romans*. (q) At *Carthage Juno* was painted riding on a Lion, in her right hand a Thunderbolt, in her left a Scepter; ſirnamed Celeſtial by the *Carthaginians*, as by the Greeks *Urania*, See *Scalig. de emendat. temp.* where he likewiſe demonſtrates, that the *Carthaginian* Language was at that time almoſt Hebrew. (r) An iſland of *Ionia*, where *Juno* was ſuppos'd to be born, bred, and married to *Jupiter*, by reaſon of the pureneſs of the Air, and therefore ſacred to her; Whence the *Samians*, on one ſide of their Coyn, printed a Peacock her Bird. *Athenæus, lib.* 14. (ſ) From her Speir ſhe was ſirnam'd *Haſtata* and *Curitis*; that ſhe likewiſe had a Sword, is obſerv'd by ſome out of our Poet, who ſaith, ſhe was *ferro accincta*, *lib.* 2. *Valerius Flaccus* mentions her *Ægis*, *Servius* her Shield. That ſhe was likewiſe ſirnamed ὁπλοσμία and ἱππία, ſee *La Cerda*. (t) Not a *Thenſa*, for that was likewiſe common to other Gods; and here ſomething more peculiar is intimated; *La Cerda* underſtands this of that Military Chariot which *Homer* gives her, and was, as *Ovid* atteſts, kept at *Carthage*. *Faſt.* 6.

Pæniteat quod non fovi Carthaginis *arces*;
Cum mea ſint illo currus & arma loco.

Hence perhaps ſirnamed *Curulis*, as *Servius* affirms. *Tertullian* adds, that *Trochilus*, the Inventor of Chariots, dedicated his firſt work to *Juno*.

That

That this, Earths Empreſs, ſhould all Nations ſway,
She had deſign'd, would deſtiny obey.
But, in the Book of Doom, ſhe found, from *Troy*,
A [u] Race muſt come, ſhould *Tyrian* Tow'rs deſtroy;
People of vaſt Dominion, a proud Foe
Should *Libya* waſt, revolving [x] Fates foreſhew.
This fear'd, and minding VVars in former dayes,
She for dear [y] *Argos* did 'gainſt *Ilium* raiſe;
Nor could ſhe antient injuries digeſt,
Nor [z] *Paris* judgement rooted in her breaſt;
That high affront of [a] Beauty ſo diſgrac'd,
Then the loath'd [b] Stock, and [c] *Ganymede* ſo plac'd.
More vex'd at theſe, *Trojans* through th' Ocean toſs'd,
Thoſe poor remains, the conqu'ring *Grecian* hoaſt,
And ſtern [d] *Æacides*, had left alive,
She through all Seas did far from *Latium* drive:
They wandred many years, inforc'd by Fate.
So great the Task to raiſe the *Roman* State!
[e] *Sicilia* yet in view, their Sails they hoyſe,
And, plowing up the foamy Sea, rejoyce;
When *Juno* ſaid, who foſter'd in her breaſt
Th'eternal wound, Vanquiſh'd ſhall I deſiſt?
Nor yet this *Trojan* Prince from *Latium* turn?
The Fates curb me forſooth; could [f] *Pallas* burn
And ſink the *Grecian* Navy in the Sea,
For one Man's Luſt, [g] *Ajax* impiety?

(u) Meaning the *Æmilian* Family, deſcended from *Æmilius*, ſon of *Aſcanius*, of which was *Scipio Africanus*, who overcame *Carthage*. *Plutarch. in Cæſar.* obſerves, that the Family of the *Scipios* were fatal to that Continent, *Africk*.

(x) Three Goddeſſes, who diſpos'd the lives of Men, and thence, ſaith *Agellius*, *Varro* derives *Parcæ*, *a pariendo*; two of them being term'd *Nona decima*, from the times of mature birth, the ninth or tenth months, as having power of Life; the other, *Morta*, as having power of Death; their common names and offices included in that old Proverbial Verſe,

Clotho *the Spindle holds*, Lacheſis *guides*
The Thread of Life, *which* Atropos *divides*.

To which imployment *Volvere* here relates, as νήθειν and κλώθειν with the *Greeks*.

(y) Once the chief City of *Peloponneſus*, betwixt which and *Mycenæ* there was a common Temple dedicated to *Juno*.

(z) The ſtory of the Golden Apple, for which *Juno*, *Pallas*, and *Venus* contended, and was by *Paris*, Judge of the ſtrife, given to *Venus*, is at large related by *Coluthus* in his Poem upon that ſubject, excellently rendred into Engliſh by *M. S.*

(a) By *Antigone* Daughter of *Laomedon* King of *Troy*.

——*who ſtrove*
For unmatch'd beauty with the Wife of Jove.
[*Sandys, Metam. Ovid. lib.* 6.]

and was, for her inſolence, by *Juno*, turn'd into a Stork. This is the expoſition of *Corradus*, better than that of *Servius* or *Donatus*, who confound this with the precedent cauſe of her hate.

(b) The *Trojans* deſcended from *Dardanus* their King and Founder, Son of *Jupiter* by *Electra*, and in that reſpect juſtly odious to *Juno*.

(c) The ſtory how *Ganymede*, ſon of *Tros* King of *Troy*, was ſnatch'd up by *Jupiter*, is ſufficiently known: the chief ground of *Juno*'s quarrel to him, beſides the affection of her Husband, is, that *Jupiter* made him his Cup-bearer diſplacing *Hebe* the Daughter of *Juno*. (d) *Achilles*, ſo nam'd from his Grandfather *Æacus*. (e) *Virgil* ſhuns, ſaith *Macrobius*, the Law of Hiſtorians, which obligeth them to begin from the original of the ſtory, to follow the example of *Homer*, who firſt brought this method into Poetry; which *Ariſtotle*, *in Poetic.* commends; and *Horace*, *de Arte Poetic.* (f) Goddeſs of Wiſdome, born of *Jove*'s Brain; by *Macrobius Saturn.* l. 17. mythologiz'd, the virtue of the Sun deriv'd from the higheſt part of the Skye, and (as, *ſummum æther is cacumen*) is allow'd Thunder as well as *Jove*, who is *medius æther*. Thence ſhe brags in *Æſchilus* his *Enmenid.*

In me great Jove *confides; to me alone,*
The Magazine where Thunder lies, is known.

(where for δωμάτων the ſenſe requires δώματος) but *Juno*, as being *imus aer*, hath not that priviledge, which here ſhe complains of. (g) There were two *Ajax's*, One the Son of *Telamon* by *Heſione*, Daughter of *Laomedon* King of *Troy*; He was the ſtrongeſt *Greek* next *Achilles*, for whoſe Arms (after his death) he ſtood in competition with *Ulyſſes*. The other (here meant) was King of the *Locrenſes* in *Greece*, ſon to *Oileus*, wonderful ſwift and expert in handling his Spear. This Man, when *Troy* was ſack'd, did violate the Propheteſs *Caſſandra* in the Temple of *Pallas*; wherefore, as he return'd homewards, he and his Ships were deſtroy'd with Lightning.

She caſt *Jove*'s winged Lightning from a Cloud,
Diſpierc'd their Fleet with Wind, the Ocean plow'd;
Him, breathing Flames which through his Boſome broke,
Stak'd with a Whirl-wind on a pointed Rock.
But I, Heaven's Queen, Siſter and Wife to *Jove*,
So many years War with one Nation move:
None will hereafter *Juno*'s Power adore,
Nor Suppliant at our Altars, Aid implore.
Such things revolving, fir'd with diſcontent,
She to the Land of Storms (*h* *Æolias*) went,
Coaſts big with Tempeſts, where King *i* *Æolus* reigns,
And the rebellious Winds in Priſon chains:
But they, diſdaining their ſo cloſe reſtraint,
Round the dark Dungeon roar with loud complaint.
In a high Tow'r, here ſceptred *Æolus* ſtands,
Calming their Fierceneſs by ſevere Commands;
Elſe in their rapid courſe they would not ſpare
Sea, Land, high Heaven, but ſweep them through the Air.
Jove fearing this, them in a Cave immures,
And under weight of mighty Hils ſecures;
And gave a King, who knows when to reſtrain,
And, when commanded, how to looſe the Reign;
To whom thus *Juno* Suppliant began:
The Father of the Gods, and King of Man,
Impowr'd thee, *Æolus*, Floods to calm, or raiſe:
A Race, my Foe, now ſail the *k* *Tyrrhen* Seas,
Bearing to *Latium* conquer'd Gods and *Troy*:
Raiſe thou a Storm, and their craz'd Fleet deſtroy,
Or through the VVaves their ſcatter'd Bodies ſend.
Twice ſeven moſt beauteous Nymphs on us attend,
The faireſt, *l* *Deiopeia*, I will joyn
To thee in VVedlock, to be ever thine;
For this great ſervice, ſhe thy Bed ſhall grace,
And make thee Father of a beauteous Race.

When

(*h*) There are ſeven Iſlands beyond the *Sicilian* Strait, nam'd *Æolian*, from *Æolus*; by *Pliny*, *Vulcaniæ*, and *Epheſtiades*. *Homer* acknowledgeth but one, and from him *Virgil*. In this onely they differ, that one deſcribes the Habitation of *Æolus* as a Palace, the other as a Priſon: which though it may not improperly be underſtood of all the ſeven iſlands, yet is by *Turnebus*, 21. 10. thought to agree beſt with the third of them *Strongyle c.* 12. call'd the Houſe of *Æolus*. See alſo *Pliny*, 3. 9. and *Strabo*, *lib.* 6.

(*i*) King of the *Æolian* Iſlands; by the Clouds commonly inmire it over them, but chiefly by the Smoke, he foretold the change of Winds, and therefore was thought to have power over them, whence believ'd their God.

(*k*) The *Tyrrhen*, *Tuſcan*, and Lower Sea is all one, to which is oppos'd the *Adriatick*, *Ionick*, and Higher.

(*l*) The Phyſical ground of all, is this; Tempeſts are begotten by the Clouds, over which *Juno* preſides; they being agitated by the Winds, of which *Æolus* is Lord. His Image, as deſcrib'd by *Albricus*, ſuits with this place; Æolus *ſtood in a Cave, cloath'd in a Linnen Garment, girt cloſe; under his Feet, Bellows; in either Hand, a Horn, which putting to his Mouth, he ſeem'd to blow; from each* Horn *iſſued ſix Winds: and becauſe* Juno *is ſuppos'd to have beſtow'd the Kingdome on him, ſhe ſtanding at his Right Hand, incompaſs'd with a Cloud, ſets a Crown upon his Head; on his Left, a Nymph half-naked, as riſing out of the Sea, whom* Juno *promiſed to him for a Wife.*

When *Æolus* ſaid, 'Tis thy part to enjoyn
Commands, great Queen, but to Obey, is mine:
Thou in this Realm and Throne didſt me inveſt,
And, by thy means, 'mongſt Gods with *Jove* I feaſt;
Thou me o're Storms and Tempeſts didſt advance.
This ſaid, he pierc'd the Mountain with his Lance;
Winds ruſh like Troops, finding themſelves inlarg'd,
And the whole World with one great Tempeſt charg'd.
They take the Sea; *Eurus* and *Notus* raves,
And ſtormie [m] *Africus*, from deepeſt Caves,
Th' whole Ocean vex'd, tumbling vaſt Waves to Shore;
The Sea-men clamour, Shrouds and Tackle roar:
VVhen from the *Trojans* ſight dark Clouds reſtrain
Heaven and the Day, black Night broods on the Main;
The high Poles thunder, and thick darted Fire
Inflames the Skye, ſwift ruine all conſpire.
Straight are *Æneas* Limbs benum'd with [n] Cold,
Who ſighing, up to Heaven his hands did hold:
Then ſaid, [o] O happy, more than happy, you,
VVho near *Troy*'s VVall dy'd in your Parents view!
VVhy was not I by thee, O [p] *Diomed*, ſlain,
Moſt Valiant *Grecian*, on the *Dardan* Plain?
VVhere great [q] *Sarpedon* loſt his Life, and where
Bold *Hector* fell by fierce *Achilles* Spear;
Where, [t] *Simois*, depriv'd of Valiant Souls,
So many Heroes, Shields and Helmets rowls.
Then from the North a ſudden guſt did riſe,
Took them a Staies, and Waves advanc'd to th' Skies;
Oars break, about ſhe hurries with the Tide,
A Mountain raking o're her weather-ſide;
Theſe hang on Billows, others, yauning Waves
The Bottom ſhew, the Sand with breaches raves.
By South-winds, drove on hidden Rocks, three fall;
Rocks 'midſt the Floods, *Italians* [r] Altars call;

(m) *Turnebus* and *Germanus* by *Africus* underſtand *Zephyrus*, the Weſt-wind; as not thinking it likely, that the Poet ſhould name the ſame VVind twice: The North-wind comes in afterwards to compleat the Storm, and to drive them upon the *Africk* Coaſt, which was proper to him, and the intention of the Author. Therefore *Seneca* unjuſtly blames him, *Quod locum in illa rixa non habuit Aquilo.* And again, with as little reaſon, for bringing contrary Winds in together; which need not here be underſtood diametrically oppoſite. Nor will any man deny the concourſe of contrary Winds in the main Sea, by which are occaſion'd Whirl-pools, and the like, till at laſt the ſtrongeſt gets the Maſtery. Thus *La Cerda*; adding the teſtimonies of *Homer*, *Muſæus*, *Seneca*, and others.

(n) So the Interpreters expound *Frigus*, not fear of death, ſaith *Servius*, for the dead he calls happy immediately, but of the manner, by VVate; for the Soul being conceiv'd to be of a Fiery ſubſtance, was thought to be wholly deſtroy'd by the contrary Element.

(o) *Plutarch*, *Symp.* 9. reports, That after the taking of *Corinth*, *Mummius* commanded ſome Boyes, that had been brought up in Literature, to write ſomething whil'ſt he look'd on them: whereupon one of thoſe that were taken Captive, writ thoſe Verſes of *Homer*, (*Thrice happy, &c.*) where *Ulyſſes* calls them Fortunate, that died with honour at *Troy* (which place *Virgil* here imitates) whereat *Mummius*, taken with the ingenuity of the Boy, fell a weeping, and ſet at liberty all that were any way allied to him.

(p) Son of *Tydeus*; he wounded *Mars* and *Venus* in the *Trojan* War: To prepare him for which attempt, *Pallas* gave him μένος καὶ θάρσος, Strength and Courage. *Hom. Iliad.* 8. He wounded *Venus* as ſhe reſcued *Æneas*, who elſe had periſh'd in Duel with *Diomedes*; to which *Æneas* here relates.

(q) Son of *Jove*, and King of *Lycia*, who aided the *Trojans*, and loſt his life in their Quarrel.

(t) A River that draweth his birth from the top of *Ida*, glideth through the *Trojan* Valleys, and diſchargeth it ſelf into the *Helleſpont*.

(r) There are nine Rocks that lye betwixt *Africk* and *Sardinia*, at which the *Romans*, in the firſt *Punick* War, made a League with the *Carthaginians*: And becauſe ſuch Covenants are commonly made in Temples, at Altars, theſe obtain'd that denomination, and were afterwards call'd *Aræ propitiæ*. But *Joſeph Scaliger* (*in Auſonium*) affirms, that amongſt Antient Writers all *Crepedines & eminentiæ*, prominent places, have this name.

Rang'd are their craggy Sholders 'bove the Sea;
Eaſt-winds on Shoals, a woful ſight, forc'd three,
Bilg'd them on Banks, and ſtuck in (f) Beds of Sand.
That with 'Orontes' and the *Lycian* Band,
In his own view, a huge Sea from the North
Breaks o're her Stern, the (t) Maſter tumbled forth,
Pitch'd on his head: but ſhe thrice hurried round,
With a ſwift Eddie in the Ocean drown'd.
Some few appear ſwimming in boyſterous Floods,
With Arms, and Oars, and Planks, and *Trojan* Goods.
Ilioneus ſtout Ship now the Tempeſt tore,
Now bold *Achates*, next that *Abas* bore,
Then old *Alethes*, through ripp'd ſides each takes
In treacherous Waves, and founder'd are with leaks.
(x) *Neptune* mean time perceiv'd the Sea engag'd
With mighty Storms, and how rough Billows rag'd;
He much incens'd, and carefull all to ſave,
His fav'ring Brow lifts 'bove the higheſt Wave.
Toſs'd through the Floods, *Æneas* Fleet he ſpies,
Diſtreſt with Seas, and fury of the Skies;
Straight he his Siſter's Fraud and Malice finds,
When thus aloud he hails th' unruly Winds.
Have you ſuch confidence of your (y) High Birth,
Without our leave to vex thus Heaven and Earth?
How dare you raiſe ſuch mighty Hills as theſe?
Whom I ---- But firſt ſwoln Waves we muſt appeaſe;
Nor ſhall I thus ſuch Crimes hereafter ſpare.
With ſpeed (z) depart, and to your King declare,
Not the Sea's power, and mighty Trident, fell
To him, but me; let him in thy houſe dwell,
Eurus 'mongſt Rocks, in thoſe Courts *Æolus* may
Command, and in the Winds cloſe Priſon ſway.
Sooner then ſaid, he calms the Sea, then clears
The Skye from Clouds, the Sun again appears.

(f) There were two of theſe *Syrtes*, or Quick-ſands, in the *Libyan* Sea. *Pomponius Sabinus* underſtands *Virgil* of the Greater, as being neareſt *Carthage*.

(t) It ſeems he ſucceeded *Sarpedon* in command over the *Lycians* at the *Trojan* War; and accompanying *Æneas* in his Travels, here periſh'd.

(u) His name, *Leucaſpis*, whom, with *Orontes*, *Æneas* ſaw on the Banks of *Styx*, when he went to *Elyſium*, *lib.* 6.

(x) Son to *Saturn*, Brother to *Jupiter* and *Dis*, God of the ſea.

(y) Of the Origine of the Winds, ſee *Heſiod. Theogon. Boreas*, *Notus*, *Zephyrus*, and *Auſter*, are of Celeſtial deſcent; the reſt Terreſtrial, from *Typhon*, with which lowneſs *Neptune* here reproacheth them.

(z) *Maturum* (ſay the Grammarians) is that which is neither quick nor ſlow, but betwixt both; of which accurately *Agellius*, 10, 11. *Macrobius*, 6. 8. But *Turnebus*, diſclaiming this ſubtilty, expounds *maturare*, *feſtinate diſcedere*, *properare*, *to haſten*; with whom agrees *Donatus*: his interpretation we follow.

Cymothoe



UMI



Cymothoe [a] *Tryton* joyn, *Neptune* himſelf
Aſsiſts to clear them from the dangerous Shelf;
Op'ning vaſt Syrts, he calms the raging Tides,
And, with light Wheels, over the Surface glides.
As when great Cities with Sedition rage,
The giddy Vulgar furiouſly engage;
Madneſs makes all things Arms; Stones, Fire-brands fly
Then if ſome [b] grave religious Man they ſpy,
For worth renown'd, all liſt'n to what he ſayes,
His Speech commands their Souls, their Paſsion ſwayes:
So did his Preſence calm the troubled Main.
Then through clear Skyes *Neptune* with gentle Reign
Wheels his ſwift Chariot, and well-manag'd [c] Horſe.
The *Trojans* wearied out, reſolve their courſe
For the next Shore, and ſoon they *Libya* reach'd.
[d] Far within Land, an Iſle, with ſides out-ſtretch'd,
Did make a Port, which broke all Storms from Sea,
And cuts it ſelf into a Land-lock'd Bay;
On each ſide Rocks, of which two threat the Skies;
Calm Water under their protection lies.
A trembling Grove the entrance pleaſant made,
Where thicker VVoods did caſt a horrid ſhade,
And Nature, of arch'd Rock, a Cave had hewn,
Grac'd with ſweet Springs, and Seats of living Stone,
The Nymphs [e] aboads: ſtreſt Ships within this Bay,
Safe without Cable, or ſharp Anchors, lay.
Æneas with ſeven Veſſels made this Port,
Thirteen being loſt, the *Trojans* ſtraight reſort
To long'd-for Shores, and much rejoycing land,
To reſt their Sea-ſick Bodies on the Sand.
Then firſt *Achates* Sparks ſtrikes out of Flint,
And feeds the Fire with Leaves; dry nouriſhment
He next about the ſnatching Flame ſupply'd.
They weary'd out, ſuch as they had, provide;
Corn with ſalt-water tainted: what they find,
They dry with Fire, and with a Stone they grind.

(a) *Tryton* is *Neptune*'s ſon by *Amphitrite*, and his Trumpeter, *Cymothoe*, a Sea-Nymph, Daughter of *Nereus* and *Doris*.

(b) There are many examples in this kind. *Thucydides*, a *Pharſalian*, by his Rhetorick repreſs'd the *Athenians*, who were running up and down the City, ready to take up Arms, *Thucyd. lib.* 8. *Quintius*, the Conſul, did as much in a Fray betwixt his Fellow-Conſul *Appius*, with whom the Nobility took part, and *Lectorius*, the Tribune, of whoſe ſide were the Common People, *Dionyſ. lib.* 9. The ſame, *Cicero* reports, of *M. Popilius*, the Conſul, who hearing the inſurrection of the *Plebeians* againſt the Senate, attir'd as he was, in Robes for Sacrifice, came amongſt them, and with his counſel and authority ſtopp'd the buſineſs.

(c) *Turnebus*, and others, underſtand here, *Hippocampi*, Sea-Horſes. *Stat. Theb.* 2.

Illic Ægæo Neptunus gurgite ſeſſos
In portum deducit equos, prior hauſit habenas
Ungula, poſtremi ſolvuntur in æquora piſces.

Hippotami, River-Horſes, are another Species, perfectly reſembling Horſes with four feet; proper to *Nilus*.

(d) This deſcription is in imitation of *Homer*, but ſome there are who apply it to a Haven of *Spain*, at new *Carthage*, which is by *Livy*, *lib.* 26. deſcrib'd much after this manner.

(e) See *Eclog.* 3.

Mean

Mean while the Prince, earneſt to view the Coaſt.
Aſcends the Hill, if *Antheas* Tempeſt-toſs'd,
Capys, or any Sail he might diſcern,
Or ſtout *Caicus* Arms on his high Stern :
But not a Sail in th'Offin did appear,
When on the Shore he ſpi'de three ſtraggling Deer;
The whole Herd following after in a train,
Graz'd at their pleaſure on the verdant Plain.
He ſtands, but ſnatch'd his Bow and Shafts before,
Which for his Prince faithful *Achates* bore;
And firſt, their Leaders, as they nearer drew,
Their tall Heads crown'd with branching Creſts, he ſlew:
Then picks the Vulgar out, untill he drove
The reſt, for ſafety, to the ſheltring Grove:
Nor left, till Victor, ſeven fat Bucks he laid
Dead on the ground, which his Ships number made.
Returning then, theſe with his Friends he ſhar'd,
Wine good *Aceſtes* had in Casks prepar'd
In *Sicily*, and gave his parting Gueſts,
The Prince divides, thus chearing their ſad Breaſts :
Dear Friends, for we have many Dangers paſt,
And greater, God theſe too will end at laſt;
You ſcap'd fierce *Scylla*'s rage, and deaf'ning ſound,
And through[f] *Cyclopian* Rocks a Paſſage found :
Chear up, Sad Thoughts lay by, this Story may
Delightful be to tell another day;
Through great Diſaſters, and ſuch ſtrange Retreats,
Latium we ſeek, where Heaven grants quiet Seats,
Where we *Troy*'s Monarchy may new erect :
Live, and with Hope ſuch happy Dayes expect.
This ſaid, although oppreſt with weighty Care,
He ſhews glad Looks, and hides his deep Deſpair.
They take the Quarrie, and prepare the Feaſt,
Straight they unlace the Deer, and the humbles dreſt,

(f) Three Rocks in the Mountain *Ætna*, wherein the *Cyclops* lived, *Pliny*, 3. 8.

Some

Some pieces cut, which trembling ſpitted were;
On Shore ſome [g]Boylers place, and Fire prepare;
Sitting on Graſs, ſtrength they recruit with Food,
And with old Wine and Ven'ſon chear their Blood.
Hunger allay'd, and Boards remov'd, much they
Of loſt Friends talk; 'twixt Hope and Fear, much ſay,
If dead, and quite deſpair'd of, or alive;
Much the good Prince doth for *Orontes* grieve,
And *Lycus* and *Amycus* cruel Fates,
Cloanthus, *Gyas*, much compaſsionates.
When *Jove* from his ætherial height ſurveys
The fixed Earth, and navigable Seas,
Shores and ſpread Nations, on Heav'ns Spire he ſtands,
Fixing his Eye upon the *Libyan* Strands:
To him revolving in his Breaſt ſuch cares,
Sad, having drown'd her ſparkling Eyes in tears,
Spake *Venus*; Thou, who by Eternal Law
Rul'ſt Men and Gods, and do'ſt with Thunder aw,
How could my Son ſo highly thee incenſe
What was the waſted *Trojans* great offence,
That now for *Latium*'s ſake muſt no where plant?
From *Teucer*'s [h] Line, we had thy Royal Grant,
Romans ſhould ſpring, that all the World ſhould ſway,
And make both Sea and Land their Power obey:
What Information alters thy Decree?
In *Troy*'s Deſtruction this did comfort me,
When I croſs Fate with Fate did counterpoyſe;
Yet the ſame Fortune ſtill our Men deſtroyes.
VVhat time, great King, ſhall terminate our woes?
Safe could [i] *Antenor* break through all his Foes,
Illyrick Confines, and *Liburnian* Realms,
And, without loſs, paſs proud *Timavus* Streams: (raves,
Whence through nine Mouths, a Sea from Mountains
Which the whole Countrey drowns in fomy Waves.

Yet

(g) Not to boyl their Meat, but to waſh themſelves before they eat: thus *Servius*; adding, that in the old times of the Heroes, their Meat was never roſted; which *La Cerda* diſproves, but confeſſeth never ſo dreſt by *Virgil*, who therein imitates *Homer*, of whom *Plato* and *Athenæus* have obſerv'd the ſame; which *Plato* ſaith, was, becauſe boyl'd Meat was ſooneſt made ready; *Athenæus*, becauſe leſs delicate.

(h) *Teucrus* was founder of the *Trojan* Race, as *Dardanus* of their City; which is the reaſon the Poet alwayes ſaith, the blood of *Teucrus*, not of *Dardanus*. *Teucrus* came firſt into the place where *Troy* was afterwards built by *Dardanus*, who had married his Siſter, or, as others, his Daughter.

(i) Some write, that *Antenor* betray'd *Troy*, and that he gave the ſignal to the *Greeks*, by hanging out a great Light, and open'd the Horſe; others acquit him, and render him to be a moſt wiſe and religious Perſon; yet *Livy* ſayes, that he and *Æneas* made the Peace, and reſtor'd *Helen*. *La Cerda*.

Yet here he fix'd, and on this very Ground
[k] *Patavium* Tow'rs did on the VVaters Found;
Trojans new [l] nam'd, and free from all Alarms,
Hung up now uſeleſs Conſecrated [m] Arms.
But we, thy Race, Heirs to thy Starry Throne,
Our [n] Ships diſpers'd, are, by the ſpight of one,
Strangely oppreſs'd, and drove from *Latium* Shore.
This Virtue's pay? thus doſt thou Realms reſtore?
The Father of the Gods, and King of Men,
Smiling on her, with ſuch a look, as when
He Clouds diſperſeth, and ſerenes the Skyes,
Kiſsing his Daughter, gently thus replyes.
Fear not, my *Cytherea*; for the Fates
Stand firm for thine; promis'd *Lavinian* Gates
Thou ſhalt behold, and bear to Heav'n with thee,
Great-ſoul'd *Æneas*; I change no Decree.
I'le tell thee, ſince ſuch Cares torment thy Mind,
VVhat in the depth of hidden Fate I find.
He ſhall by War the proud *Italians* tame,
Reform Religion, and their Laws new frame;
And ſhall three VVinters o'r the *Latins* reign,
And all *Rutilia* in three Summers gain.
But young *Aſcanius*, now *Iulus*, late
Call'd *Ilus*, whil'ſt great *Ilium* held her State,
Shall reign full thirty Years, with Months, compleat;
And from *Lavinium* ſhall transfer his Seat,
And next with mighty pow'r Long-*Alba* rear:
Here *Hector*'s Race muſt rule three hundred Year,
Till *Ilia*, Queen and Prieſteſs, ſhall bring forth,
Pregnant by *Mars*, two Children at one Birth.
Roab'd in his VVolf-nurſe yellow skin, and Crown'd,
Romulus ſhall *Mavortian* Bulwarks Found,
And after his own name the *Romans* call;
VVhoſe power, in unconfin'd Dominions, ſhall

For

(k) *Padua.*

(l) Calling them *Antenoridæ*. *Patavium* it was afterwards call'd, upon the occaſion of an Augury, which told *Antenor*, he ſhould there ſettle himſelf, *Ubi ipſe ſagitta avem peteret*, Where he ſhould hit a Bird; thence call'd *Patavium*, *quaſi*, *Petavium*.

(m) Not hung up his Arms, as no longer neceſſary in token of ſecurity, but as Monuments in the Temple (ſo *Meſſala* to *Valentinian*) adorn'd with ſome *Elogium*, ſaith *La Cerda*, as the Shield of *Abas* is ſuſpended, *lib.* 3.

(n) Thoſe of *Orontes*, and *Amycus*, and others; for the whole Fleet that eſcaped, reckoning thoſe that got another way to *Carthage*, make not 20 Ships.



Parce metu Cytherea:
Fata tibi: cernes vrbem,
Mœnia, sublimemque
126 *Magnanimum Æneam:*
manent immota tuorum
et promissa Lavini
feres ad sidera Cœli
neque me sententia vertit.

Honoratiss: Dō: Dæ Anæ Wentworth Tabula merito votiva.

UMI

For ever laſt; the ſpight which *Juno* bears,
Vexing the World with Jealouſies and Fears,
Shall turn to Love, and ſhe, with us, imbrace
The *Romans*, Lords of all, and the gown'd Race.
On gliding Luſters wing'd, the Time ſhall come,
When great [o] *Aſſaracus* Houſe, commanding *Rome*,
Shall ſtubborn *Greece* into ſubjection bring.
From a fair Stock ſhall *Trojan Cæſar* ſpring,
The [p] Sea muſt bound his Power, the Stars his Fame,
[q] *Julius*, from great *Julus* comes that Name.
Laden with [r] Eaſtern Spoils, him thou ſhalt ſee
In ſtate in [ſ] Heaven, and worſhipped with thee.
Then Nations milder grow, and Wars ſurceaſe;
Old [t] Faith and [u] *Veſta*, *Romulus* in peace
Shall with his [x] Brother reign, when Steel ſhall bar
Dire [y] *Janus* Gates; within ſits impious War
On curſed Arms, bound with a thouſand Chains,
And horrid, with a Bloudy Mouth complains.
This ſaid, from Heaven, *Jove* [z] *Maia*'s Off-ſpring ſends,
That [a] *Carthage*, *Trojans* might receive as Friends,
Leſt *Dido* ſhould, not knowing [b] Fate, deny
Them free acceſs; he glides through th'ample Sky,
And on ſwift Wings, ſoon touched *Libyck* Shores;
His Charge perform'd, Mild grow the Barbarous Moors;
And firſt, the Queen moſt gratiouſly inclin'd
To entertain them with a Bounteous Mind.
But all that Night the Prince being full of Cares,
And reſtleſs, with the early Dawn, prepares

(o) The *Trojan* Family. *Aſſaracus* was Son of *Tros*, Brother of *Ganymede* and *Ilus*; he begot *Capys*; *Capys*, *Anchiſes*; *Anchiſes*, *Æneas*; of whom the *Romans* were deſcended. The Poet particularly names *Mycenæ* and *Pthia*, in reſpect to *Achilles* and *Agamemnon*, two Greek Princes born there, who were moſt fatal to the *Trojans*. But by theſe two Cities he underſtands, that all *Greece* ſhall be ſubdu'd; which *Servius* underſtands of *Mummius*; *Turnebus*, of *Paulus Æmilius*; *Naſcimbenius*, of *Tiberius Nero*, and *Druſus*, Son-in-law of *Auguſtus*, who, as *Florus*, *lib.* 136. atteſts, ſubjugated all *Greece*. This occaſion the Poet takes to flatter *Auguſtus*.

(p) Alluding, ſaith *La Cerda*, to the Dream of *Aecia*, *Auguſtus* his Mother, that ſhe conceiv'd him by *Apollo* in the ſhape of a Serpent, and that her Bowels were rais'd to Heaven, and extended over all the Earth. Whether *Virgil* here means *Britain* or *Hercules* Pillars, is largely diſcuſſed by him.

(q) *Turnebus* refers this to *Auguſtus*, but *La Cerda* more naturally to *Julius Cæſar*, of whom *Velleius Paterc.* *He was of the moſt noble Family of the* Julii, *and which was by all Antiquity confeſs'd, he deriv'd his pedigree from* Anchiſes, *and* Venus, and *Appian*, *lib.* 2. ſpeaking of the ſame; *Sacrificing at midnight, he invok'd* Mars *and* Venus; *for the Family of the* Julii *ſeems to be deſcended of* Æneas, *and his ſon* Julus, *as the name implies:* thus he. But whether this *Julus* were the ſame which *Æneas* had by *Creuſa*, and brought from *Troy*, or his ſon by *Lavinia*, afterwards begot in *Italy*, is controverted: Our Author conſtantly means the firſt; But *Livy* and *Clemens Alexandrinus* are alleg'd by *Titius*, *lib.* 6. to prove the *Julii* deriv'd from the other.

(r) *La Cerda* applies this to the *Pharſalian* Field, or to the *Pontick* Triumph, of which he ſaid, *Veni, vidi, vici.* See *Sueton. cap* 39.

(ſ) See *Eclog.* 6.

(t) Alluding to an Image of the Goddeſs *Faith*, erected in a Temple of great Antiquity, built by *Æneas*, or, as others, by *Numa*. *The Goddeſs Faith*, ſaith *Cicero*, *de Offic. l.* 3. *was conſecrated by* Numa, *and our Anceſtors plac'd her in the Capitol, next to the moſt benign and potent* Jove. Thus *Cicero*. To her *Auguſtus* ordain'd Prieſts and Solemnities. She is here call'd Antient, in reſpect of her Age, Veneration and Sanctity. Thus *La Cerda* (u) Concerning *Veſta* (with the *Greeks*, Ἑστία, ſome think from the Hebrew. *Eſch* & *Ja*, quaſi, *Ignis Jehovæ*) there is much controverſie; moſt agree that it was a pure perpetual Fire, which *Æneas* brought with him from *Troy* to *Italy*: So *Æneid.* 2. —*Veſtamq; potentem Æternamq; adytis effert penetralibus ignem.* *Æneas* having built *Lavinium*, conſecrated a Temple to *Veſta*; *Aſcanius* did the ſame at *Alba*; afterwards others did as much at *Rome*: to whoſe ſervice were dedicated certain choice Virgins of noble Families; the Figure of her Temple was round. See what *Lipſius* hath written in an expreſs Treatiſe upon this ſubject; *Auguſtus increaſed the Priviledges of the Veſtal Virgins, and was himſelf* Pontifex Maximus. Sueton. (x) *Alluding*, ſaith *Hortenſius*, *to a brazen Statue in the* Forum *at* Rome, *repreſenting* Romulus *and* Remus *ſucking a ſhe-Wolf*. *La Cerda* refers the words to *Romulus* his appeaſing his Brothers Ghoſt after he had kill'd him: For a Peſtilence enſuing, the Oracle advis'd *Romulus*, that whenſoever he appear'd in Publick concerning Affairs of State, he ſhould bring along with him, in a Chariot, the Image of his Brother *Remus*, with a Scepter, Crown, and all other Royal Ornaments, that ſo he might ſeem to enjoy the Dominion of which he had depriv'd him. (y) The Gates of the Temple of *Janus* were, by *Numa*, made the Index of Peace & War (to uſe *Livy*'s expreſſion) ſhut in time of Peace, & open'd upon denunciation of War. They were ſhut up in *Auguſtus* his time (ſome ſay, thrice) there being Univerſal Peace at our Saviours coming upon Earth; which the *Romans*, not knowing the true ground, aſcrib'd to their Emperour. An Inſcription to this effect is cited by *Briſſonius*, *l.* 1. *Form.* *ORBE, MARI, ET TERRA, PACATO, TEMPLO* JANI *CLAUSO.* (z) *Mercury* ſon of *Maia*, God of *Eloquence*, ſent to perſwade the rough *Carthaginians*. *Jupiter*, ſaith *Corradus*, takes notice of his Mother, becauſe he was by her allied to the *Trojans*; *Maia*, and *Electra* Mother of *Dardanus*, being Siſters; as if he had ſaid to *Venus*, I will ſend one a kin to thy *Æneas*. (a) In alluſion to the Etymologie of the name, *Carthage*, in the *Phœnician* Language ſignifying *New City*. Which *Servius* obſerves out of *Livy*. See alſo *Solinus*, *c.* 40. (b) Not knowing the will of *Jove*, that *Dido* might be aſſur'd there was not any Treachery; for they who were directed by Fate to *Italy*, would not ſettle in *Africk*; others expound Fate the Calamity of the *Trojans*, which drove them upon that Coaſt, the better to move *Dido* to compaſſion.



Cleyn in. Bombart. sculpsit.

Cui Mater media sese
Virginis os, habitumque
Spartanæ: vel qualis equo
Harpalyce volucremque
Namque humeris de more
Ventilrix, dederatque co-
Nuda genu, nodoque si-

tulit obvia silva,
gerens, et virginis arma
os Thëissa fatigat
fuga prævertitur Hebrum.
habilem suspenderat arcum
mas diffundere ventis:
uus collecta fluentis.

Honoratiss. Do: D.ae Arabellæ Wentworth Tabula merito votiva

For new Diſcoveries of this unknown Land,
If Men or Beaſts the untill'd Soyl command;
Then give his Friends account of what he found.
Under a jetting Rock, and ſheltred round
With Wood, his Fleet lay in a gloomy Shade,
Only [c] *Achates* his Companion made,
In's right hand ſhaking two broad pointed Spears,
When his fair [d] Mother in the Grove appears;
The [e] *Spartan* Virgins have ſuch Arms, and Weeds,
Such was [f] *Harpalice*, whoſe ſwifteſt Steeds,
Or *Hebrus* could at higheſt ſpeed out-go.
For, as they us'd, ſhe [g] wore a handſome Bow,
And to the wanton Winds expos'd her Hair;
Tuck'd to her Knee her flowing Garments were.
And firſt to them ſhe calls; Have you, I pray,
Seen any of my Siſters paſs this way?
In [h] Lynx skins girt, they caſt light Quivers o're;
Or heard them hunting of the foamie Boar?
Thus *Venus*; when her ſon reply'd, Not we
Did any of thy Siſters hear or ſee;
But who art thou? that Voyce, and beauteous Face,
Not Mortal is; thou art of Heavenly Race;
Or *Phœbus* Siſter, or ſome Nymph. Be bleſt,
Who e're thou art, and comfort us diſtreſt;
Say, in what Country of the Orbed World,
We, ignorant of the Men and Clime, are hurl'd
By a prodigious Tempeſt, from our way,
And *Hecatombs* I'le at thy Altars pay.
For me ſuch [i] Preſents are not, ſhe reply'd;
We *Tyrian* Maids bear Quivers by our ſide,
And high our Purple [k] Buskins on we lace.
Carthage thou ſeeſt, built by [l] *Agenor*'s Race,
But *Libyck* Coaſts, where Warlike Men are bred;
Dido reigns here, who from her Brother fled:
The ſtory's ſad and long, but I'le in brief,
Of many Paſſages ſelect the chief.

(c) The conſtant Companion and Counſellour of *Æneas*. *Servius* derives the name, ἀπὸ τῆς ἀχῆς, *from Sollicitude*, than which, no Attendant more certain with Princes. Much of the Agate Stone, upon this occaſion, is alleg'd by *La Cerda*, worth conſulting.

(d) *Æneas* (ſaith *Scaliger*) *is ſaid to be ſon of* Venus, *becauſe ſhe was Predominant in his Horoſcope; and that with* Jupiter, *or both with* Mars, *Lords of part of the Sun, and Moon, and the Horoſcope, which the* Arabians *in their Language call Powerful. Hence it came to paſs, that he got ſafe from* Troy, *out of a War occaſion'd by a Woman.*

(e) The *Lacedæmonian* Virgins (by *Lycurgus* his order) were brought up to all Manly Offices, as Muſick, Running, Wreſtling, Riding, Hunting; whence the Mountain *Parthenias* there took its Name, being frequented with Virgins, who met there to hunt.

(f) A Virgin, whoſe Father being taken and carried away by the *Getes*, purſued and overtook their fleet Horſes, her ſelf being on foot, at the River *Heber* in *Thrace*, and freed her Father.

(g) The Poet exactly deſcribes the Habit of a Huntreſs.

(h) It being the Cuſtom of Hunters to array themſelves in the ſpoiles of ſuch beaſts as they took; eſpecially the skin of a Lynx was eſteem'd for its lightneſs.

(i) *Nannius* thinks that the Poet alludes to the old Cuſtome of ſacrificing to this Goddeſs, not Blood, or Beaſts, but Incenſe and Flowers; For with the other ſhe was not delighted, ſaith *Acron* upon *Horace*, *Ode* 19.

(k) Proper for a Huntreſs, and in that reſpect given her by *Callimachus* alſo. *Hymn.* 3. κνημῖδας, as by *Philoſtratus* to *Atalanta*, κεφαλὰς, deſcribed by *Pollux*, *lib* 5. amongſt other properties of a Huntſman, a kind of Shoe riſing hollow to the mid-leg, bound with a ſtrong band, which the Author here intimates. whereas the height of the other ſort of Buskins, *viz.* the Tragick, was from the Sole downwards, to ſeem more ſtately, as more high, not unlike the Venetian *Ciappine*. This diſtinction I think true, though confounded by *Taubman* upon theſe words.

(l) Jupiter begat *Epaphus* he *Belus* the elder, he *Agenor*, he *Phœnix*, he *Belus* the younger, Father to *Dido*, *Pygmalion* and *Anna*. Here *Carthage* therefore is call'd *Agenor*'s Seat *per Antonomaſiam*.

[m] *Sichæus* was her Lord, in Wealth beyond
All *Tyre*, and ſhe of him extremely fond;
Whoſe Father with bleſt Omens gave a Maid:
But [n] *Tyre* her Brother King *Pygmalion* ſwaid,
Who far exceeds all thoſe that e're engag'd
To murther Princes, and with Fury rag'd.
Mad, till her Husband's Gold he had injoy'd,
Sichæus at the Altars he deſtroy'd;
Long hides the Fact, and did her Love deſpiſe,
Yet cheriſh'd her vain Hope with flattering Lies.
To whom in Sleep, her Husband un-interr'd,
With a moſt Gaſtly Countenance appear'd,
Dire Altars, and his wounded Boſome ſhews,
And all her Brother's Treaſon did diſcloſe:
Perſwades her, ſtraight that ſhe her Country fly;
A Hoord of Gold, and Silver, to ſupply
Her Voyage, he diſcovers under ground,
Which made her way, and many Followers found.
Thoſe who did hate, or fear the Tyrant, meet,
And ſuddenly they ſeiz'd a ready fleet,
Tranſporting thence greedy *Pygmalion*'s Coyn;
A Woman Principal of this Deſign;
And found thoſe parts where now huge Walls, and new
Tow'rs of aſpiring *Carthage* thou may'ſt view:
Call'd [o] *Byrſa* from the Bargain, ſo much Ground
Bought, as a Bull's hide might incompaſs round.
But who are you? whence came ye? where d'ye go?
To her inquiring, he, ſurcharg'd with wo,
From a full Breaſt, drew theſe. Should I recall,
O Goddeſs, things from their Original,
And would you hear the Annals of our Woes,
Veſper would firſt day in *Olympus* cloſe.
We from Old *Troy*, if e're you heard the name,
Through many dangerous Seas, and Tempeſts came,

By

(m) The Poet ſoftens the rougher names, making *Sichæus* of *Sicharbus*; *Belus*, *Dido*'s Father, *Metres*.

(n) *Tyri*, *adverbium*. *Pygmalion*, whil'ſt yet a Child, was honour'd with a Crown by the People, and reigned 47 years. He was the 10th. from *Hiram*, who ſupply'd *Salomon* with Cedars towards the Building of the Temple. From which *Hiram*, to the building of *Carthage*, *Scaliger* reckons 103 years, in *Proleg. de Emend. Temp.*

(o) *Dido*, driven upon *Libya*, and ready to be turn'd away again by *Iarbas*, cunningly intreated that ſhe might buy of him (others ſay, that he would give her) ſo much ground as an Oxe's Hide would compaſs; which he granting, ſhe cut the Hide into ſo many ſmall pieces as inclos'd twenty two *Stadia*.

Thus (ſaith *Camden*) *Our Annals record, that* Hengiſt *the* Saxon, *after he had vanquiſh'd the* Picts *and* Scots, *and receiv'd very large Poſſeſſions in other places, obtain'd alſo, in* Lincolnſhire, *of* Vortigern, *ſo much ground as he could compaſs round with an Ox Hide cut into ſmall Thongs, Whereon he founded and built a Caſtle, afterwards called* Thong-Caſtle: *Whence it is that one who hath Written in Verſe a Breviary of the Brittiſh Hiſtory, turn'd* Virgil's *Verſes in this manner:*

Accepitque ſolum, facti de nomine Thongum,
Taurino quantum poterat circundare tergo.

A ground he took, which Thong *he call'd, When firſt he did begin,*
As much as he, a Bull Hide cut, could well incompaſs in.

As to the name, *Byrſa*, *Scaliger* (*in Feſtum*) obſerves, that it is us'd, by Metaphraſis, for *Byſra*; originally an Hebrew word, ſignifying *a Tower*, or *Fortified place*: for *Carthage* was a Colony of *Tyrians*, who ſpake Hebrew. But that this ſtory is to be underſtood only of the Tower, not of the whole City, which was afterwards added to it as they grew greater, we have the authority of *Appian*, in this more probable than *Livy*, who would underſtand it of all, *lib.* 44.

By Providence thus to the *Libyck* Shore.
I am *Æneas* who from Enemies bore
My Gods with me aboard; my Fame above
The Stars is known; and ſprung from mighty *Jove*,
I ſeek my kindred, and great *Italie*;
I twenty Ships launch'd to the *Phrygian* Sea:
What [p] courſe my Goddeſs Mother did ordain,
And Fates, I have obſerv'd; ſcarce ſeven remain
By Waves and Tempeſts craz'd; unknown and poor,
Driven from *Europe*, and the *Aſian* Shore,
I wander *Libyck* wilds. Here *Venus* brake
Off his ſad Speech, and, interrupting, ſpake.
Who e're thou art, I judge that thou ſurviv'ſt
Dear to the Gods, at *Carthage* who arriv'ſt:
To the Queen's Palace therefore ſtraight repair;
For know, thy Friends and Fleet in ſafety are,
And with chang'd Northern Winds be hither brought,
Or me in vain my Parents Augury taught.
Lo! [q] twice ſix Swans, rejoycing in their march,
Jove's Bird had chac'd through Heaven's ætherial Arch,
Drawn out in Rank and File, on Earth they light,
And now their taken Quarters ſeem to ſlight;
Eſcap'd, they mount, clapping triumphant Wings,
And round the Pole the Silver Conſort ſings.
So to the Port thy well-mann'd Navy ſteers,
Or in ſafe Harbour with full Sail appears.
Then ſaid, now Sirs, keep on the way you go,
And turning, ſhe her glorious Neck did ſhew;
When her *Ambroſian* Hair a heavenly ſweet
Breaths from her Head, Robes flow beneath her Feet;
Her garb a Goddeſs ſhews. He, when he knew
His Mother, thus her flying did purſue.
Why cruel too, doſt thou ſo oft deceive
Thy Son with feigned Shapes? may we not give

Right

(p) He glanceth at a ſtory; which the Lawes of Poetry would not permit him to bring in directly. *Varro*, *lib.* 2. *Div.* reports, that *Æneas*, from the firſt hour of his ſetting forth from *Troy*, ſaw every day the Star of *Venus*, till he came to *Laurentium*; where ſeeing it no more, he knew that was the deſtin'd Ground.

(q) A Number fortunate in *Augury*; ſo many Vultures gave *Romulus* the Kingdom from his Brother *Remus*; to which perhaps the Poet alludes. The ſtory is related by *Livy*.

Right hands, hear real ſtories, and reply:
Thus blaming her, he to the Walls drew nigh.
But *Venus* with Black Miſts them walking ſhrouds,
And covers with a Cloak of ſable Clouds,
Leſt any ſhould or touch them, or diſcern,
And by delaies, their cauſe of coming learn.
Then the pleas'd Goddeſs back to *Paphos* (r) flew,
Her own dear Seats, and Temples to review;
Where crown'd with Garlands to her ſacred name,
With Eaſtern Gums an hundred Altars flame.
But they mean time went as the path did lead,
And now aſcend a Hill, whoſe riſing Head
Did much or'e-top the City, and look down
Upon the adverſe Bulwarks of the Town.
The Prince, late Cottages, now lofty Spires,
Gates, buſy Throngs, and paved Streets admires.
The *Tyrians* ply their work; ſome Bulwarks Found,
And Stones, to raiſe high Walls, dig under ground;
Others a place to build their Houſe incloſe,
Laws, Magiſtrates, and a Grave Counſel choſe;
Some make the Port, others a Platform drew
For (ſ) Theaters, from Rocks huge Pillar hew,
High Ornaments to grace the future Scene.
As Bees through Flow'ry Meads, the Air ſerene,
Work in the Spring, when hopeful Youth they train,
Or when they treaſure their delicious gain,
And with the pureſt *Nectar* ſtuff their Hive,
Or eaſe the Laden, or imbattel'd, drive
The Drones, a ſlothful Cattel, from their Cells;
All work, of Thyme the fragrant Honey ſmells.
O you are happy Men, whoſe Walls are laid,
(Admiring their high Roofs) *Æneas* ſaid;
Wrapt in a Cloud, moſt ſtrange, then marcheth in,
And mixing with the People, went unſeen.

Amidſt

(r) *Paphus*, or *Palaphatus*, a City on the Eaſt part of *Cyprus*, where *Venus*, had a Temple with a hundred Altars, ſaith *Tacitus*, on which no Bloody Sacrifices were ever offer'd, as we already have ſaid. Whence ſhe is call'd by *Catullus*, *Sanguinis expers*.

(ſ) *La Cerda* conceives that the Poet alludes to that Theater which was built at *Rome* by *M. Scaurus* the *Ædile*; which *Pliny*, 36. 15. ſaith, conſiſted of 360 Columns, the lower part Marble, the middle Glaſs.

Amidſt the City was a ſhadie Grove,
Where firſt the *Pœni*, by a Tempeſt drove,
Digg'd a [t] Horſe Head, which ſign great *Juno* gave,
How well in War they ſhould themſelves behave,
And through all Ages be with Plenty fill'd:
Here *Juno*'s Temple did Queen *Dido* build,
Wealthy with Preſents, and the Goddeſs grace;
Braſs [u] Portals mount with Steps on Beams of Braſs,
On groaning Hindges Brazen Gates reſound.
Here firſt the Prince ſome light of Comfort found;
New Objects leſs'ning Doubts, he not deſpairs
Of better Fortunes to his ſad Affairs.
For whil'ſt, attending on the Queen, he ſtaid,
And the high Temple round about ſurvaid;
Whil'ſt he admires the Cities Chance, and ſtriſe
Of emulous Artiſts imitating life,
He ſaw the *Trojan* War moſt rarely done;
War, now by Fame through all the World made known.
He ſaw [x] *Atrides*, *Priam* too was there,
And ſtern *Achilles*, unto both ſevere.
Weeping, he then, *Achates*, ſaid, what State,
What Kingdom hath not heard of our ſad Fate?
Priam behold! Reward here Virtue finds;
Troy Tears, and our Misfortunes pitying Minds:
Fear not, this Fame may bring ſome Help. This ſaid,
On liveleſs Picture he his Fancy fed.
Sighing, then bathes his Cheeks in Streams of Brine,
To ſee how they near *Troy* did Battel joyn:
Here *Grecians* fly, and *Hector* preſſeth on,
Creſted *Achilles* there, and *Trojans* run.
Next [y] *Rheſus* Snowie Tents his Eye invite,
Whoſe Quarters *Diomed*, in dead of Night
Had beaten up, and dreadful Slaughter made,
And to his Camp their Fiery Steeds convay'd,

E're

(t) *In digging the firſt Foundation* (of *Carthage*) *there was found the Head of an Ox, which was a preſage of a fruitful Soyl, but of a City, laborious, and always ſubjected; in another part they found the Head of an Horſe, which ſignified, that the People ſhould become Warlike and Powerful, and gave the City a fortunate Omen.* Thus *Juſtine*, *lib.*18. Whence *Celius*, *lib.*18.38. obſerves, That *Carthage* was of old call'd *Caccabe*, which in the *Punick* Language imports a Horſes Head.

(u) *Servius* ſaith that *Virgil* alludes to an Edict in his time, which order'd, that (after the *Capitol* was betray'd by the *Tarpeian* Virgin) all the Hindges ſhould be of Braſs, that the noiſe might give notice of any Treaſon.

(x) We follow thoſe who read *Atridem*, not *Atridas*; for though, as *Taubman* pretends, they might be here taken for one Perſon, as being Sons of one Man, and ſo *Priam* and they come within the compaſs of the *ambobus*; yet how he will make good that *Achilles* was rugged and cruel to *Menelaus* (as he was to *Priam* in the death of his Son, and to *Agamemnon* at the loſs of *Briſeis*) I know not. *Seneca* confirms our reading, *Epiſt.* 104. where he makes *Ceſar*, the Victor *Agamemnon*; *Pompey*, the Vanquiſh'd; *Priam Cato Uticenſis*, *Achilles*, Enemies to both, in behalf of the Commonwealth.

(y) *Rheſus*, King of *Thrace*, preparing for the aid of *Troy*, was told by the Oracle, that if his Horſes ever drank of the River *Xanthus*, and eat *Trojan* Fodder, *Troy* ſhould overcome the *Greeks*: But *Dolon*, a *Trojan* Spy, being taken that very night that *Rheſus* ſate down near *Troy*, by *Diomedes*, in the *Grecian* Camp, diſcover'd *Rheſus* his coming thither, ſo he was intercepted and ſlain. *Plautus* indeed reckoning three Fates whereon the ſafety of *Troy* depended, *Bacchid.*4.9. names not this: The firſt, *Signum ex arce ſi periiſſet*, the loſs of the *Palladium*: *Alterum etiam eſt* Troili *mors*, the death of *Troilus*: The laſt, *Cum portæ Scææ limen ſuperum ſcinderetur*, when the Walls were broke down to let in the Wooden Horſe. But as to the ſtory of *Rheſus*, it is excellently ſet down by *Homer* and *Euripides*.

E're they drank *Xanthus*, or near *Troy* had graz'd.
Poor [z] *Troilus* disarm'd, here flyes amaz'd,
Too weak for thee *Achilles*; backwards flung,
With Horses dragg'd, he by his Chariot hung,
Foul Earth doth his fair Neck and Tresses smear,
[a] Scribling the Dust with his inverted Spear.
When *Ilian* Dames, with Hair [b] dishevell'd, went
To angry *Pallas* Fane, and Robes present:
Beating their Breasts, her they implore with Cryes,
But th'angry Goddess fix'd on Earth her Eyes.
Here, thrice *Achilles*, *Hector*'s pale Corps rowl'd
About *Troy*'s Walls, and ransom'd it for [c] Gold.
Then a deep Groan his Breast did almost rend,
When he the Corps, Spoils, Chariot of his Friend,
And *Priam* saw when naked Hands he rears.
He knows himself amongst the *Grecian* Peers,
Knew Eastern Squadrons, and black [d] *Memnons* Arms;
Penthisilea raging 'midst Alarms,
Her Crescent-shielded *Amazons* brought on,
Her naked Breast girt with a Golden Zone;
Against whole Regiments she chargeth then,
And (a bold Virgin) dares encounter Men.
Whil'st on these things the *Trojan* Prince did look,
And, much admiring, with the Object took,
With a strong Guard, Queen *Dido*, the most fair,
To the high Temple did in State repair.
As on [e] *Eurotas* Banks, or *Cynthus* Top,
Diana Dances leads; a beauteous Troop
Of Mountain-Nymphs attend on every side;
Her Golden Quiver at her Shoulders ti'de,
Walking, she all the Goddesses excels,
Whil'st Joy *Latona*'s silent Bosome swels:
Such *Dido*, who her self so nobly bears,
Hastning the work, to settle State-affairs.

(z) *Troilus*, though here call'd *Puer*, was, as *Hyginus* and *Boccace* affirm, one of the eldest of *Priam*'s sons, by whom, after the death of *Hector*, the *Trojan* Party was chiefly upheld, as having in one Skirmish slain 16 *Greek* Princes with his own hand: And when they cried out, that now *Hector* was dead, they need not fear any thing, *Diomedes* and *Ulysses* answer'd, that *Troilus* was no less valiant than *Hector*. He wounded *Menelaus*, *Diomedes*, *Agamemnon*, and *Achilles* himself, by whom he was slain, but the manner differently related; *Servius* saith, that *Achilles* betray'd him by putting some Stock-Doves in his way, in which he knew that he delighted; *Lycophron*, that he was kill'd by *Achilles* in the Temple of *Apollo*; others, that his Horse, being wounded, threw him in Fight, at which advantage *Achilles* slew him.

(a) *Inscribitur, exaratur, scalpitur*, in allusion to the Steel point of the Style, wherewith they wrote in their Waxen Table-Books. *Symp. Ænigm.*

(b) The *Trojan* business succeeding so ill without the Walls, *Hecuba*, *Polyxena*, *Cassandra*, and the rest of the Ladies in the City, with loose Hair, beating their Breasts, after the manner of Suppliants, went up to *Minerva*'s Temple, so commanded by *Hector* (not *Helenus*) who dedicated the mention'd Garment to her. In great perils, when they had recourse to the Gods, they did not onely embrace their Images, but put on their Garments, in that habit believing they might the sooner obtain favour of the Deity, to whom it belong'd. This *Turnebus* observes, *lib.* 14. *c.* 15. *Peplum* is, according to *Servius*, properly a Womans Garment wrought with the Needle consecrated to *Minerva*.

(c) That *Priam* bought the body of his son *Hector*, of *Achilles*, is known from *Homer*, *Iliad.* 24. who saith, that he gave for it, ἀπερείσι ἄποινα, *Infinite Presents*, *Cedrenus* saith, Gold, Silver, and Pretious Raiments; which was afterwards requited by the *Trojans*; for when he was shot by *Paris*, the *Grecians* were fain to pay for his body the weight of it in Gold. So *Eustathius*.

(d) *Aurora* falling in Love with *Tithon*, Brother of *Laomedon*, had a son by him call'd *Memnon*, who went to assist the *Trojans* upon the interest he had of affinity with them, but was slain by *Achilles*.

(e) *Eurotas* is a River of *Lacedæmonia* on whose Banks grew a Laurel sacred to *Apollo*. *Cynthus* is a Mountain in the Island *Delus*, fam'd by the birth of *Apollo* and *Diana*, thence call'd *Cynthius* and *Cynthia*.

In *Juno*'s Porch, the Temples mid-arch, round
Guarded with Arms, on high she sate inthron'd;
A Woman gave Men Laws, and Tasks assigns
In equal Portion, or by Lot enjoyns.
When straight the Prince did with great concourse (view
Antheus, *Sergestus*, and *Cloanthus* too,
And other *Trojans*, in the Tempest tost
By raging Billows, to another Coast,
Æneas and *Achates* both admire,
Hope bids them on, Fear stops their rash desire
T'imbrace their Friends; but still in doubt they shrowd,
Longing Spectators in the hollow Cloud,
To know what hapned to their Friends, and where
They left the Fleet, what business brought them there;
For from each Ship Petitioners were sent,
Which altogether to the Temple went;
After admission, and free audience had,
Undiscompos'd, bold *Ilioneus* said, (Tow'rs
Great Queen, whom *Jove*, to raise these stately
And curb proud Nations by strict Law, impow'rs;
Drove through all Seas, with mighty Storms distrest,
We miserable *Trojans* thee request
To save our Fleet from Fire, the Pious spare,
And nearer look into our sad affair.
Nor have we Landed in a Hostile way,
As Pyrats, on the *Libyck* Coasts, to prey:
Such Pride, such Courage, vanquish'd, we have lost.
There is a Warlike and a fruitful Coast,
The Greeks [f] *Hesperia* call, whose famous Land
Th'[g] *Oenotrian* People did of old command;
Call'd by Posterity, as goes the Fame,
[h] *Italy*, from *Italus* their Princes name;
To these parts we were [i] Bound.

(*f*) *Italy*, so call'd from *Hesperus* Brother to *Atlas*; sirnamed *Magna Hesperia*, to distinguish it from *Spain*; so call'd also from *Hesperus* the Star; yet not with respect to the bigness, but preheminence in excellency.

(*g*) *Oenotria* is a Maritime Coast of *Italy*, so call'd from *Oenotrus*, an *Arcadian*, Son of *Lycaon*, who dwelt there, if we credit *Dionysius Halic.* and *Pausanias*: but *Cato* and *Pliny* say, from *Oenotrus*, King of the *Sabines* and *Hetrurians*: *Servius*, from Οἶνος, Wine. whence perhaps *Janus* by the *Grecians* is named *Oenotrius*; *Jain*, in Hebrew, signifying Wine, the use whereof in Sacrifices, and other Religious Offices, he first brought to *Latium*. *Nannius* observes, that by the *Greekes* they are call'd Οἰνωτροί, and therefore not here to be read *Oenotrii*, but *Oenotri*, to preserve the quantity of the ω, which he confirms by Manuscripts of *Virgil*.

(*h*) Concerning the Original of the Name there are divers Opinions. *Aristot. 7. Pol.* saith, it was from *Italus*, a Commander there. So *Fabius Pictor. lib. 1. de Orig. Italiæ*. *Italus* (saith he) *taking into his tuition* Janus *and* Hetruria, *quite extinguishing all other names, from himself call'd all the Countrey on this side and beyond* Tiber, Italy. To this derivation *Virgil* here inclines: Others there are that with less easinesse derive it from *Atte*, a *Lydian*, quasi *Attalia*. Others from a Bull, call'd *Italus* by the antient *Grecians*.

(*i*) This is the first broken Verse in the Book: Some think he left them so imperfect out of a kind of Glory, knowing no Man was able to supply them; Others, that he was taken off by Death, otherwise that he had made them up himself; which they argue from his *Eclogues* and *Georgicks*, which underwent his last hand, in which there is not any but entire. *Nannius*, *lib. 6. Miscell.* produceth many of them compleated; but with such success as might be expected after *Virgil*.

When moyſt (k) *Orion* with the Flood did riſe,
Then thundring Storms did ſuddenly ſurpriſe
Us, and on dangerous Shelves prevailing bore,
Onely a few were driven upon your Shore.
What a rude People's this? what barbarous Land
Admits ſuch Cuſtomes? from the common Strand
Us they repulſe, and as moſt deadly Foes,
By force of Arms, at landing do oppoſe.
If Men, and Mortal Powers you not regard,
Yet know, the Gods both Right and Wrong record.
Æneas was our King, for Piety,
Juſtice and Proweſs, none more Great than he;
Whom, if Fates grant ætherial Air to breath,
Nor ſummon'd yet to diſmal Shades beneath,
There is no queſtion, thou ſhalt e're repent,
That him thou didſt in curteſy prevent.
Sicilian Cities we, and Arms enjoy,
Where good (l) *Aceſtes* governs, ſprung from *Troy*.
Grant we draw up our Navy, craz'd with Storms,
Sheath in your Woods, and fit with Naval Arms;
If of our King, and our loſt Friends we hear,
We may to *Italy*, and *Latium* ſteer:
But, of our Safety, if no Tidings come,
And thee, beſt *Trojan* Prince, the Waves intombe;
Nor of *Aſcanius* any hope remains;
To Seats prepar'd, where King *Aceſtes* reigns,
We ſhall return, and former Harbours find.
Ilioneus ſaid, the *Trojans* with one mind
Gave loud Applauſe.
Then *Dido* brief and modeſtly declares;
O *Trojans*, fear not, and ſeclude your Cares:
To ſettle our new State is found ſo hard,
That we our Confines are inforc'd to guard.

(k) *Orion* was ſon to *Jupiter*, *Neptune* and *Mercury*, ſlain by a *Scorpion* for his Inſolence towards *Diana*; then aſſum'd into the number of Conſtellations, whereof one bears his name. The riſing of *Orion* (which as well as *Arcturus*, and the *Pleiades*, preſag'd ſtorms, *Plin.* 18. 28.) is here ſaid to be *ex improviſo*, becauſe he riſeth in his magnitude many daies; whence his time is uncertain to the moſt skilful Navigators, ſaith *Taubman*: whereby *Ilioneus* here excuſeth his Mariners. And though *Juno* rais'd this ſtorm, yet the Poet, upon all ſuch extraordinary occaſions, obſerves the ſame Decorum to ſuit them with their natural ſigns and cauſes.

(l) His ſtory thus told by *Servius*; *When* Laomedon *had deni'd* Neptune *and* Apollo *their promis'd Reward for building the Walls of* Troy, Neptune, *being angry, ſent Whales to infeſt them: Whereupon, conſulting the Oracle of* Apollo, *he likewiſe no leſs diſpleas'd, anſwer'd, That they ſhould expoſe to them Virgins of Noble Birth; which being often done, a certain Man, named* Hippotes, *fearing to loſe his Daughter* Egeſta, (Heſione *the Daughter of* Laomedon *the King having been deſtin'd for that purpoſe already) he put her into a Bark, committing her to the mercy of the Waves, which brought her into* Sicily, *where, by the River* Crimiſus (*which* Virgil *with Poetical liberty cals* Criniſus) *in the form of a Bear, others ſay of a Dog, She was got with Child of* Egeſtus, *by* Virgil *call'd* Aceſtes, *who built a City for the* Trojans, *which he nam'd after his Mother* Egeſta, *afterwards call'd* Segeſta.

Of

Of *Trojans*, who? of *Troy*, who ignorant are?
Thoſe Valiant Heroes, and that bloody War?
Tyrians are not ſo dull, not yet the Sun's
(m) Chariot ſo diſtant from our City runs.
If great *Heſperia*, *Latium*, or if more
You wiſh for (n) *Eryx*, and *Aceſtes* Shore,
Safe I'le diſmiſs you, and ſupply your want.
Will you alike with us this City plant?
This Town I build is yours: your Ships forſake,
I'le 'twixt the Nations no diſtinction make.
Would the ſame Wind your King had hither brought.
But ſeveral waies he ſhall with Care be ſought,
Through all theſe Confines, to our furtheſt Coaſt,
Should he in Deſarts be, or Cities loſt.
Achates and the King, with theſe words fir'd,
Long ſince, to break the Gloomie Cloud, deſir'd.
When firſt *Achates* ſaid, Great Goddeſs Son,
What do thy doubtful Thoughts now fix upon?
All ſafe thou ſeeſt, thy Fleet and Friends are found,
Onely one loſt, which we our ſelves ſaw drown'd
Amongſt the raging Billows; all proves true,
That your bleſt Mother late fore-told to you.
Scarce ſpake, when ſtraight the circumfuſed Shade
Diſ-curtain'd, and the glorious Scene diſplay'd,
Where, ſhining in bright Air, *Æneas* ſtood,
His face, and gallant Perſon, like a God:
Venus his Treſſes curl'd, his Cheeks ſhe dies,
And ſmiling Honour ſprinkles on his Eyes.
So poliſh'd Ivorie, or Silver, would,
Or (p) *Parian* Marble, ſhine in pureſt Gold:
When to the wondring Queen, and all the reſt,
Suddenly ſpake an unexpected Gueſt;
Trojan *Æneas*, whom you ſeek, you ſee,
From dangers of the dreadful Ocean, free.

(m) For the more Northern the Country is, generally the leſs civil, and leſs ingenious. *Lucan.*

Quicquid ad Eoos tractus mundique teporem
Labitur, emollit gentes clementia cœli.

But *Servius* and *Donatus* here interpret *obtuſa pectora*, Cruel, not Stupid; and referr it to the Fable of *Atreus*, who ſet his Sons before his Brother *Thyeſtes* to eat; at which horrid Act the Sun turn'd away his Face.

(n) *Eryx* was Son of *Venus* and *Butes*, who being ſlain by *Hercules*, gave a name to the Mountain where he was buried, whereon his Mother built a great Temple (by the Poet aſcribed to *Æneas*, *lib.* 5.) whence ſhe is call'd *Erycina*. In this Mountain of *Sicily*, *Anchiſes* alſo is ſaid to have been buried. At preſent, call'd by the Inhabitants, the Mountain of S. *Julian*.

(o) *Turnebus* and *Julius Scaliger* will have the Poet allude to the old faſhion of the *Romans*, who wore their Hair very long.

(p) Of much account for ſuch uſes. *Pauſanias*, in *Atticis*, mentions a Statue of *Venus*, cut out of this Stone by *Phidias*.



O thou that onely pitieſt ſuff'ring *Troy*,
And us, whom cruel *Greeks* could not deſtroy,
Spent with Misfortunes, and all kind of want,
By Land and Sea, with thee and thine would'ſt plant:
We no return, great Queen, nor all our Race,
Can pay, now ſcatter'd o're the wide Worlds face.
If any Providence Piety protect,
If any Juſtice on it ſelf reflect,
They will reward: What Age did bring thee forth?
What Parents mad'ſt thou happy at thy Birth?
Whil'ſt Silver-footed Streames to th' Ocean march,
Whil'ſt Hills caſt Shadows, whil'ſt Heavens Cryſtal Arch
The Stars ſupports, thy Honour, Praiſe, and Name,
What Land ſoe're invites me, I'le proclame.
Then *Ilioneus* hand his Right hand meets,
His Left *Sergeſtus*, *Gyas* next he greets,
And bold *Cloanthus*, then ſalutes the reſt.
When wondring *Dido* thus her ſelf expreſt.

What dangerous Fate purſu'd thee, Goddeſs ſon?
What forc'd thee on theſe Barbarous Shores to run?
Art thou *Æneas*, whom fair *Venus* bore
To great *Anchiſes*, near ſwift *Simois* ſhore?
I well remember [q] *Teucer*, driven from home,
Seeking new Kingdomes, did to *Sidon* come
For *Belus* Aid; my Father then did ſpoyl
Cyprus, and Conqu'ror, tax'd the Wealthy Iſle;
Since then to me are *Trojan* Fortunes known,
The *Grecian* Princes Titles, and thy own.
He, though a Foe, the *Dardans* much extoll'd,
Boaſting [r] himſelf deriv'd from them of old;
Therefore bold *Trojans* to our Court advance;
Through many Toyls, not much undiff'ring chance
At laſt compell'd me on theſe Shores to reſt,
Taught by my Woes, to ſuccour the diſtreſt,

(q) Of the Baniſhment of *Teucer*, why he was expell'd from *Salamin* by his Father, how he came from thence to *Sidon*, how by the help of *Belus* the younger, Father of *Dido*, he built a City in *Cyprus*, and call'd it after the name of his Country. See *Horat. Od.* 1. 7. *Cicero, l.* 1. 2. *de Orat. Euripides de Helena. Plutarch. Sophocles, in Ajace*, &c.

(r) By the Mother's ſide he was deſcended from *Heſione*, Daughter of *Laomedon*.

This

This ſaid, *Æneas* ſhe to Court convayes,
And the Gods [f] honours in the Temple payes;
Then to his Fleet ſends twenty Beeves, of Swine
A hundred more, rough with a briſly Chine;
Then with the Ewes, as many Fatned Lambs,
And Wine, [t] *Lyæus* joy.
But all within with Princely Pomp was grac'd,
And, 'midſt the Hall, a ſumptuous Banquet plac'd;
Wrought Carpets, with rich Scarlet did infold
Proud Silver Tables, where, ingrav'd with Gold,
Her Grandſires Acts in a large Series ſtood,
Drawn from ſo many Princes of the Blood.
The King (Paternal kindneſs never ſleeps)
Sent down in haſt *Achates* to the Ships,
And with *Aſcanius* bids to Court repair;
On his dear Off-ſpring's all the Parents Care;
To bring Gifts ſav'd from *Troy*; the long Robe, which
Was purl'd with Gold, and with Imbroydery rich;
The [u] Veil, whoſe Margins bright *Acanthus* wrought,
And *Helen* had from *Greece* to *Ilium* brought,
When to a fatal Marriage ſhe ſet forth,
Her Mother *Læda*'s [x] Gift, of wondrous worth;
The Scepter *Priam*'s eldeſt Daughter bore,
And Chain of Pearl, which once [y] *Ilione* wore;
The [z] Coronet, with Gold and Gems inchac'd:
For theſe *Achates* to the Fleet made haſt.
But new Arts *Venus* tryes, new Counſels took,
How *Cupid* might like ſweet *Aſcanius* look;
How he with Preſents might, to ſtrange deſire,
Inflame the Queen, and ſet her all on Fire.
Falſe-hearted *Tyrians* fauning [a] Tongues ſhe fears;
Night, and fierce *Juno*'s Rage, increaſe her Cares.
When thus wing'd Love ſhe with ſweet words perſwades.
Dear Son, from whom I boaſt my greateſt Aids,
Who

(f) *Indicit honorem* i. e. *Ferias*, that there might be a publick Congratulation, and the Favour of the Gods attend it; So *Corradus*: But *Servius*, thus; She commanded Supplications to be made: For *Feriæ* are either *legitimæ* or *indictivæ*: So likewiſe Sacrifices.

(t) Some read *Dii* for *Dici*, of which ſee at large *Agellius*, 9. 14. others rightly *Dei*, but apply it to *Neptune*; whereas it is meant clearly of *Bacchus*, *Latitiæ dator*.

(u) By *Servius*, and other Interpreters, expounded a thin kind of Garment us'd by Women, call'd *Cyclas*.

(x) The Work of *Læda*, as well as her Gift, if the Conjecture of *Naſcimb.* may take place. *Læda* was enjoy'd by *Jupiter* in the form of a Swan, by whom ſhe had Twins *Caſtor* and *Pollux*, *Helena* and *Clytemneſtra*.

(y) Whom *Homer* calls *Laodice*, *Iliad 6.* She, when *Troy* was taken, pray'd to the Gods, that the Earth might open and ſwallow her, to prevent her falling into the hands of the *Grecians*. *Calab. lib. 3.*

(z) *Germanus* obſerves, that amongſt other Gifts of Hoſpitality, a Coronet was chief amongſt the Antients, and in that ſenſe here preſented to *Dido*.

(a) The *Punick* Faith grew into a Proverb to expreſs Treachery: Mr. *Sandys* gives this ingenious reaſon; *They had it from their Anceſtors the* Tyrians; *and no marvel*, ſaith he, *for their principal profeſſion was Merchandiſe.*

Who onely ſlight'ſt great *Jove*'s Gygantick flame,
To thee I onely now a Suppliant am.
How long thy Brother through the World hath been
(My dear *Æneas*) toſs'd by *Juno*'s Spleen,
Thou know'ſt, who Tears oft to our Grief affords.
Him *Dido* ſtays with her inchanting words.
An entertaining *Juno*, I ſuſpect,
Will never Opportunity neglect.
Some counter-plot may compaſs our deſire,
To catch the Queen in Love's intangling Fire,
E're *Juno* take her off; that ſhe with me,
May an Admirer of *Æneas* be.
How this thou mayſt perform, I ſhall declare.
The Royal Off-ſpring, my eſpecial care,
His Father doth for *Carthage* now imploy,
With Preſents ſav'd from Floods, and flaming *Troy*.
In high *Cytherum* him I'le caſt aſleep,
Or in *Idalium*'s ſacred Manſions keep,
Leſt any ſhould our Practices diſplay,
Or his Appearance ſhould our Plot betray.
Transform thy ſelf to him one Nights ſhort ſpace,
And thou a Boy, put on a Boy's known Face:
Then when pleas'd *Dido* takes thee in her Lap,
At Royal Feaſts, crown'd with the chearing Grape,
And, thee imbracing, ſhall ſweet Kiſſes print,
Infuſe hid Fire, with deadly venome in't.
His Mother, Love obeys, Wings laid aſide,
He takes in young *Aſcanius* Garb a pride.
But *Venus* through *Iulus* Limbs diſtils
Soft Sleep, and bears to the *Idalian* Hills;
There in ſweet [b] *Marjerom* the Boy ſhe laid,
Whoſe Flow'rs imbrac'd him with a pleaſant Shade.
To *Tyrian* Courts with Preſents *Cupid* bends,
As *Venus* bid, *Achates* him attends.

(*b*) Appoſitely; for *Cyprus* was the firſt Soyl wherein this Herb grew. The Fable is, that *Amaracus*, a Youth, Perfumer to *Cynaras* King of this Iſland, was turn'd into it. *Amaracinum unguentum* is of excellent ſcent, to which the Poet alludes.

When



Postquam prima quies epu= =*lis, menſæque remotæ,*
Crateras magnos ſtatuiunt, =*et Vina coronant.*
Nec non et Vario noctem =*ſermone trahebat*
Infœlix **Dido**; *longum* =*que bibebat amorem.*

Domino Georgio Savile Baroneto
Tabula merito Votiva.

When he came in, the Queen with mighty ſtate,
[c] Amidſt a Golden Bed in Glory ſate;
Then Prince *Æneas*, and the *Trojan* Gueſt,
In higheſt places, on pure Scarlet reſt.
Water they brought to waſh, [d] Chargers they fraight
With fineſt Bread, and with fring'd Towels wait,
Whilſt [e] fifty Dames ſerv'd up the Bill of Fare,
And to the Gods did Sacrifice prepare.
An hundred Maids, as many young Men more,
Boards with fill'd Diſhes, and full [f] Goblets ſtore.
In ample Halls the *Tyrian* Nobles meet,
And on imbroider'd Beds, commanded, ſit.
Th'admire *Æneas* Gifts, *Aſcanius* Grace,
His feigned Language, and his Heavenly Face;
The Robe and Veil with rich *Acanthus* dy'de.
But hapleſs *Dido*, never ſatisfi'de,
Deſtin'd to Death, her contemplating Eyes,
The Boy and Preſents equally ſurprize.
When he about *Æneas* Neck had hung,
And ſerv'd great love of a feign'd Father long,
He courts the Queen, her Soul and Eye he charms;
At laſt ſhe takes the Wanton in her Arms,
Not knowing what God th'unfortunate betray'd.
He, mindful of his Mother, not delay'd
To blot *Sichæus* out with Lively Love,
And ſetled Reſolutions to remove.
After firſt [g] ſilent Feaſts, and all took down,
They mighty Goblets with full [h] *Bacchus* crown;
Through all the [i] Court are Noyſes carried round,
And ecchoing words through ample Halls reſound:
On Golden Roofs [k] Lamps caſt reflecting light,
And ſhining Torches vanquiſh ſullen Night.

(c) Amongſt the many Controverſies ariſing hence, we chooſe the opinion of *La Cerda*, That the middle place of the Bed (for it held but three) was the moſt honourable accounted, at leaſt in *Africk* (where our Scene lies) as appears by *Saluſt*, who ſaith, That *Jugurth* was malign'd by *Adherbal* and *Hiempſal* for aſſuming it. The next place in dignity was that on the right hand, aſſign'd here to *Æneas*. The loweſt on the other hand, proper to Wives and Children, in that they repos'd in the boſome of thoſe who lay in the midſt, here taken up by the ſuppos'd *Aſcanius*. The Poſture, lying, is known to be of general uſe; and that it was ſo amongſt the *Africans*, may be evinc'd by *Juſtine*, who as an Argument to doubt that *Hannibal* was not of that Countrey, urgeth, *That he never lay down at Supper.* I am here to excuſe the Graver, who though he hath in this Figure endeavour'd to follow that of *Lipſius, in Saturnalib.* as to the Poſture, obſerves it not in the firſt Bed, in *Dido*, *Æneas*, and *Aſcanius*, becauſe it would take off too much from the grace of the Cut.

(d) Baskets for this purpoſe are mentiond by *Homer*, which *Athenæus* reports to have been ſometimes of Gold interwoven with Reeds, ſometimes of pure Gold. *Deipnos*, *lib.* 6.

(e) A great part of the Munificence of the Feaſts of the Antients conſiſted in the great number of Attendants.

(f) The leſſer ſort of Cups which they us'd at eating were ſet by each man empty, and fill'd afterwards by the Servants, as the faſhion is yet in ſome parts of Germany; *La Cerda* ſaith they were ſet in form of a Battalia.

(g) The interval betwixt the firſt and ſecond Table is by *Virgil* properly call'd *Quies*, in which ſpace the Diſhes are taken away (ſo *La Cerda* interprets *Menſæ remotæ*) and great Goblets plac'd in their room, fitter for their Compotations. *He follows* (ſaith *Servius*) *the Cuſtome of the* Romans, *who had two Courſes, or Tables, one for Meat, the other for Cups.*

(h) Either with Garlands, or filling the Cups to the Brim. The firſt expoſition is defended by Cuſtome, the other by imitation of *Homer*.

(i) A noiſe ſo proper upon this occaſion, that *La Cerda* cites *Athenæus* for diſtinguiſhing the Cups by it; κρατὴρ πέμπτος ἤχους, *the fifth Cup of the noiſe.*

(k) Nothing more noble at a Feaſt than theſe *Triclinii lumina*, as *Lucilius* calls them. *Plutarch* ſpeaking of *Cleopatra*'s Feaſt; *The greateſt wonder was the multitude of Lights which were let down from every ſide, which gave ſo great ſplendour, were diſpos'd with ſuch admirable art, and adorn'd, now in a Quadrangular form; anon in a Circular, as deſerv'd to be reckon'd among the choiceſt Sights.* *Laquearia* were either Branches to hold them let down from the Roof, which *Pendent* implyes; or Stands ſet upon the Ground; ſuch as are deſcrib'd by *Suetonius* in *Cæſar*'s Triumph, carv'd in form of Elephants.

A Golden Bowl, whoſe ſparling Jems did ſhine,
The Queen commands to fill with richeſt Wine,
Which [1] *Belus* us'd, and all of *Belus* Race.
Silence commanded, thus then *Dido* prayes;
O *Jove* (for thou protect'ſt all Gueſts, they ſay)
Make to both Nations this a happy Day,
Which alwaies let Poſterity record:
Glad *Bacchus*, and beſt *Juno*, bleſs the Board,
And *Tyrians* celebrate this Feaſt; ſhe ſaid,
And flowing Honour on the Table paid.
Then with her Lip ſhe touch'd the Frothy Brim,
And gave the Bowl to *Bitias*, haſt'ning him;
He ſtraight obeys, turns the full Goblet up,
And drench'd himſelf in th'overflowing Cup.
Then other Peers; whil'ſt curl'd [m] *Iopas* plays
Upon his Golden Harp great [n] *Atlas* Lays:
He changing Moons, and the Sun's [o] Labours ſung;
Whence [p] Men & Beaſts, whence [q] Showres & Lightning
The Bears, *Triones*, Kids fore-telling Rain; (ſprung;
Why Winter [r] Suns ruſh headlong to the Main,
And what the tardie Night ſo long delaies.
Tyrians and *Trojans* thunder out his praiſe.
But all that time unhappy *Dido* drove
Away with various Talk, and Drinks long-Love;
Of *Priam* asking much, of *Hector* more,
Curious to know what Arms black [ſ] *Memnon* wore.
Next ſhe enquires of ſtern [t] *Titides* Horſe,
Achilles [u] Giant ſize, and mighty force.
Be pleas'd from firſt your ſtory to relate,
Tell *Grecian* Treaſons, and the *Trojan* Fate,
And your own wandrings, ſince now ſeven Years toſs'd
Through dangerous Seas, and drove to many a Coaſt.

(l) The firſt *Belus*, King of *Aſſyrian*.

(m) *La Cerda* (who on this place deſerves much to be conſulted) proves, That it was the Cuſtome to give Muſick at a Feaſt, and that commonly at the end thereof, as here: part of which was a Hymn ſung; the Inſtruments various, but chiefly a Lute or Harp adorn'd with Gold; the Muſician long-hair'd, as our *Iopas* here, whoſe name he derives from ἰάω, *Vox*, *Sonus*, *Cythara*. Something more is whiſper'd by Interpreters concerning this *Iopas*, that he was King of ſome part of *Africk*, one of *Dido*'s Suters, yet to pleaſe her, honour'd the Feaſt with his skill: But this is groundleſs; perhaps they miſtook him for *Iarbas*.

(n) King of *Mauritania*, moſt skilful in Aſtronomy; whence aroſe the Fable, that ἐρώτιον πόλον ὤμοις ὑπερτενάζει (ſo is that corrupt text of *Æſchilus*, *in Prometh. Vinct.* to be reſtor'd) *He ſupported Heaven with his Shoulders*. He, as *Pliny* atteſts, made the Sphere firſt. From him the great Mountain in *Mauritania* took its name.

(o) Which *Hortenſius* and *Stephanus* interpret *Eclipſes*, *La Cerda* his Annual and Diurnal race, for which ſtyl'd by *Homer*, ἄτρυτος, *indefatigable*.

(p) Perhaps the Fable of *Deucalion* and *Pyrrha*, or of *Prometheus*: Of both ſee *Eclog.* 6.

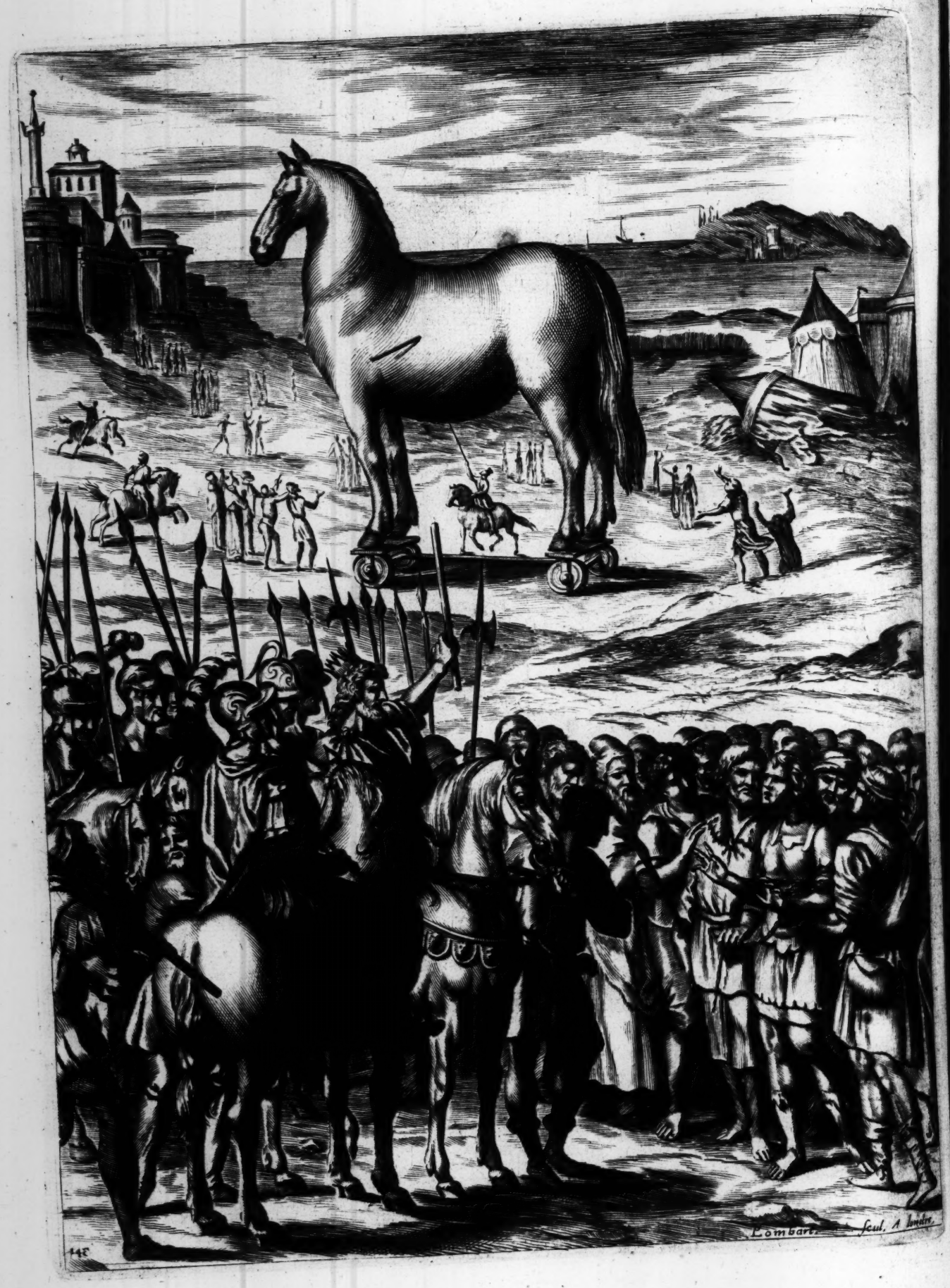
(q) That Rain was begot of Vapours; Lightning and Thunder of Exhalations: or that Vapours are condens'd into Rain in the cold Region of the Air, from whence preſently it falls down; Lightning of the colliſion of Clouds.

(r) The reaſon of the ſhortneſs of the Day in Winter, and length of it in Summer. So *La Cerda*.

(ſ) Made, at *Aurora*'s requeſt, by *Vulcan*, in which reſpect famous.

(t) *Diomed*, King of *Thrace*, had very fierce Horſes, which he fed with the fleſh of Men. Theſe *Hercules*, killing the Tyrant, brought to *Argos*. *Euriſtheus* dedicated them to *Juno*. *Diodorus* affirms, that the Breed continued till the time of *Alexander* the Great; others, to the time of *Anthony*; of which was the *Equus Sejanus*, ſo unfortunate to his Maſters, as it grew into a Proverb. *Agell.* 3.9.

(u) She enquires not after the Valour, but Stature of *Achilles*.


Lombart. fecul. A Imdm.
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VIRGIL'S ÆNEIS.

The Second Book.

The Argument.

APollo's *Prieſt the* Trojan *Horſe aſſails.*
Sinon's *falſe Story, with feign'd Tears, prevails.*
Laocoon *and his Sons by Serpents ſlain.*
The Horſe drawn in, the Greeks *return again.*
The City taken by their Stratagem.
Æneas *riſeth from a troubled Dream,*
And gathers Aid; Reſiſtance makes in vain:
The Palace burnt, Polites, Priam *ſlain.*
Through Sword and Fire Venus *her Son conveighs.*
Glad Omens raiſe Anchiſes *from delayes.*
Creuſa *loſt,* Æneas *from* Troy's *ſack*
Aſcends Mount Ide, *his Father on his Back.*

ALL ſilent, and with deep attention ſate,
When thus the Prince ſpake from his Bed of State:
A Charge, great Queen, thou layſt upon thy Gueſt,
Griefs to revive, that cannot be expreſt;

How cruel *Greeks* did wealthy *Troy* o'rethrow,
I saw, and acted in that Scene of Woe.
Which to recount, what [a] *Myrmidon* forbears,
[b] *Dolope*, or Stern *Ulysses* Souldier, Tears?
Now from the Sky descends Nights Dewie shade,
And swift declining [c] Stars to rest perswade:
But since you earnest are to know our Fate,
And that I *Troy*'s Destruction should relate;
Though my Soul shrink, at what my Tongue must say,
And flyes the sad remembrance, I obey.
By long War broken, and inforc'd to yield
To conquering Fate, at length the *Grecians* build
A [d] Horse, huge like a Mountain, by Divine
Minerva's Art, whose Ribs with Fir they joyn;
And, for their safe return, a [e] Vow pretend:
Which given out, they in vast Caverns penn'd
By Night alotted Men, and full the large
Sides, and huge Belly, with arm'd Souldiers charge.
In sight lay [f] *Tenedos*, of great renown,
A wealthy Isle, whil'st *Priam* held the Crown,
Now a wild Road, where Ships in danger ride.
They under these forsaken Shores abide.
We thought them sail'd to *Greece*, at which all *Troy*
Dissolv'd long Sorrow into sudden Joy;
The Gates set open, with strange pleasure they,
Forsaken Camps, and slighted Works survey.
Here *Dolops*, there *Achilles* lay inrag'd;
Here rode the Fleet, the Armies there engag'd.

(a) A People of *Thessaly*, who in this War serv'd under *Achilles*; Nam'd (as *Servius* upon the authority of *Eratosthenes* affirms) from their King *Myrmidonus*: They were accounted the stoutest Souldiers in the *Grecian* Camp.

(b) They were brought by *Phœnix* (Educator of *Achilles*) to the *Trojan* Wars: So he affirms in *Homer*, *Iliad.* 9.

The utmost Bounds of Pthia *I possess, Ruling the* Dolopes:

The same is attested by *Pindar*, alleg'd by *Strabo*, *lib.* 9. in both which Testimonies the name is spell'd Δολόπες; according to which quantity here us'd by *Virgil*: Yet in *Ptolomy*, *Geogr.* where we find Δολωπες, we should not venture upon these Authorities to reform it, were it not written Δολόπι; in a very antient fair Manuscript, preserv'd by the Honour of our time, Mr. *Selden*.

(c) By some expounded, the Beginning; by others, the Latter part of the Night; which second interpretation seems the more apposite.

(d) *Pausanias* saith, it was not a Horse, but an Engine to batter Walls withall, which *Vitruvius* confirms. Some there are that will have it a Gate, over which was the Statue of a Horse, open'd by *Antenor* to let in the *Grecians*. Others, that the *Trojans*, after a great overthrow given by the Enemies Horse, fell into this misfortune. Some, that the *Greeks* lay in ambush in a Mountain sirnamed *Hippius*, and intercepting the *Trojan* Army, broke into the Town: This is observ'd by *Delrius*: But in the common opinion, 'twas in the shape of a Horse, fram'd by *Epeus*, the Son of *Panopæus*, a great Architect, of whom see *Lycophron* and *Colluthus*. On it was this Inscription, *DANAI MINERVÆ ILIADI DONO*, as *Pacuvius in Deiphobo*; though *Servius Fuldensis* will have it thus; *MINERVÆ DONUM ARMIPOTENTI DANAI ABEUNTES DICANT.*

(e) They give out a report, that that Horse was made in Vow and Offering for their safe return into their Countrey. The Poet reflects upon that old Custome of Vows made by Travellers, or any, upon expeditions, if they get safe home. See *Brissonius, Form. lib.* 1. (f) *Tenedos* is an Island behind the *Sigæan* Promontory. Many reasons are alleg'd by Interpreters, why it is said by *Virgil* to be so famous: Some referring to a Temple of *Apollo*, some to a Fountain, others to the Wealth: But the most memorable thing belonging to this place, was the strict Justice of a King thereof, nam'd *Tenes, Who made a Law,* (saith *Heraclides*) *that if any man took another in Adultery, he should kill him with a Hatchet; his Son being found so, and he that took him asking the King what he should do, he answer'd, Execute the Law. And for this reason, on one side of his Money was imprinted a Hatchet, on the other the face of a Man and of a Woman arising out of one Neck. From hence it is said of Severe Actions, to be cut with a* Tenedian *Hatchet:* Hitherto *Heraclides*. By which Act we see the Island was famous even to a Proverb; and perhaps had its name from this King, whom for it they Deified, as seems to be imply'd by *Cicero, lib.* 3. *de Nat. Deor.* One of these Coyns is produc'd by the late Learned Mr. *Greaves*, in his Discourse of the *Roman Denarius*.

Some

Some on chaſt *Pallas* fatal Preſent gaz'd,
And that ſtupendious Horſe behold amaz'd.
Thymœtes firſt, bids draw't within the Gates,
Provok'd by Treaſon, or *Troy*'s conquering Fates.
But [b] *Capys*, and the graver ſort, deſire
To drown it in the Sea, or ſearch with Fire,
Or elſe with Steel anatomize the Steed.
The giddy Vulgar Judgements diſ-agreed.
[i] *Laocoon* firſt, follow'd with many Friends,
Chafing, in haſt the lofty [k] Tower deſcends,
And calls from far: What Frenzy can beſot
Mad men to think *Greek* Preſents veil no Plot?
Or to ſuppoſe the Enemy is gone?
What! is *Ulyſſes* yet no better known?
Either the Foe within this Monſter lurks;
Or the huge Machin's rais'd againſt our Works,
The Fort being view'd, the City to ſurprize;
Trojans beware, within ſome Miſchief lyes;
Be what it will, *Greeks* bringing Gifts I fear.
This ſaid, with huge ſtrength he a mighty Spear
At the Beaſt's ſide, and crooked Belly flung;
Trembling it ſtuck, the hollow Caverns rung,
And dark Internals groan: Had Fates inclin'd,
And we not been with our diſtractions blind,
That Den of *Greeks* he had diſtain'd with Blood;
Then *Troy*, and *Priam*'s ſtately Tow'rs had ſtood.
Behold! mean while the *Dardan* Shepherds bring
One bound, with mighty Clamours to the King,
Who caſt himſelf on purpoſe in their way,
To work up his Deſign, and *Troy* betray;
Bold and prepar'd, either to Face a Lye,
Or without Mercy, in attempting, dye.
To ſee the Priſoner, round about they flock,
Whom ſcornfully the Youthful *Trojans* mock;

(b) A *Trojan* Prince, *Avo* Æneæ *paterno cognominis.*

(i) This adds to the Glory of *Æneas* his Family. *Laocoon* was Son of *Acoetes*, Brother of *Anchiſes*, Prieſt of *Apollo*, who contrary to the command of that God took a Wife: Which Contempt *Apollo* puniſh'd; for as he was ſacrificing upon the Shore to *Neptune*, attended by his two Sons, *Apollo* ſent two Dragons from *Tenedos*, which devour'd firſt his Sons, and then himſelf. This the *Trojans* interpreted as done in puniſhment of his ſtriking the Wooden Horſe, ſacred to *Pallas*.

(k) From the Temple of *Pallas*.

Now hear *Greek* Treachery, from this one Crime
Let all beware.
For as amidſt diſarm'd, he trembling ſtood,
And round about the gather'd concourſe view'd,
Woe's me, he ſaid, what Land or Sea is free?
What Refuge now remains for wretched me?
Greece I'me excluded, and, the *Trojan* rage,
Nothing but Blood and Vengeance can aſſwage.
Theſe ſad words melt our Souls, all Paſsion fell,
His Stock and Countrey we deſire him tell;
How they might truſt him, now their Captive made.
Then caſting off all Fear, at length he ſaid,
I ſhall, great King, confeſs all Truths, nor I,
That *Grecia* is my Countrey, will deny;
Although hard Fortune *Sinon* wretched made,
To be a Traitor ſhe ſhall nere perſwade.
If you have heard of [l] *Palamedes* Name,
And Glory, ſpread through all the World by Fame,
'Gainſt whom the *Greeks* a forged Bill did draw,
And th'innocent King, by an unheard of Law,
Becauſe he would not to this War conſent,
Condemn'd to die, whoſe loſs they now lament.
Me, my poor Father, under his Command,
His [m] Kinſman ſent, when firſt we here did land;
Whil'ſt in his Kingdom he in ſafety reign'd,
And by juſt Policy his Crown maintain'd,
We then could boaſt ſome Title and Eſtate;
But afterwards, by ſly *Ulyſſes* hate,
I ſpeak things known, that he to pale Shades went,
I my ſad Life in Woe and Darkneſs ſpent,
And there my Princes unjuſt ſuffering mourn'd;
But could not rule my Tongue: If I return'd,
If e're with Conqueſt touch'd my Native Shore,
I vow'd Revenge. This whets ſharp Malice more;

Hence

(l) *Ulyſſes*, to avoid going to the *Trojan* War, counterfeited Madneſs; and putting two different Beaſts into a Plough, ſow'd Salt; But his Impoſture was laid open by *Palamedes*, who laid his ſon *Telemachus* in his way; and *Ulyſſes*, driving his Plough aſide, diſcover'd his Plot. Thus he was engag'd againſt his will in that Expedition: During which time, being ſent to *Thrace* for Corn for the Army, he return'd without any; for which *Palamedes* much reprov'd him, and going himſelf, brought great ſtore with him. Theſe two accidents bred ſo much Malice in *Ulyſſes* againſt this excellent Captain, that he feigns a Letter as from *Priam* to *Palamedes*, as giving Thanks for his betraying his Countreymen, and intimating a ſum of Gold ſent for a Reward. This *Ulyſſes* carries to the *Greek* Commanders, who not believing the Letter, are brought by *Ulyſſes* to his Tent, where they find the Gold (hid there by *Ulyſſes*) and thereupon ſtone *Palamedes* to death.

(m) This he feigns to make his ſtory the better; but he was indeed a kin to *Ulyſſes*, as being ſon of *Æſemus*, who was Brother of *Anticlea*, Mother to *Ulyſſes*.

Hence ſprung my Woes, on this *Vlyſſes* rears
New Plots, and frights with Jealouſies and Fears
The Vulgar rout, and guilty, Arms did raiſe,
Nor reſts, till *Calchas*, who his Creature was—
But why ſuch things recount I thus in vain?
Wherefore delay I? ſince you entertain
Us *Grecians* all alike, enough is told;
Now let me ſuffer: this *Vlyſſes* would,
This with much Treaſure would *Atrides* buy.
Then we grew earneſt, to know how, or why,
Suſpecting no ſuch Plots, nor *Grecian* Art;
Who trembling, thus proceeds with feigned heart.
To raiſe their Seige, the *Grecians* oft deſir'd,
And *Trojan* Leaguers leave, by long War tir'd.
(And would they had) oft Storms did us imbay,
And cruell [n] Tempeſts terrifi'd from Sea;
But more ſince we with mighty Beams did form
This Horſe, all Heaven hath thundered with a Storm.
To th' Oracle [o] *Eurypylus* we haſt,
Who this ſad anſwer brought to us at laſt.
When firſt to *Trojan* Shores you *Grecians* ſtood,
You [p] calm'd rough Tempeſts with a Virgin's Blood;
With blood you muſt make your return again,
And expiations of a *Grecian* ſlain.
Soon as theſe words approach'd the Vulgar Ear,
All were amaz'd, a ſtupifying Fear
Shot through their Marrow, trembling they deſire
To know whom Fates, whom *Phœbus* did require.
Here *Ithacus* his Prophet brought along,
And *Calchas* plac'd amidſt the clamouring Throng,
Importunate to know the Gods Decree:
Many in ſecret hinted then to me
Of that grand Miſchief-maſters dire intent,
And ſilently foreſaw the ſad event.

(n) That Tempeſts were Religiouſly obſerv'd by the Antients as Warnings to prohibit the Deſign they were about, is not unknown. So when *Valerius* the Conſul was ready to aſſault the *Æqui*, a ſudden Storm, with Thunder and Lightning, ſaith *Dionyſius Halicarn. lib.* 9. diverted him from his Enterprize.

(o) Of whom ſee *Iliad.* 2.

(p) *Agamemnon* whil'ſt he was at *Aulis* (being in the *Trojan* expedition) ſacrifis'd a Hart, ſacred to *Diana*; wherewith the Goddeſs incens'd, detain'd them Wind-bound: The Oracle being conſulted, anſwers, that the Offence muſt be expiated with the Blood of *Agamemnon*: They bring his Daughter *Iphigenia* to offer to the Goddeſs; who pitying the Maid, took her away from the Altar, and carried her to *Tauris*, where ſhe waited on her; putting in her room a Hart, which the *Grecians* ſacrifis'd in her ſtead. Something differently is the ſtory reported by *Pauſanias, in Bœot.* But the firſt relation parallell'd by *Plutarch* with another to this effect: *When the* Africans *were about entring into a League with the* Sicilians *againſt the* Romans, Metellus, *chief Commander of the* Romans, *omitted ſacrifiſing onely to* Veſta; *who diſpleas'd therewith, ſent them contrary Winds*; C. Julius *the Augur ſaid, they would ceaſe if the General ſhould ſacrifice his own Daughter: Thus* Metellus *conſtrain'd, brought her forth to offer her; but* Veſta *compaſſionating her, put a Cow in her room, and took away the Maid to* Lamuſium, *and made her Prieſteſs of the Dragon which is there worſhip'd.*

(q) He alludes (ſaith *La Cerda*) to that which they call'd Occentation, which *Feſtus* interprets *a ſinging an unacceptable Song to any with particular reproaches.* Of this kind are thoſe we call *Lampons.* Upon the words of *Feſtus*, *Scaliger* cites this old Law, *SI QUIS CARMEN OCCENTASSIT, QUOD ALTEREI FLAGITIUM FAXIT, CAPITAL. ESTO.* Whereby we ſee the reproaches inſerted in them were of ſo much malice and ſcandal, that they deſerved a capital puniſhment. Such the *Greeks*, by the inſtigation of *Vlyſſes*, are ſuppos'd to caſt upon *Sinon.*

VVithdrawn and mute ten daies, he did refuſe
Any to mention, or the Victime chuſe:
At laſt, forc'd by *Vlyſſes* Clamours, he
Breaks ſilence, and to th' Altars [r] deſtins me.
They all aſſent; what each to himſelf did fear,
Turn'd to the ruine of one VVretch, they bear.
Now came the Fatal Day, Rites were deſign'd,
[ſ]Salt Fruits they bring, my Brows with [t] Garlands bind.
I muſt confeſs, that I my Fetters brake,
And, Death eſcaping, in a [u] Ruſhy Lake,
Cover'd in [x] Mud, all Night concealed lay,
Till they ſet ſail, if e're they would away.
No hope is left my [y] Antient home to ſee,
Sweet Children, or dear Father, who for [z] me
Perhaps ſhall ſuffer, and for our flight may
In cruel Death ſad Expiations pay.
By Heaven's all-knowing Powers, b'unbroken Faith,
(If any, reſidence 'mongſt Mortals hath)
On miſerable Me, Compaſsion ſhew,
A poor Wretch pity, overwhelm'd with VVoe.
VVe for feign'd Tears, Pity and Life afford.
And firſt King *Priam* bids unlooſe the Cord;
Next from his VVriſts the galling Fetter take;
Then thus to him in Courteous Language ſpake:
VVho ere thou art, forget the *Grecians* gon,
Thou ſhalt be ours; but firſt theſe Truths make known;
VVhy left they this huge Horſe? who Authors are?
VVhat would they? Sacred is't, or work of VVar?
He, his Arts Maſter, learn'd in *Grecian* Lyes,
His unbound Hands advanceth to the Skies;
Eternal [a] Fires, he ſaid, you Powers that be
Inviolable, teſtifie for me;
Dire Altars, and thoſe cruell Swords I fled,
And ſacred VVreaths, which crown'd your Offering's (head;
Our

(r) *Tanquam piaculum & victima.*

(ſ) Immolation was perform'd with Salt ſcatter'd upon the things ſacrific'd. *Feſtus, Immolare eſt mola, id eſt, farre molito, & ſale hoſtiam perſperſam ſacrare.* There is ſome controverſie here amongſt the Grammarians, whether *Virgil* allude to the *Roman* or *Grecian* Rites; *Turnebus* defends the firſt, *Germanus* the latter.

(t) Wherewith they bound the eyes of the Malefactor. See *La Cerda.*

(u) This is the difference betwixt *Alga* and *Ulva*,

Alga *venit pelago, ſed naſcitur* Ulva *palude.*

(x) *Servius* ſaith, that the Poet under the perſon of *Sinon* here, reflects upon the ſtory of *Marius*; Of whom *Ovid.* 4. *de Pont.*

Ille Jugurthino *clarus*, Cymbroq; *triumpho.*
Quo victrix toties Conſule Roma *fuit,*
In cœno jacuit Marius, *cannaque paluſtri,*
Pertulit & tanto multa pudenda viro.

(y) Not *chara*, as *Servius* would haye it, and for it is reprehended by *Parchaſius in Claud.* who underſtands it of *Argos*, a City in *Peloponneſus*, noted for Antiquity. But *La Cerda* more naturally expounds *Patriam Antiquam* in oppoſition to *Novam*; that Countrey out of which a man goes, being his own, to ſeek another.

(z) Alluding (ſaith *Germanus*) to the old Common Law of the *Grecians* and *Romans*, whereby the Children were made capable of puniſhment for their Fathers offences; as well to aw the Fathers by their love to their Poſterity, as to take away all thoughts of Revenge from the Sons for their Fathers, by puniſhing or imploying them to obtain pardon for their own.

(a) Either the Stars, or the Fires of the Altars; the firſt ſeems moſt proper. Some underſtand it of the Fire of *Veſta.*

Our ſolemn League and Covenant now I may
Abjure, and all their Damned Plots betray;
By our own Laws we may eſteem them Foes,
And more than Deviliſh Practices diſcloſe.
If *Priam* Promiſe keep, if *Troy* prove true,
If Truth, if great Things I repay to you.
Our chiefeſt Hopes and Confidence were laid,
Since firſt this VVar began, in *Pallas* Aid,
Till impious *Diomed* with *Ulyſſes* went,
(The beſt that ever Miſchief did invent)
And boldly from her ſacred Fane convey'd
Fatal [b] *Palladium*, and dire Slaughter made;
Theſe the bleſt Image pulling down, diſtain'd
VVith bloody Hands, and Virgin-wreaths prophan'd.
The *Grecian* Hopes from that time backwards went,
Our Strength decay'd, the Goddeſs diſcontent:
Nor doubtful were the Signs of her diſtaſt;
For, ſcarce they in our Camp her Statue plac'd,
When from her burning Eyes dart fiery Beams,
And ſalt Sweat trickles down in briny Streams: (hear
Three times ſhe [c] leap'd from Ground, wondrous to
Bearing her glittering Shield, and trembling Spear.
Straight *Calchas* cries, they muſt to Sea, nor *Troy*,
Millions of *Grecian* Forces could deſtroy,
Unleſs the [d] Omens they to *Greece* convey,
And pleaſe the Power they brought with them from Sea.
And now for *Greece* they ſail through ſwelling Floods,
There to recruit, and pacifie the Gods;
That ſuddenly from Sea they may invade
This Land again. The Plot thus *Calchas* laid;
And this huge Monſter for *Palladium* left,
In expiation of ſo great a Theft.
This mighty Mountain *Calchas* built ſo high,
And ruin'd Okes bid once more kiſs the Sky,

(*b*) The *Palladium* was a little Image of *Pallas*, made of the Bones of *Pelops* (of much uſe in the Superſtitious Rites of the Antients, *&c.*) firſt by the *Athenians* bought of *Abaris* the *Scythian*, as *Julius Firmicus* affirms, *De Superſtitionibus veterum*: (where for *ab Abari Scytha*, is corruptly read, *ab avaro Scytha*, for he means that *Hyperborean* of whom *Jamblichus*, *Harpocration*, and the Fables of the *Athenians*, report much) *Cedrenus* ſaith, it was an Image of *Pallas*, Conſecrated by Impious Diabolical Rites, out of a vain preſumption, that the Town was inexpugnable whil'ſt that remain'd in it. This is confirm'd by *Joannes Antiochenus*, that it was no Διοπετὲς, (*not fallen from Heaven* (as the common ſtory goes, and perhaps was given out to beget a greater reverence and care of it, as *Numa's Ancile*) *but* ξόανον τελεσμωμένον, *a carv'd Image*, *teleſmatically made* (probably of Ivory, ſuch were *Pelops* Bones) *under a good Horoſcope*, *by* Aſius *the Philoſopher*, *and preſented to the Founder* Trous, *as a Statue enabled by Art to preſerve the City*, *wherein it ſhould be kept*, *in a victorious impregnable condition.* Thus far *Antiochenus*, cited by Mr. *Gregory* in his Obſervations upon the Scripture, *Chap.* 7.

(*c*) *Germanus* ſaith, this is not to be underſtood of any Lightning, but that the Image of the Goddeſs alter'd its poſture, and ſtood upright; which the *Augurs* thought very prodigious, becauſe the Images of *Pallas* were moſt commonly ſitting, as *Euſtathius* obſerves, at *Phocæa*, *Maſſalia*, *Rome* and *Chios*.

(*d*) Alluding to the *Roman* Cuſtome; the Generals us'd to go back to the City to fetch new Omens, for without the City they were not to practiſe Divination. So *Papirius* the Dictator, *Livy Lib.*8. The ſame property *Virgil* here aſcribes to the City *Argos*, whence they had their Omens before the expedition.



Ille simul manibus
Perfusus sanie vittas,
Clamores simul hor-
Quales mugitus, fugit
Taurus, & incertam ex-
tendit divellere nodos,
atroque veneno:
rendos ad sidera tollit
cum saucius aras
cussit cervice securim.

IOHANNI COTTON Armi: Domini Thomæ Cotton de Connington Com: Huntingdon Equitis ac Baronetti Filio natu maximo Tabula merito votiva

Leſt you within your Walls the Preſent draw,
And live protected by your Antient Law.
But if *Minerva*'s Gift you violate,
Deſtruction (which may Heaven on them tranſlate)
On *Priam* will, and *Phrygian* Kingdomes fall:
But if your Labour bring't within your Wall,
Aſia ſhall war under our [f] Cities Gates,
And for our Off-ſpring wait your woful Fates.
Thus perjur'd *Sinon*'s Craft belief prepares,
And vanquiſh'd theſe with Fraud and feigned Tears;
Whom neither *Diomed*, *Achilles*, nor
A [g] thouſand Ships could tame, nor [h] ten Years War.
But here a Spectacle of greater doubt,
Did totally our ſtaggering Judgments rout.
Laocoon, whom for *Neptune*'s Prieſt they [i] drew,
A ſtately Bull at Annual Altars ſlew;
When two huge Serpents through the quiet Flood,
(Whoſe mention curdles now my frighted Blood)
With vaſt Infoldings briny Waves divide,
And to our Shores from *Tenedos* did glide;
Their ſpeckled Breaſts plow up the Frothy Brine,
And bloody Creſts o're curled Azure ſhine;
Their waving Sterns ſilver the furrow'd Main,
Rouling long Backs with a voluminous Train.
They land, with Volleys from the breaking Flood;
Their burning Eyes ſpeckled with Fire and Blood,
Their hiſſing Mouths they lick with brandiſh'd tongues;
Whil'ſt we affrighted fly from thence, in Throngs.
But to *Laocoon* they direct their pace,
And firſt his two Sons ſeize in dire embrace,
Coyl'd round about them, on the Wretches prey'd,
And ſlender Bodies bloody Banquets made:
Next him they ſeize, to reſcue them, prepar'd,
And fetter, with their vaſt Infoldings, hard:

Twice

(f) He ſeems to mean all the Cities of *Peloponneſus*, and thence all *Greece*.

(g) The ſame number *Æſchylus* atteſts, *in Agamemn. Euripides*, *in Androm.* and others. *Homer* reckons 1080. *Dictys*, 1280. *Dares*, 1240. Theſe are reconcil'd by *Varro*, *Rei Ruſtic.* 2. 1. *If the number* (ſaith he) *be not exact, as it is not when we ſay a Thouſand Ships went againſt* Troy, *or the Government of* Rome *conſiſts in a hundred Men.*

(h) So long the *Trojan* War laſted. *Dares* increaſeth this account by eight moneths, and twelve dayes. See *Thucydides*, *lib.* 1.

(i) Alluding to the manner of chooſing Prieſts; for when any fail'd, another was choſen by Lot; which *Germanus* obſerves out of *Tacitus*, to have been the Cuſtome of the *Romans*. *Annal. lib.* 1.

Twice round about his Waſt, his Neck twice round,
The Serpents with their ſcalie Cordage bound;
Then o're his Head their lofty Creſts they rear.
He ſtrives with all his Strength thoſe Knots to tear;
His ſacred Wreath, Blood and foul Poyſon ſtains,
And to the Stars he dreadfully complains.
So roars a wounded Bull, from th' Altars broke,
VVhen on his Head glanc'd the uncertain Stroke.
But the two Serpents to the Temple glide,
And at the [k]Feet of cruel *Pallas* hide.
Strange Terrour here ſurpriz'd us, yet all ſaid,
Laocoon for his Raſhneſs juſtly paid,
Who durſt his Arm 'gainſt ſacred Oke advance,
And wound the Preſent with an [l]impious Lance.
They cry, The Gift to *Pallas* Temple draw,
And on the Goddeſs call.
The Walls are levell'd, and a Breach is made.
All lend, to finiſh this good work, their Aid;
Some for the Feet ſtraight rouling VVheels provide,
And to the Neck ſtrong Hempen Cordage ty'de:
Pregnant with Arms, the Fatal [m] Monſter goes,
VVhom [n] Boys and beauteous Virgins round incloſe,
Singing ſweet Hymns; they hale the Ropes with Joy,
And menacing, at length it enters *Troy*.

O *Ilium*, where the Gods once Manſions found;
And, O you *Dardan* VValls, in VVar renown'd!
Four times, in th' entrance of the Gates, it hung,
As oft within, the claſh of Harneſs rung:
Yet we beſotted, [o] draw with all our Power,
That curſed Monſter to the ſacred Tower.
Caſſandra then, enſuing Fates foretold,
VVhom *Trojans* ne're believ'd, ſo *Phœbus* would.
But we that never muſt behold the Morn,
VVith Flow'rs the Temples of the Gods adorn.

Mean

(k) Under the Feet of the Statues of their Gods, the Antients us'd to figure the Monſters overcome by them: *So* Callimachus (ſaith *Tertullian*, *de Corona Mil.*) *brought the Statue of* Pallas *into* Argos, *with a Lion's skin under her Feet.* A Dragon alwayes under that of *Pallas*. Pauſan. Att. *At her Feet a Shield, at the bottom of her Spear a Dragon.* So likewiſe figur'd by *Phidias*, *Plut. de Iſid. & Oſirid.* where amongſt others of the ſame kind, he reckons Dragons, as ſacred to *Pallas*.

(l) *Naſcentius* ſuppoſeth the Poet to allude to that *Haſta ſcelerata*, which, according to the Cuſtome of the *Romans*, the General, before the taking of any City, held out to the Enemy, to ſignifie their deſtruction.

(m) *Servius* ingeniouſly obſerves, that Horſes were thrice fatal to *Troy*; Firſt, when *Laomedon* deni'd the Horſes which he promis'd to *Hercules*; Secondly, when they admitted this Wooden Horſe; Laſtly, when the *Ilians* refus'd to let in *Cimna*, the third Conſul, into their City; at what time a Horſe being caught between the Gates, hindred them from ſhutting.

(n) *Nannius Miſcellan.* 7. ſaith, that the Horſe is brought into the City with the ſame Religious Ceremonies which are us'd towards the *Thenſa* of the Gods, for which he cites *Aſconius* upon 3. *Verr. Thenſa* is a ſacred Chariot, a Proceſſion of the States and Sacrifices. Some think them ſo named, from Divinity; others, *a tenſis loris*, which Strings every one thought himſelf happy that could lay hold of.

(o) *Calaber* mentions many other Prodigies which hapned whilſt the Horſe was brought in, *viz.* That the Sacrifices did not burn, the Fires went out, a bloody Smoke roſe from them, the Altars fell down, the Libations turn'd into Blood, the Images of the Gods ſhed Tears, and many of the like.

Mean while Night roſe from Sea, whoſe ſpreading ſhade
Hides Heaven and Earth, and Plots the *Grecians* laid;
About the Walls the *Trojans* ſilence kept,
And, reſting their tir'd Bodies, ſoundly ſlept.
The *Grecian* Fleet, now with a favouring gale,
From *Tenedos* to well-known Confines ſail;
The ſilent [p] Moon did tacitly invite
Attendance on the Admirals leading [q] Light:
When *Sinon*, ſav'd by ſpightful Fates deſign,
Privately open'd a cloſe Door of Pine,
And from the teeming Horſe deliver'd come
Greeks, that inclos'd lay in his diſmal Womb;
[r] *Tiſander*, *Sthenelus*, ſtern *Vlyſſes* broke,
And *Thoas*, joyful, from the hollow Oke;
Neoptolemus, *Athamas*, and *Machaon*,
With *Menelaus*, by long Ropes ſlide down;
And *Epeus*, who the Miſchief did deſign.
They take the Town, buried in ſleep and Wine;
They kill the Watch, and ſtraight at open [ſ] Gates
Receive their Friends, and joyn to their known Mates.

It was when Sleep, firſt ſeiz'd the Weary Soul,
And Heavens chief Bleſsing on poor Mortals ſtole.
When in my Sleep, behold! to me appears
Moſt woful *Hector*, drown'd in Floods of Tears,
Dragg'd at a Chariot, foul with bloody Duſt,
And cruel Reigns through his ſwoln Feet were thruſt;
(How ſtrangely chang'd! ah me! how alter'd from
That *Hector* in *Achilles* Spoyls march'd home;
Or when the *Grecian* Navy in his ire,
He fir'd with darted Flames, and *Phrygian* Fire)
Foul clotted Gore had ſtarch'd his Beard and Hair,
Shewing thoſe Wounds, which more than many were,
In *Troy*'s defence receiv'd; I ſeem'd to weep,
And thought I ſpake thus Troubled in my Sleep.

Troy's

(p) That *Troy* was taken at midnight, the Moon being in the Full, is warranted by *Clemens Alexandrinus*, *Strom.* 1. 10. *La Cerda* adds, that the *Grecians* us'd for the moſt part to fight at that time of the Moon, as being moſt auſpicious to them: which he confirms by *Ariſtides*, 2. *Plat.* The Lacedemonians, ſaith he, *either being ingag'd in Fight with the* Meſſenians, *or that they waited for the Full of the Moon, could not aid them.* The Moneth and Day is, according to the *Marmora Arundeliana*, the 24 of *Thargelion*; The year, after the computation of *Scaliger*, 3531. of the *Julian* Period, before our Saviour's Incarnation, 1184. *Petavius* accounts a year ſooner. The *Arundelian* Stone 26 years more early.

(q) Torches, by way of ſign us'd by the *Grecians* upon Agreement betwixt them and *Helena*, or *Sinon*, ſaith *La Cerda*. Of this Cuſtome ſee *Æſchylus Agamemn. Livy*, *lib.* 25. and others.

(r) *La Cerda* ingeniouſly obſerves the appoſiteneſs of theſe names and perſons; *Tiſander* implying a man deſirous of Revenge; *Sthenelus*, Courage and Military Strength (who *Philoſtratus* ſaith went unwillingly into this Machine, ſaying, that it was ſtealing a Victory, not ſtorming a Town) *Vlyſſes*, alwayes pernicious to the *Grecians*; *Athamas* and *Thoas* two eminent Commanders mention'd with Commendations by *Homer*; *Neoptolemus* (implying a young Warrior) Son of *Achilles*; *Machaon*, excellent for Chirurgery as well as Valour, Son of *Æſculapius*; *Menelaus*, the perſon to whom the injury, the occaſion of the War, was given; *Epeus*, who framed the Horſe. More there were, as is by the Poet imply'd. *Some ſay* (ſaith *Tzetzes in Lycophron*) 50 *or* 300. *or, as I think*, 23 Grecians: which ſecond number ſeems to be miſtaken, perhaps for 30.

(ſ) *As ſoon as they were within the Walls*, ſaith *Dictys*, *l.* 5. *dividing themſelves into ſeveral quarters of the City, upon a Signal given, they fell with great eagerneſs on all they met with, and kill'd them in their Houſes and in the Streets.*

Troy's chief Protector, *Ilium*'s onely Aid,
What croſs occaſions thee ſo long delay'd?
Whence com'ſt thou, deareſt *Hector*? from what Coaſt?
After ſo many of thy Friends are loſt;
After ſuch various Toyls of ſuffering *Troy*,
That we ſo tir'd, thee, ſo deſir'd, enjoy.
Why is that Noble Face in Sorrow drown'd?
Muſt I behold thee, thus all o're, one Wound?
To my vain Queſtions, he made no Reply,
But groning, ſaid, Fly *Venus* Off-ſpring, fly,
Scape from the Fire; the *Greeks* poſſeſs the Town,
And *Dardans* lofty Tow'rs are tumbling down.
Enough is done for *Priam*, and this Land;
Could Strength ſave *Troy*, I had with this Right Hand;
Who now her[t] Gods and Rites commends to thee,
Let theſe Co-partners of thy Fortune be;
With theſe build Walls, which Spatious thou ſhalt raiſe,
After long Voyages through dangerous Seas.
This ſaid, he brought me from great *Veſta*'s Quire,
Her ſacred[u] Wreaths, and the eternal Fire.
Mean while, with various Cries the Walls reſound,
And more and more (although in ſhadie Ground
my Fathers houſe remote, obſcurely lay)
Loud Noiſe drawes near, and claſhing Arms diſmay;
I ſhake off Sleep, and mount the Battlement
With ſpeedy ſteps, and ſtood with Ears intent.
As Corn on fire, when furious Winds contend,
Or when ſwoln Torrents from high Hils deſcend,
Which Corn, the Oxens toyl, deſtroyes, which Woods
Hurries down headlong in impetuous Floods;
Th' amaz'd Husbandman, on higher Ground,
Sits on a Rock, and wonders at the ſound:
But then the Truth too plainly did appear,
And *Grecian*[x] Treacheries diſcover'd were.

In

(t) In alluſion to that Cuſtome of the Antients (ſaith *La Cerda*) who when their Temples were on Fire, or in any other danger, brought their Sacred Things into the Palace or Houſe of their Prince, as next the Temple, being the moſt ſecure Sanctuary.

(u) *Vittæ* were of great eſteem amongſt them; theſe were the conſecrated Veils of their Gods: From this place *Macrobius* argues, that *Veſta* was one of the *Penates*, or at leaſt their Companions. The never-dying Fires of *Veſta*, preſerv'd by Virgins appropriate to that Office, are not unknown: but *La Cerda* contends, that none of that Fire is here meant as brought to *Æneas*, but onely the Image of that Goddeſs who is taken for Fire it ſelf.

(x) The *Grecian* Faith grown into a Proverb, to expreſs Treachery.

In conquering Fire *Deiphobus* Palace falls,
Eucalegon next had flaming Funerals;
The broad *Sigæan* Billows ſhine with Fire,
Loud Trumpets ſound, and Clamours now grow higher.
Deſperate I arm'd, 'gainſt Reaſon rais'd a Power,
And with a Party, to defend the Tower,
We do reſolve; Fury our Judgement charms,
And we conceive it brave to dye in Arms.
But *Panthus* broken through the *Grecian* power,
Panthus Otriades, Prieſt of *Phœbus* Tower,
With him our Gods, and ſacred Reliques brought,
Amaz'd, the Shore with his young Nephew ſought.
How ſtand things *Panthus*? what Fort may we take?
Scarce theſe I ſaid, when with a Groan he ſpake;
The *Dardans* laſt and diſmal Hour is come,
We have been *Trojans*, once was *Ilium*,
And ſupreme Glory of the *Teucrian* ſtate;
All cruel *Jove* to *Argus* doth tranſlate.
The *Greeks* now theirs the burning City call.
From that huge Horſe ſtanding within our Wall,
This cruel Brood of armed Furies came,
And haughty *Sinon* mingles Flame with Flame;
Our double Gates are with ſtrong Guards beſet,
Never from *Greece* ſo many Thouſands met.
Others the Streets and narrow Paſſes fill,
Who ſtand with glittering Swords, prepar'd to kill.
Thoſe which our works did keep, ſurpriz'd in Night,
Could not themſelves defend, retire, nor fight.
Stirr'd up with *Panthus* words, and Heavens conſent,
Through cruel Arms, and dreadful Flames, I went;
Where ſad *Erynnis* rag'd, where Groans, where Cryes,
And ecchoing Clamours ſtorm the arched Skyes.

(y) To expreſs the greatneſs of the burning, he ſaith, That the Waves of the *Sigæan* Promontory ſhone therewith in the darkneſs of the Night.

Ripheus and aged *Iphitus* conjoyn'd
Themſelves to me, *Dymas* and *Hypanis* find
Us by the glimmering of the Moons pale Beam,
And young [z] *Chorœbus* adds himſelf to them;
Who to the *Trojan* War, through all parts fam'd,
Extremely with *Caſſandra*'s Love inflam'd
A Suter came, and brought her Father Aid;
But Prophecies of the inſpired Maid
Did not regard.

Yet when I ſaw a Fight they durſt maintain,
Bold youth, I ſaid, your courage is in vain
To ſave a City that is all on fire;
But would you dye, and gallantly expire,
You ſee your Chance; our Kingdoms Guardian Gods
Have left their [a] Altars, and their bleſt aboads:
Then let's encounter Death, and bravely on;
Vanquiſht mens ſafety is to hope for none.
The young-mens Boſomes Furie thus poſſeſt;
Like ravening Woolves in a dark night oppreſt
With Hunger and Neceſsities hard Law,
Their whelps expecting with a thirſty jaw;
So we through weapons and th'oppoſing Foe
To certain Death on reſolutely goe;
And to the Center of the City made,
Black Night ſurrounding with a hollow Shade.
Who can the Funerals of that diſmal Night
With equal Tears be able to recite?
Th'old City falls, which rul'd ſo many years;
In every Street Slaughter in heaps appears,
In Houſes, Sacred Temples, Bodies thrown:
Nor did the *Trojans* ſuffer Death alone,
The vanquiſhed their Courages recall,
And now the *Grecian* Conquerors do fall.

In

(z) Of this *Chorœbus* it is ſaid, that he was ſo fooliſh, that he would count the drops of the Sea, and grew thereby into a Proverb, *More fooliſh than* Chorœbus. *Q. Calaber. lib.* 13. ſaith, that he was ſlain by *Diomedes*. So likewiſe *Pauſanias*, though our Poet otherwiſe.

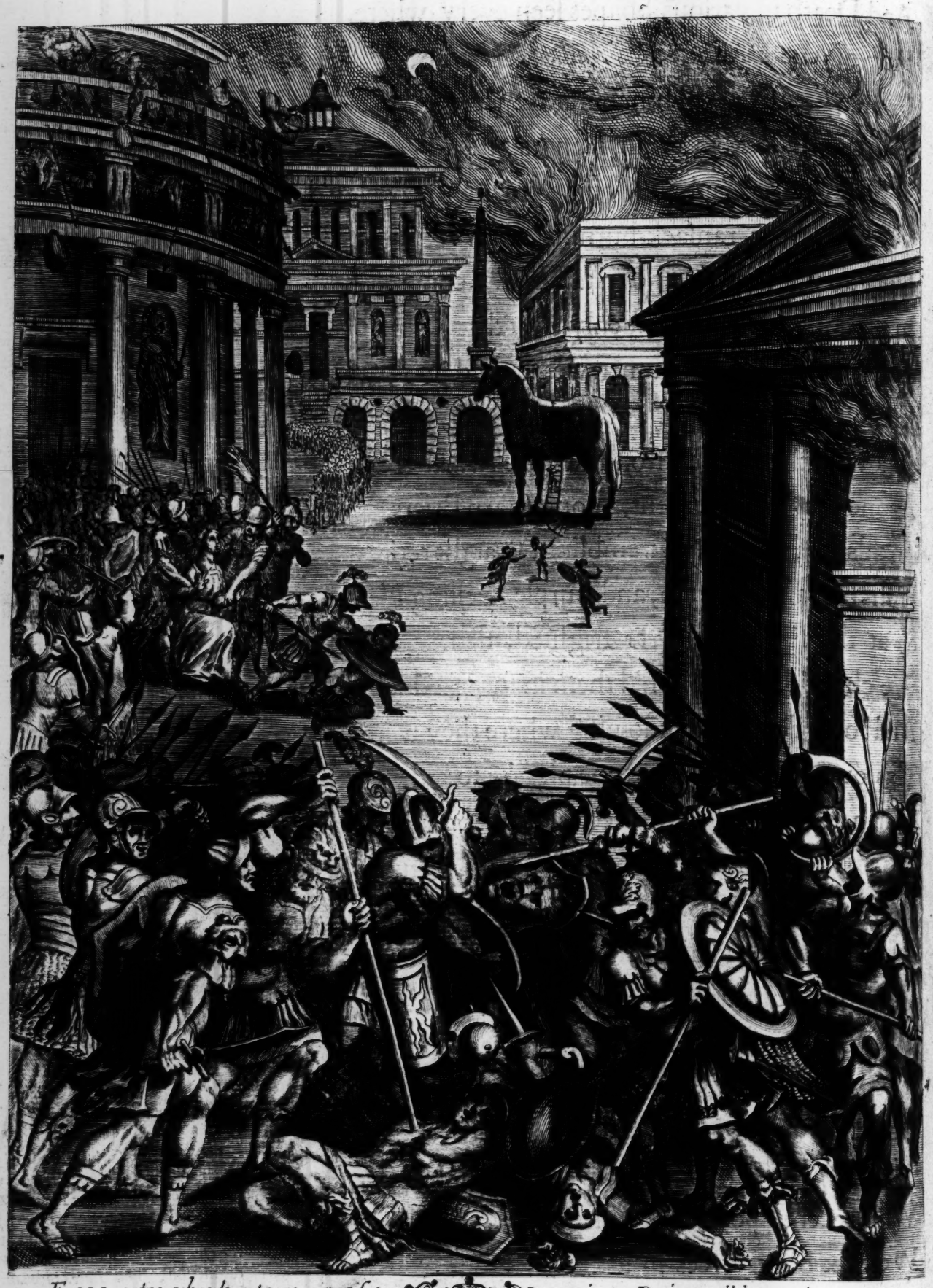
(a) *Macrobius* and *Servius* expound this of the Gods calling them away: But the more probable opinion is that of *Turnebus*, *Muretus*, and *Delrio*, that the Tutelary Gods of every City, as ſoon as it was taken, left it; which more particularly is obſerv'd of *Troy*. *Æſchylus*: *Sept.* 44. *ad Thebas*

——*Do they not ſay*
The Gods from Captive Cities haſt away?

upon which words the Scholiaſt ſaith, that *upon the taking of* Troy, *the* Trojans *ſaw their Gods bearing their own Images away, out of their Temples.*

In all parts cruel Grief, in all parts Fear,
And Death in various Shapes ſeen every where.
Firſt of the *Greeks*, to us *Androgeos* bends,
With a great Troop, ſuppoſing we were Friends;
And kindly thus in gentle Language ſaid;
Haſt Sirs, make haſt, how were you thus delay'd,
Whil'ſt others ranſack burning *Ilium*?
Did you but now from our tall Navy come?
In ſpeaking theſe, he ſuddenly eſpy'd
(For in a doubtful manner we reply'd)
Himſelf to be engag'd amidſt his Foes,
And with the Word aſtoniſh'd, backward goes.
As one who on a Serpent, 'mong ſharp Briers,
Treads unawares, and trembling, ſtraight retires
From his rais'd Wrath, and purple ſwelling Head:
So at the ſight *Androgeos* frighted, fled.
We charg'd, and hemm'd them in ſurpriz'd with Fear,
And ſoon defeat, not knowing where they were:
This our firſt ſervice Fortune pleas'd to aid.
When heighten'd with ſucceſs, *Chorœbus* ſaid;
Dear Friends, the means by favouring Fortune ſhewn
For ſafety, take, as She commands, go on:
And now change Shields, in *Grecian* Armour go;
Who queſtions Fraud or Valour in a Foe?
Thus having ſaid, he makes *Androgeos* yield
To him his ſtately Creſt, and gallant Shield,
And claps an *Argive* Sword unto his ſide.
Thus *Ripheus*, *Dymas*, thus were all ſupply'd
With recent Spoils, and with the *Grecian* Power
We mix our Forces in a [b] Fatal Hour;
Yet oft with Nights aſſiſtance on we fell,
And many a great-ſoul'd Heroe ſent to Hell.
Some to the Ships and ſafe Shore fly with ſpeed,
Others aſcend, ſtruck with baſe Fear, the Steed,

(b) *Servius* ſaith, that on the Shields of the *Grecians*, *Neptune* was figur'd; on thoſe of the *Trojans*, *Minerva*; whence the Poet here ſaith, *haud numine noſtro*; *Naſc.* adds, that the *Grecians* had likewiſe Letters for diſtinction, The *Lacedæmonians* Λ, The *Peloponneſians* Π, So Σ on the *Sicyonian* Shields. *Xenophon. Græ. Hiſt. lib.* 4. which Cuſtome was thence deriv'd to the *Romans*; A Conteſtation ariſing betwixt the Souldiers of *Marius* and *Q. Catulus* about the Victory againſt the *Cimbri*, they ſearch'd the dead bodies, and ſuch Darts as were from the Souldiers of *Catulus*, had his name.



Ecce, trahebatur pas-
Crinibus à templo Cas-
Ad cælum tendens arden-
Lumina: nam teneras

sis, Priamëia virgo
ſandra, adytiſque Minervæ,
tia lumina fruſtra;
arcebant vincula palmas

156 Iohanni Fitz-Iam: de Lewe-ſtone in Com: Dorſett: Arm. fieri
Tabula merito votiva

And once again in the known Belly hide.
Ah! who may hope, when Heaven hath Help deni'd!
Here we beheld, from *Pallas*[c] Temple, fair
Caſſandra dragg'd by the diſhevell'd Hair,
Her ſparkling Eyes lifted to Heaven in vain;
Her eyes, for Cords her tender Hands reſtrain.
At this ſad ſight *Chorœbus* much inrag'd,
Amongſt the Thickeſt deſperately engag'd;
We follow, and break through an Armed Throng.
Here firſt by Darts from the high Temple flung,
Our own deſtroy us, and ſad Slaughter make,
By change of Arms, and *Grecian* Helms miſtake.
Th'incenſed *Grecians* from all parts recruit,
And ſharply for the reſcu'd Maid diſpute;
Then both th'*Atrides* all their Men draw up,
Fierce[d] *Ajax* charg'd, and the *Dolopian* Troop.
So Winds to Battail bring up all their Force,
Zephyre and *Notus*, *Eurus* Eaſtern Horſe;
The Woods reſound, incenſed[e] *Nereus* raves,
And with his Trident ſtirs up dreadful Waves.
Thoſe we by ſtratagem had overthrown,
And by night's help chac'd round about the Town,
Again appear; their Fellows Arms they know,
And by our wanting of the Word, the Foe.
O're-pow'rd *Chorœbus*, *Peneleus* ſlew,
And *Pallas* Altars did with Blood imbrue.
Next[f] *Ripheus* fell, moſt faithful to his truſt,
Nor in all *Troy* none knew a man more juſt,
Though it pleas'd Heaven that he ſhould ſuffer too.
Their own Friends *Hypanis* and *Dymas* ſlew;
Nor thy great Piety could ſave from Death,
Thee *Panthus*, nor *Apollo*'s ſacred Wreath.
Troy's Aſhes witneſs, and laſt Flames of mine,
If in your fall I Danger did decline,

(c) In great Extremities they us'd to fly to the Temples for Sanctuary, which had ſo much privilege, that they could not be forc'd away from thence; *Pauſanias in Achaic.* Of this we need no other Preſident than *Caſſandra* her ſelf, who being raviſh'd in the Temple of *Pallas* by *Ajax*, the Goddeſs reveng'd it by Thunder upon the Raviſher. See before *lib.* 1.

(d) This is he we laſt mentioned, Son of *Oileus*, for the other, ſon of *Telamon*, kill'd himſelf before the taking of the City. See *Ovid. lib.* 13.

(e) *Nereus* is here, in the Opinion of *Parchaſius*, taken for *Neptune*: as by *Claudian.* 1. *de Rapt Proſ.* Where he ſaith that *Nereus* divided *Sicily* from *Italy*, which *Dionyſius* after atteſts to have been done by *Neptune* with a blow of his Trident. This is likewiſe here confirm'd by that Enſign of his Deity which is here attributed to *Nereus*.

(f) *Germanus* conjectures that *Ripheus* was, whilſt he liv'd, very much a Friend to *Virgil*; who thereupon, in Gratitude, here brings his name, as *Homer* doth that of *Mentor* by whom he was cur'd of the infirmity in his eyes: So obſerv'd by *Herodotus*.

Or

Or Grecian Force, Death, had it been my Lot,
This hand had drawn; Thence off with us we got
Pelias and *Iphitus*: *Iphitus* weak with age,
And *Pelias* wounded by *Ulysses* Rage.
Next dismal Clamours us to Court invite:
Here was a Conflict, such a bloody Fight
As if there had no other Slaughter been;
So fierce with Malice, and for Plunder keen,
The [g] shelter'd *Greeks* we saw approach the Wall.
Some Ladders mount, some up the Pillars crawl;
Shields on their left hands gave their heads defence,
Whilst with their right they seise the Battlements:
Dardans resist; down Roofs and Towrs they cast,
And with such Arms, since they behold their last,
Prepare to save themselves in Death's extremes;
High Honours of old Princes, golden beams
They tumble down; others with drawn Swords stood
To keep the Gates, and with strong Guards make good:
Somthing refresht, we to the Palace made,
With our joyn'd Force the vanquished to aid.
There was a private but a well-known way,
Which in the Court behind the Pillars lay;
By these back-Stairs, oft the unfortunate
Andromache, whilst *Priam* held his State,
Did unattended young *Astyanax* bring
To see her Mother and the aged King:
Here to the lofty Battlements I past,
From whence vain Weapons woful *Trojans* cast.
There was a Tower erected wondrous high,
Whose stately Bulwarks seem'd to kiss the Sky;
On this all *Troy* accustomed to view
Th' *Achaick* Camp, and *Grecian* Navy too;
This with my Sword I loos'd, and on that part
Where jutting Beams did from their Mortess start,

We

(g) *Testudo* is a military Engine, by the Greeks call'd χελώνη likewise & συνάσπισμ☉, which *Diodorus Sicul.* saith was invented by the *Grecians*, in the *Trojan* Warr; to which *Turnebus* thinks that *Homer* alludes in these words, *Il.* 23.

Helmet to Helmet, Shield to Shield, and Man
To Man is knit.

It consisted of many Shields joyn'd close together to defend the Souldiers underneath, from all that might be cast down on them. See *Livy lib.* 44. more of this *La Cerda.*

We gave a ſhove, when ſudden from the height
Thundring it fell, and on the *Greeks* did light:
But freſh men ſtill ſupply'd, nor any kind
Of Battery ſeis'd.

Juſt at the Gate inſulting *Pyrrhus* ſtorms,
More glorious than the Sun, in [b] Brazen Arms;
So in the Spring a Serpent we behold
Famiſht with want, and ſwoln with biting cold,
His Skin being caſt, from under ground appears
In gallant Youth, and proud his Boſome rears
In towry circles to the cheering South,
Triple Stings brandiſht from his hiſsing Mouth.
With him bold *Periphas*, and *Automedon*
Achilles Squire and Charioteer came on;
Theſe, ſeconded by all the *Scyrian* Bands,
Who on the Roof caſt Fire and flaming Brands.
Through ſtrongeſt Gates bold *Pyrrhus* made a Paſs,
And from their Hinges tore down Beams of Braſs:
Then hews huge Pillars, cleaving knotty Oke,
And a large Breach for a wide paſſage broke.
The houſe within appears, long Halls unfold
Priam's Bed-chamber and the Kings of old:
The Entrance they might ſee arm'd Souldiers guard,
But within Tumults and lowd skreeches heard,
The arched Sielings howl with female cries,
And clamours to the golden Stars ariſe;
Then fearful Matrons run from place to place,
They [i] kiſs the marble Pillars and imbrace.
Strong, as his Sire, *Pyrrhus* maintains the Fight,
Nor Guards nor Rampiers can reſiſt his might:
Gates with his battering Ram are overthrown,
And from their Hinges Jaums lye tumbled down.
They force their way, the firſt they meet they kill,
And Royal Courts now baſeſt Souldiers fill.

(*h*) *Magius Miſcellan.* 3.3. ſaith, in expoſition of theſe words, that Iron was ſo rare with the Antients, as for that Reaſon they made their Armour commonly of Braſs, ſometimes of Tin: But withal it is very certain, that with the antient Poets, eſpecially the Greek, by Braſs is meant Iron and Steel.

(*i*) Such was the manner of thoſe that were going into Captivity, to take an eternal farewel of their Homes by kiſſing the Gates or Pavements. So *Dion. Caſſius*, *lib.* 41. ſpeaking of thoſe who went with *Pompey* from the City, *they invoked the Gods*, ſaith he, *and kiſſed the Pavement*. For *Turnebus* gives another reaſon, that they believ'd a Deity to be in the Gates, Hinges, Threſholds and Walls of their Houſes; So as that Kiſſing was aſwel in token of Veneration and Re'igion; to this likewiſe is referr'd the ſolemn adorning them with Crowns and Garlands.

A fomie River not ſo fiercely goes,
When breaking forth, his Banks he overthrows,
And on the Plains with hoſtile Billows falls,
Bearing along both Cattle and their Stalls.
I did behold how bloody *Pyrrhus* rag'd
To enter, how th'*Atrides* were engag'd:
Priam, the Queen, her [k] hundred Ladies view'd,
And hallow'd [l] Fires which his own Blood imbru'd;
He [m] fifty Daughters did with Marriage grace,
Such hopes there was of his Illuſtrious Race.
Beams rich with [n] Gold, and Spoyls, fall in their ire,
And *Greeks* poſſeſs what's not poſſeſt by Fire.

But here thou mayſt enquire of *Priam*'s Fates;
When he beheld *Troy* taken, his Court-gates
Torn down, and *Greeks* through all the Palace rage.
On th'old King girds, palſied with Feeble Age,
Arms long unworn, and claps upon his Thigh
A uſeleſs Sword, reſolving ſo to die.

Amidſt the Palace, in the open Air,
An [o] Altar ſtood, an antient [p] Laurel near
Embrac'd the Gods with a declining ſhade:
Here *Hecuba* and all her Daughters fled,
As Flocks of Pigeons from a Tempeſt haſt,
And round the Statues of the Gods embrac'd.
But when in Youthful Arms ſhe *Priam* ſpy'd,
O my moſt wretched Husband! out ſhe cry'd,
What Counſel thee to put on Arms did move?
Into what danger doſt thou run, dear love?
Theſe times no ſuch Defenders will allow,
No, if my *Hector* ſhould be preſent now.
Draw near, this Altar may protect us all,
Or here in Death we will together fall.
Then ſhe her Husband by the hand did bring,
And plac'd in ſacred Seats the aged King.

Behold!

(k) *Centum nurus*, not Daughters-in-law to *Priam*, for he already ſaid that *Priam* had but fifty Sons, unleſs, with *La Cerda*, we allow every Son two wives; rather expound it with *Taubman*, *Novas nuptas, ut ætatis hoc nomen ſit non affinitatis.*

(l) Upon that Altar of *Jupiter Herceus*, at which *Priam* was kill'd, there was continually maintain'd a ſacred Fire, never ſuffer'd to go out. *Turneb.* 14. 15.

(m) So many Sons he is ſaid to have, others number 51 *Hygnus* 54. There are who ſay but five Sons, and three Daughters.

(n) *Phrygian.* The *Phrygians* abounded with Wealth and Gold, as well as the *Perſians*, theſe two being the moſt wealthy Kingdoms: How it becomes *Æneas* to call his Countrey-gold barbarous, is evinc'd by *Germanus*. See likewiſe *La Cerda*.

(o) *Jupiter Herceus* is ſaid to have three eyes, and ſo nam'd from his Altar, which was within the compaſs or encloſure (ἕρκος) of the Walls, yet as here deſcrib'd, in the open Air, not cover'd at the top. So *Athenæus*, *lib.* 5. *Homer*, ſaith he, *always placeth the Hall in open places, where was the Altar of Herœan* Jupiter. At this was *Priam* kill'd. *Tryphiodorus*,

At th' Altar of Herceus, *ſick of breath,*
Bold Pyrrhus *put the aged King to death.*

Thoſe who read there *Hermæus Jupiter* with *Urſinus*, and ſo in *Calaber* with *Germanus*, beſides the Authority of our Poet, undervalue *Euripides*, *Ovid*, *Seneca*, and others.

(p) Which, as the ſtory goes, was fram'd in the midſt of *Priam*'s Court by Mathematical Art; the Trunk whereof was pure Gold, in length 12 Cubits; the Top ſpread into ſuch large Branches as canopied all the Houſe; the Bloſſoms, Boughs and Leaves, were partly Gold, partly Silver; amongſt the Fruit, Jewels of great value. This Tree *Ulyſſes* and *Diomed* (or as others ſay, *Palamedes*) being ſent Embaſſadours to demand *Helena*, beheld with great amazement.

Behold! *Polites* one of *Priam*'s Sons,
To get away from bloody *Pyrrhus*, runs
Through armed Foes, through Courts, and Halls about
Wounded, to ſeek ſome ſheltring Corner out;
Whom raging *Pyrrhus* fiercely did purſue,
Now takes, and ſtrikes him with his Javelin through:
At laſt, where in his Parents ſight he ſtood,
He fell, and pours his Soul out in his Blood.
Here *Priam*, though with Death beleaguer'd round,
Free paſſage both for Wrath and Language found.
To thee for this, for this bold Act, he cry'd,
The Gods, if any of the Deifi'd
Such Deeds obſerve, ſhall juſt Rewards ordain,
That haſt our Son thus in our preſence ſlain,
And with his Blood the Parents face defil'd.
Achilles, whom thou Father falſly ſtil'd,
Was no ſuch Foe to me; he bluſh'd, when I
Implor'd the Law of Arms, nor did deny
Hector's pale Corps ſhould have a Native Tomb,
And me again ſent with a Convoy home.
This ſaid, th' Old Man a feeble Javelin threw,
Which could not pierce his ſounding Target through,
But on the Margin hung the harmleſs Spear.
Then *Pyrrhus* ſaid, this News my Father bear,
My cruel Deeds remember to relate,
And how that I, his Son, degenerate;
For thou ſhalt die. As ſoon as theſe he ſaid,
Through his Sons Blood, he dragging him, convey'd
Trembling to th' Altars; then his Hair he wreaths
In his Left Hand, his Right his Sword unſheaths,
Which to the Hilts he buries in his ſide.
So finiſh'd *Priam*'s Fates, and thus he dy'd,



Seeing *Troy* burn, whoſe proud commands did ſway
So many powerful Realms in *Aſia*;
Now on the Strand his [q] ſacred Body lies
Headleſs, without a Name or Obſequies.
But then I was ſurpriz'd with ſudden Fear,
My Father in my Fancy did appear,
As I beheld the King give up his Life,
Juſt of his Age; and my neglected Wife,
My rifled Houſe, and poor *Iulus* chance.
I look'd to ſee how ſtrong we might advance:
All weary had forſook me, and leap'd down,
Or in the Flames their wretched Bodies thrown.
[r] And now alone, in *Veſta*'s Portal I
Did *Helen*, taking Sanctuary, ſpy;
The mighty Fires which ſhone more bright than day,
Diſcover'd her, where cloſe conceal'd ſhe lay;
She for *Troy*'s ruine fears the *Trojan* Sword,
The *Greeks*, and rage of her forſaken Lord:
Who both the Scourge of *Greece* and *Troy* had been,
Lay hid at th' Altar, fearing to be ſeen.
I rage, and to revenge my Countrey, burn,
That juſt Rewards I might with Death return.
Shall ſafely ſhe enjoy her Native Soyl?
A Queen in *Sparta* triumph in our Spoyl?
Her Lord and Court, Children and Parents ſee?
Shall [ſ] *Phrygian* Ladies her Attendants be?
Shall Steel deſtroy our King, and Fire his Seat?
So oft theſe Shores lie in a Bloody Sweat?
Not ſo. Although no Honour we can gain,
Nor Conqueſt boaſt, to have a Woman ſlain:
Yet ſuch a [t] miſchief that hath ruin'd *Troy*,
Will purchaſe Honour, if I ſhould deſtroy,
Quenching revengeful Flames diſturb my Breaſt,
And my Friend's Aſhes ſeat in quiet reſt.

(q) The Poet complies with both opinions, as well theirs who affirm that *Priam* was kill'd at the Altar, as thoſe who ſay, that he was dragg'd by *Pyrrhus* out to the *Sigæan* Promontory, where was the Tombe of *Achilles*, and there ſlain. But he alludes to the death of *Pompey*, who flying to *Ægypt*, was there beheaded, and his Body caſt upon the ſhore.

(r) Some omit the 22 Verſes next following, as being rejected by *Tucca* and *Varus*, to whom *Auguſtus* committed the reviſal and correction of this Poem, as well becauſe it is unbeſeeming a Man of Courage to be angry with a Woman, as that there appears ſome contradiction to this in the ſixth Book,

Omnia Deiphobo ſolviſti.

But *Servius Fuldenſis* affirms, that theſe Verſes were not rejected, but forgotten by *Tucca* and *Varus*: they are evinc'd to be truly *Virgils* by *Erythræus*, *Naſcimbænius*, and above all, *Scaliger*, *Poet.* 3.11. and 3.23. whom conſult.

(ſ) The *Phrygian* work was much eſteem'd for curiouſneſs, and conſequently the Slaves of that Countrey; which *Andromeda* complains of in *Euripides* his *Troad.*

(t) A term not improper to *Helena*, in reſpect of her many Wickedneſſes; firſt raviſh'd by *Theſeus*; then being married to *Menelaus*, ſhe left him to run away with *Paris*; nor was ſhe conſtant to him; for whil'ſt ſhe was in *Troy*, ſhe was inceſtuous with *Corythus*, Son of *Paris* by *Oenone*: Her Loves with *Achilles* are celebrated by *Philoſtratus*. And in reſpect of the ill fortune ſhe brought along with her, this expreſſion as well ſuits with her, as that of *Euripides*, who calls her, ἄτην, *Miſchief, Deſtruction*; and ſaith, ſhe was not Daughter of *Jupiter*, but ἀλάστορος φθόνου φόνου δαίμων *Of ſome malicious Devil, of Envy, of Murther, of Death.*

This ſaid, ſpurr'd on with Fury, on I went;
When my bleſt Mother did her ſelf preſent
In her full Glory, ſhining through the Night,
As 'mongſt the Gods ſhe caſts Celeſtial Light;
Her Deity declar'd, ſhe wrings my hands,
And from her Roſie Lips thus countermands:
What grief, dear Son, hath thee diſtemper'd thus?
Where is your Duty and Reſpect to us?
Conſider firſt how thou mayſt diſ-engage
Thy Father, old *Anchiſes*, ſpent with Age;
Lives thy *Creuſa*, or *Aſcanius* yet?
Whom all the *Greeks* had every way beſet;
Had not my ready Care their Rage withſtood,
Or Fire or hoſtile Swords had drank their Blood.
Let not ſuch Folly thy ſad Soul inflame
'Gainſt *Helen*'s Beauty, nor yet *Paris* blame;
For the inexorable Gods deſtroy,
And from their deep Foundations ruine *Troy*.
Behold (for all theſe Miſts ſhall vaniſh quite,
Which, interpoſing, hinder humane ſight;
Nor fear thou to obey what we command,
Nor, what thy Parents ſhall adviſe, withſtand)
Theſe mighty Heaps thou ſeeſt, Stone rent from Stone,
And Aſhes mixt with Smoke, are overthrown
By *Neptune*, his great [u] Trident ſhook the Wall,
And, the Foundations moving, ruin'd all.
Now cruel *Juno* guards the *Scæan* Gates,
And from their Fleet calls her confederates,
Girt with a Sword.
On a high Tower thou maiſt ſtern *Pallas* ſpy,
Shining through [x] Clouds, her cruel *Gorgon* by.
Jove the *Greeks* ſtrengthens, and their Boſoms warms,
Muſt'ring all Heaven againſt the *Trojan* Arms.

Fly

(u) *Neptune* was ſuppos'd to have the power of ſhaking, not the Sea onely, but the Land, with the ſtroke of his Trident, *Turneb.* 26. 33. This is more particularly expreſs'd here by the Poet, becauſe about that time there was an extraordinary Earthquake which much ſhatter'd the Walls of *Troy*; The Gods, as was conceiv'd, conſpiring to caſt down what they had built; *Juno*, the Gates, whereof ſhe was Preſident; *Pallas, quas condidit arces*, the Towers; *Neptune*, the Walls which he erected.

(x) A Divine Cloud; *Nimbus*, ſaith *Servius Danielis*, is a fulvid (*Tanhman* reads, fluid) Light, encompaſſing the Head of any Deity. Some read, *Limbus*.

Fly Son, thy Labours finiſh, I'le be near,
And ſafe thee to thy Fathers Threſholds bear.
Then ſhe her ſelf in Nights dark ſhade conceal'd,
When cruel Shapes, great Deities, reveal'd
Themſelves averſe to *Troy*.
And now *Neptunian Troy*, and all her Spires,
Seem'd ſinking, conquer'd in conjoyned Fires.
As where rough Swains, with many a ſturdy ſtroke,
Hew in high Mountains down ſome aged Oke;
Cut round with cruel Steel, ſhe threatens now,
Shaking her Treſſes with a palſied Brow,
Vanquiſh'd with Wounds, at laſt ſhe gives a Groan,
And brings a Ruine, being overthrown.
From thence, by[y] Heavens aſsiſtance on I paſs,
VVeapons retreat, and horrid flames give place.
When to our Antients Seats I had retir'd,
My bed-rid Father, whom I firſt deſir'd
To carry to the Mountain, did deny,
And, *Troy* deſtroy'd, more willing was to die
Than ſuffer Exile; You, he ſaid, whoſe Blood
Runs in clear Chanels with Youth's ſpritely Flood,
Save you your ſelves.
If Heaven would ſave my Life, theſe Seats for me
Had been preſerv'd; it is too much, I ſee
One fall, once to out-live this [z] City took:
Thus let, O thus the bed-rid be forſook.
I ſhall find Death, pitied by Foes, who ſhall
My Spoyls ſeek: Loſs of Sepulcher is ſmall.
Uſeleſs with age, and in Celeſtial hate,
I long expected my too lingring Fate,
Since Heavens great King, and Father of the VVorld,
Thunder at me, and dreadful Lightning hurl'd.
And thus his Reſolutions he declares.
My Self, my Son, and VVife are drown'd in Tears,

And

(y) All Interpreters here underſtand, and truly, *Venus*, whom the Poet here calls a God, as the *Greeks* call their Goddeſſes θεὸς ſometimes, as well as θεὰ: *Cedrenus* cites this Verſe as uſually ſung by the *Mahometans*, ὁ θεὸς μείζων καὶ ἡ μεγάλη ἐστὶ ἣν ἀφροδίτη θεὸς, *A God, a God greater, and great, is* Venus. *Servius, Macrobius, Suidas,* and others, mention a Statue of *Venus* with a Beard, having a Comb in her hand; it is more particularly deſcrib'd by a late Author *De gli Imagini de gli Dei*; the reaſon is, her particular power in the union of both Sexes.

(z) This taking of the City, beſides the Poets who ſpeak much of it, is mention'd by *Dionyſius Halicarnaſſæus, lib.* 1. where he relates the coming of *Hercules* into *Italy*; and by *Ariſtides in Rhodica*, *Troy*, ſaith he, *was twice taken, firſt by* Hercules, *then by the* Greeks.



F. Cleyn in. W. Hollar fecit

Ecce autem complexa
Harebat parvumque
Si perituris abis, et nos
sin aliquam expertus
hanc primum tutare domum
cui Pater et Coniux quon-

pedes in limine Coniux
Patri tendebat Jülum:
rape in omnia tecum:
sumptis spem ponis in armis,
cui parvus Jülus,
dam tua dicta, relinquor.
Æne.

165

Domino Simoni Fanshaw, Equiti Aurato, Tabula merito votiua.

And the whole Houſe, leſt whil'ſt on him we wait,
We all together ſuffer in one Fate.
Yet ſtill he keepes his Bed, did ſtill deny.
I deſperate arm, and am reſolv'd to die.
What Aid can Policy or Fortune give?
That I would leave thee here, couldſt thou believe?
Can Fathers thus diſcourſe? If theſe aboads
Are deſtin'd to be ruin'd by the Gods,
And thou wilt add to this unhappy Land
Thy ſelf and thine, Death's Gates now open ſtand;
And *Pyrrhus* comes with *Priam*'s Blood defil'd,
Before the Parents Face he kill'd his Child,
And at the Altar then the Father ſlew.
Through Sword and Fire, this Spectacle to view,
Didſt me, bleſt Mother, bring? and where I ſhall
Th' inſulting Foe behold within my Wall?
My Father, Son, *Creuſa*, in a Flood,
Lie weltring here, of one anothers Blood?
Arm, arm, bring Arms, the laſt day bids us go;
Dear Countreymen, let's once more charge the Foe;
Let us renew the Fight, on bravely fall,
We ſhall not periſh unrevenged all.
Here girt I on my Sword, my Target brac'd
To my left Arm, and to the Portal haſt.
When my dear Wife clung faſt unto my Knee,
And going out, held forth our Son to me.
Goeſt thou to die? then let us go along:
But if thou thinkſt thy ſelf ſufficient ſtrong,
Firſt ſave your Houſe, your Son, your Fathers life,
And mine, whom once you pleas'd to call your Wife.
At this the Houſe was fill'd with Groans and Tears,
When ſtraight wondrous Prodigie appears;
Betwixt our [a] Hands, in the ſad Parents ſight,
Lo! from *Iulus* [b] Crown a Flaming Light

(*a*) Amidſt the embraces of his Parents, as *Servius Danielis* well interprets; for *Iulus* was of greater age than to be carried in their Arms, as may be argued from his following afterwards on foot, *non paſſibus æquis*; and that being ſeven years older, he was both a Huntſman and a Warriour.

(*b*) There are three kinds *pileorum* (of Caps) us'd by the Flamens or Prieſts of the Romans; *Apex*, which properly is *Virga lanata*, a little Wool wound up on the top of the *Pileus*; *Tutulus*, wholly of Wool, *metæ figura*; and *Galerus*, made of the skin of ſome ſacrific'd Beaſt. *Apex* therefore is properly the top of the Cap or Head. But *Virgil* here alludes to the ſtory of *Servius Tullius*, to whom, being a Boy, whi'ſt he ſlept, the ſame thing happen'd which here is reported of *Aſcanius*: A harmleſs flame ſeiz'd on his Hair, and ſo continued till he wak'd; which portended Rule and Empire. See *Livy*.

We

We ſaw ariſe, and harmleſs Fire did ſpread
With a ſoft touch, and round his Temples fed.
We frighted, haſt to ſhake the flagrant Hair,
Water to quench the ſacred Flame prepare.
But to the Stars *Anchiſes* lifts his Eyes,
His Voice and Hands advancing to the Skies.
Jove, if thou haſt to any Prayers regard,
Look down and hear; if Merit find Reward,
Confirm this [c] Sign, grant, Heavenly Father, Aid.
When with a mighty Crack, theſe words ſcarce ſaid,
We [d] left hand Thunder heard, and through the Skies,
With a bright Train, a blazing Meteor flies,
Which we beheld o're the high Roofs to move,
And our Courſe marking, in th' *Idæan* Grove
Conceal'd it ſelf, then in a Furrow broke,
And with a Flaſh made all with Sulphur ſmoke.
Th' old Man, thus vanquiſh'd, roſe, then firſt implores
The Gods, and their auſpicious Star adores:
Haſt, haſt, he ſaid, I'le go to any place.
You tutelar Pow'rs preſerve our Houſe and Race:
This is your ſign, who *Troy* in us protect.
Dear Son, I go where Heaven ſhall thee direct.
This ſaid, the crackling Fires we louder hear,
And from the Walls devouring Flames draw near.
Dear Father, get upon my ſhoulders ſtreight,
Nor ſhall your Burthen be to me a Weight.
What ever chance, one common Danger we
Shall equal ſhare, to both one ſafety be:
I ſhall *Aſcanius* my Companion chuſe;
My Wife muſt follow, but ſome diſtance uſe;
And you, my Servants, liſt to my Commands.
Near unto *Troy*, an Antient Temple ſtands,
Of ſlighted *Ceres*, an old Cypres near,
Kept by our pious Fathers many year;

By

(c) This he ſaith according to the Superſtition of the *Romans*, who not contented with one Omen of Augury, deſir'd more, to confirm their belief of the firſt; and if the enſuing were different, they took off the credit of the firſt. So *Servius* and *Turnebus*, 13. 16.

(d) *The left ſide*, ſaith *Servius*, *as to Humane things is unfortunate, as to Celeſtial, proſperous: So* intonuit lævum; *becauſe the left ſide of the Gods is the right to thoſe that look on them. Varro* otherwiſe; *From the Seat of the Gods looking towards the South, the Eaſtern parts of the World are on the left ſide, the Weſtern on the right: Whence the Omens on the right ſide are more proſperous than the left.*

By ſeveral waies there wee'l together meet.
Dear Father, take our Countrey-Gods, unfit
For me to touch, return'd from ſo much Blood,
And ſuch great Battails, till the Living Flood
Cleanſe me again.
O're my broad Shoulders, on my Neck, this ſaid,
Above my veſt a Lions skin I laid,
And take the [e] load; *Aſcanius* did embrace
My hand, and follow'd with no equal pace,
My Wife behind, and through dark Streets are born.
I that but now did ſhowrs of Javelins ſcorn,
And thickeſt Ranks of *Greeks*, begin to fear
Each breath of Wind, and ſmalleſt Noiſe I hear,
Troubled alike both for my Load and Son.
The Gates I reach'd, and thought the buſineſs done,
When ſound of Trampling Feet our Ears invades;
My Father ſpies them through the Gloomy Shades,
And out he cryes, Fly Son, O fly, they're here,
Their ſhining Arms, and glittering Shields I appear.
Here know I not what unkind Power bereft
My Judgement; for whil'ſt uſual waies I left,
And by obſcurer Streets, and nearer croſt,
Ah, by ſad Fate, I my *Creuſa* loſt;
Whether ſhe dy'd, did ſtray, or tir'd gave o're,
Uncertain, but I ſaw her Face no more:
Nor look'd behind, nor miſs'd her, till we come
To ſacred Seats, and Antient *Ceres* Tombe.
Here we all met, one onely thus bereav'd,
Who me, her Father, and her Son deceiv'd.
What God or Man did not my Frenzy call
In queſtion? what worſe Chance ſince *Ilium*'s fall?
My Son, my Father, and *Troy*'s Gods I leave,
Which in a ſheltring Vale my Friends receive.

(e) This memorable piety of *Æneas* is related by *Ælian*, 3.22. of which, thus an uncertain Author in the Anthology, *lib.*3.

Cum ferret medios preles Cytherea per hoſtes
Impoſiti collo languida membra patris;
Parcite, ait Danai; *levis eſt ſene gloria rapto:*
At non erepto gloria patre levis.

Antonius Pius had a Signet bearing the Image of *Æneas*, with his Father on his back. *Sanazarius* hath an Epigram upon another of the ſame which he had, too long to be here inſerted. We ſhall onely parallel the ſtory with that of the *Catanei*, two Brothers, who carry'd away their Parents in the ſame manner, delivering them from the eruption of the Flames of *Ætna*. See *Claudian* upon that ſubject.


Lombart
excud. Londini

Troy I re-viſit, gird on ſhining Arms
All Dangers to renew, through all Alarms
Ilium to ſearch, and once more Dangers try:
The Walls I firſt, then gloomy Gates draw nigh;
Obſcur'd with Night, back, I my own ſteps trace
With ſearching Eye, and with a wary pace.
Horrour each where, nay Silence ſtrikes a fear.
Thence home I went, hoping to find her there.
But in the Houſe the cruel *Greeks* I find,
And eating Fire rowl'd to the Roofs with Wind;
Then Flames aſcend, Smoke towreth in the Air:
To *Priam*'s Seat and Palace I repair;
There *Phœnix* and *Ulyſſes* guard the Spoyls
In *Juno*'s Temple, and forſaken Iles.
From all parts hither *Dardan* Treaſure came,
Sav'd from the [f]Gods, and Temples ſunk in Flame;
Goblets of Gold, rich Robes in [g]heaps are laid,
Youth, fearful Matrons, orderly array'd,
Stood round about.
Bold alſo, I the Streets with Clamour fill,
And call through Shades, ingeminating ſtill
Fondly again, again *Creuſa*. Here
To me in queſt, thus raging every where,
Appears her Shade, and ſad ſimilitude,
And her known Form a [h]larger Shape indu'd;
Speechleſs I was, upright did ſtand my Hair,
When thus ſhe ſpake, with words appeaſing care.
Why ſo much pleaſeth thee a task ſo vain,
My deareſt Lord, ſince thus the Gods ordain?
Neither muſt thou tranſport me from theſe Lands;
The King of high *Olympus* countermands.
Thou ſhalt, long exil'd, plough vaſt Seas, before
Heſperia's found, where through a fertile Shore
The *Lydian Tybers* gentle Waters glide.
Glad things wait there, a Realm, a Royal Bride;

(f) By *La Cerda* expounded thoſe from which Oracles were given.

(g) According to the Military Cuſtome of gathering all the Prey together into one place, by which the Victor pleas'd the Souldiers with the ſight of what their Labours had compaſs'd.

(h) This *Turnebus* refers to her *Apotheoſis*, or Deifying; *For the Antients* (ſaith he) *attributed a larger proportion'd ſhape to their Gods than to Men.* *Lipſius* and *Delrio* ſuppoſe, that ſhe was not ſo indeed, but onely appear'd bigger to *Æneas* by reaſon of his fear. *La Cerda* obſerves, that the Apparitions of the Dead are greater than the Perſons themſelves were in Life.

Spare for thy dear *Creuſa* Tears; for ſhe
Dolops proud Seats, nor *Myrmidons* ſhall ſee:
I that to *Dardan Venus* am alli'de,
Shall never wait on *Grecian* Dames.
The Gods great Mother will for me provide.
Farewel, Farewel; take of our Son a care.
Theſe words being ſaid, ſhe vaniſh'd into Air,
And left me weeping, having much to ſpeak.
Three times I ſtrove to cling about her Neck,
Thrice her in vain my circling Arms entwin'd;
She like a ſwift Dream flyes, or nimble Wind.
Then I my Friends re-viſit, night grown old,
Where numbers I admiring did behold
Of new Aſſociates, Men and Women found,
Children and Vulgar, for ſad Exile, bound;
From all parts met, willing to ſail the Seas,
And venture Life and Fortune where I pleaſe.
When *Heſperus* from high-brow'd *Ida* roſe,
Uſhering the Day, our Gates beſet with Foes,
Nor Hope of ſuccour, I the Mountain take,
Bearing my aged Father on my Back.

L'S

UMI



Accessi, viridemque ab humo convellere Sylvam
Conatus, ramis, tegerem ut frondentibus aras,
Horendum, et dictu video mirabile monstrum
nam, que prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine gutta
171 *et terram tabo maculant,* Æn. 3.

Honoratissimo Dñi Domino Iohanni Bellassys Baroni de Worlaby.

Tabula merito votiua

VIRGIL'S ÆNEIS.

The Third Book.

The Argument.

TOrn Myrtle bleeds; ſlain Polydor *complains;*
Not from a Tree Blood flows, but from his Veins.
His Rites perform'd, they leave the Thracian *Shore;*
To Delos *ſail;* Apollo *they implore.*
Phœbus *miſtook, they plant in* Crete: *from thence*
Admoniſh'd by a Dream, and Peſtilence,
They launch again; a ſtorm at Sea; The ſeats
Of ravenous Harpies; *Dire* Celænos *Threats.*
Helenus, Priam's *Son, in* Epire *reigns,*
*T'*Andromache *match'd, and* Trojans *entertains.*
He ſhews what Coaſts of Latium *they muſt ſteer.*
Ætna, *the* Cyclops, Polypheme *appear.*
To ſad Dyrrachium *next* Æneas *bends,*
Thence drove to Libya, *where his Story ends.*

AFter it pleas'd the Gods the *Aſian* State,
And *Priam's* [a] guiltleſs Line t'exterminate,
Proud *Ilium* fall'n, *Troy* ſmoking on the Ground;
To ſtrange Shores, divers Exiles we were bound,
By

(a) *Urſinus* ſaith, that *Virgil* alludes to a place in *Homer*, *Iliad.* 4. where *Jupiter* confeſſeth, that he lov'd no Nation or City like the *Trojans*, *Priam* and his People.

——*For there* (ſaith he)
My Altars never without Incenſe are.

That City therefore deſerv'd not Ruine, which was ſo obſervant of Religious Duties.

By Aug'ries of the Gods; and Ships provide
Near to [b] *Antandros*, under *Phrygian Ide*;
Uncertain where to plant, or what courſe run,
Our Force we muſter: Scarce the [c] Spring begun,
When old *Anchiſes* to ſet ſail commands.
Weeping I leave the Port, and Native Lands,
Where *Troy* once ſtood, tranſporting through the Seas
My Friends, my Son, Lars and great Deities.
Far off the [d] *Thracian* plow a Warlike Land,
O're whoſe vaſt Plains once [e] ſtern *Lycurgus* reign'd:
An antient League, and Houſhold Gods conjoyn'd,
They held with *Troy*, till Fortune us declin'd:
Hither I came, and led by ſpightful Fate,
Built on curſt Shores my firſt unlucky Seat,
And it [f] *Æneum*, by my own name call.
I ſacrifice to *Venus*, and to all
Thoſe Gods that did our Enterprize approve,
And ſlaughter'd a white Bull to mighty [g] *Jove*.
By chance a Hill was nigh, whoſe ſwelling Brows
Cornell and Mirtle crown'd with armed Boughs:
To rifle Groves ſo flouriſhing, I haſt,
That th'Altars might with verdant Leaves be grac'd;
When a moſt wondrous Prodigie I view:
For, from the Plant which firſt from Earth I drew
With broken Roots, Drops of freſh Blood diſtill'd,
And trickling Gore in bluſhes ſtain'd the Field.
Surpris'd with Deadly Fear, I trembling ſtood,
Horrour to Ice congeal'd my curdled Blood.
Again I pluck'd another tender Bough,
Abſtruſer Cauſes to diſcover now;
And from this alſo flows a Stream of Gore,
Much troubled, I the Rural Nymphs adore,
And *Mars*, Protector of the *Thracian* Land,
This Wonder might for a bleſt Omen ſtand.

On

(b) *More within* (ſaith *Strabo*, *ib.*13.) *is* Antandros, *over which a Mountain hangs*, *call'd* Alexandria, *where they report the Goddeſſes were judg'd by* Paris.

(c) *Æſtas pro Vere*: The beginning of the Spring, at which time the Seas are ſaid to be open'd by the Weſt winds.

(d) The firſt Voyage of *Æneas* was from *Antander* in *Phrygia*, through the Helleſpont, to *Thrace*, a Countrey commended, as Martial; For there (ſaith *Arnobius*, *lib* 4. upon the Authority of *Sophocles*) *Mars* was brought up; and (as *Homer*, *Odyſſ.* 8.) as ſoon as he was free from *Vulcan's* Fetters, he went thither. As to the fertility of the Countrey, though deny'd by *Mela*, *Euripides* much commends it (*in Hecuba*) for both theſe qualities.

—*Quitting the* Trojan *Strand*,
At Thracian Polymeſtor's *Seat did land*;
Who the fat Glebe of Cherſoneſus *till'd*,
And o're ſtout Martial Men the Scepter wield.

(e) King of *Thrace*, Contemner of the Gods, and particularly of *Bacchus*, fierce and eager of War.

(f) Moſt Interpreters here underſtand *Ænus*, a Town built by *Æneas* in *Thrace*; for, (according to *Pliny*, 4.11.) there was the Tomb of *Polydore*. Some referr the alluſion to another City built by *Æneas* in *Macedonia*, mention'd by *Livy*, *l.* 40. who calls it *Ænia*; adding, that there every year they ſacrifis'd to their Founder *Æneas* with great Solemnity.

(g) *Æneas*, ſaith *La Cerda*, is frequently induc'd ſacrifiſing by the Poet; according to the Cuſtome of the Antients, with whom the Prieſtly Office was not ſeldom diſcharg'd by the Prince. See *La Cerda*, by whom this is obſerv'd.



F. Cleyn inue. Lombart sculpsit londini.

Stat grauis Entellus; nisuq immotus eodem
Ille velut celsam oppugnatq molibus urbem;
Nunc has, nunc illas aditus, omnemq pererrat

Corpore tela mouens, atq oculis vigilantibus exit
Aut montana sedet circum Castella sub armis;
Arte locum; & varijs assultibus irritus urget. Endis

233 *Domino* OLIVERO BOTELER *Baronetto*

Tabula merito votiva

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UMI

On a Third after my whole ſtrength I try,
And with my knees, on Earth did ſtrugling lie:
Shall I go on, or not? a Grone I hear
From under ground, and theſe words pierc'd my Ear:
Why rend'ſt thou me *Æneas*? dead men ſpare,
And to prophane thy pious hand forbear;
I born in *Troy*, no ſtranger was to thee;
Nor flows this purple from a ſenſleſs Tree.
Me, ſlaughter'd here, this crop of Javelins hides,
And ſprouts with pointed Lances from my ſides:
Fly then, ah! fly this avaritious ſhore,
Fly cruel Coaſts, for I am [i] *Polydore*.
But then I was ſurpriz'd with ſudden fear,
Nor could I ſpeak, erected ſtood my Hair.
This *Polydore*, with mighty ſummes of Gold,
Unhappy *Priam*, ſecretly of old
Sent to the King of *Thrace*: who, when he found
Our ſtrength decay'd, and *Troy* beleaguer'd round;
How with our wealth our Fortune us declin'd,
With conquering Arms and *Agamemnon* joyn'd,
All Laws of Nations breaks, the Prince deſtroyes,
And ſo by unjuſt Right [k] the Gold enjoyes.
What dares not impious man for [l] curſed Gold!
My fear once or'e, this Miracle I told
My Father, with ſome few, and Counſel crave:
All vote as one, thoſe impious Shores to leave,
And from foul breach of truſt, with fair Winds fly.
A [m] Monument for *Polydorus*, [n] high
We raiſe with Earth, and to the [o] *Manes* plac'd
Altars, with [p] purple wreaths, and [q] Cypreſs grac'd,

(i) Amongſt the Laws of the 12 Tables was this, *Defuncti injuria ne afficiuntor: do no injury to the dead.* And one of *Solon*'s Laws was, *Let no man deface the Sepulchres of the dead, or violate them: let no man take out their bones, or caſt down their Graves, or dig out their Aſhes.*

(k) *Polymneſter* was of kin to *Priam* and the *Trojans*. *Plutarch* in his Parallels calls him *Priami* γαμβρὸν Son in Law. But in *Iſocrates* words he was τῶν χρημάτων ἀλλ' οὐκ ἐκείνῳ συγγενὴς, *more neerly alli'd to wealth.*

(l) *Servius* derives this expreſſion from an old cuſtom of the *Gauls*, and particularly the *Maſſilians*; who when their City was infected with Peſtilence, caus'd ſome poor man to offer to the Gods, and to ſacrifice: him for a whole year after they fed at the publique charge, then putting him on conſecrated Veſtments, and ſtuck with *Vervain*, they carri'd him quite through the City, accompanying him with curſes, that all the miſchiefs might fall on him; hence ſacred is taken for execrable; not as being really ſo, but that he who is ſacred to the Gods is ſuppos'd to bear the Execrations of men.

(m) The Ghoſt of him who was not with all due Rites buried, was ſuppos'd to wander up and down; Hence *Æneas* not content with the firſt interment of *Polydore* (for he was rather overwhelm'd than buried) makes him a Sepulcher, and renews his Rites of Funeral, that his Ghoſt might be at reſt. Thus *La Cerda*; confirm'd by what follows *Animamque Sepulchro condimus*, as if then his Soul were buried, and not before.

(n) This was the Firſt of the Rites; The greater the *Tumulus* (or Hillock of the grave) the more Honour to the dead: as preſerving them more ſecurely.

(o) He intends two Altars, as *Turnebus* here obſerves, and *La Cerda* upon the fifth Eclogue.

(p) Women (ſaith *Servius Danielis*) are ſaid to uſe blew Garments when they mourn: Blew is by the Antients taken for Black: But blew *Vittæ* (Fillets) in neer Funerals, eſpecially of the Son of the Family, are us'd; So here *Polydore*'s Funeral as a Child was ſuch. (q) A Tree ſuppos'd under the tuition of *Dis* and *Proſerpine*; *Servius* ſaith, becauſe being once cut it never grows again, as a man once dead can by no means be reſtor'd: for which reaſon they us'd to ſtrew the Bodies of the Dead with the Boughs thereof. *Varro* gives another Reaſon, becauſe of the great ſmell it hath being burnt, which took away that of the dead Body, when caſt into the Fire.



[r]Round *Ilian* Dames with Hair disheveld stood;
Cups flowing with [s]warm Milk and sacred Blood,
We, as the custom, offer, then did lay
The Soul in tomb, and loud his last Rites pay.
Soon as the Seas and Winds Cessation made,
And whispering *Auster* softly did perswade
To trust the Deeps, we lanch, and fill the Strands,
And sail from Cities and retreating Lands.
Dear to the Mother of *Nereides*,
[t]A sacred Country, guarded round with Seas,
Lies in [u] *Ægean Neptun*'s lov'd imbrace;
Which floating Isle, fleeting from place to place,
Phœbus 'twixt *Mycon* and *Gyarus* binds,
Made firm to dwell in, and contemn the Winds.
Hither I came, and this most pleasant Land,
The weary, in safe Harbour, entertain'd.
Entring, we honour *Phœbus* City, when
[x]*Anius*, *Apollo*'s Priest, and King of men,
A Diadem and Lawrel on his Brows
Met us, and his old friend *Anchises* knows,
And hand in hand him to his Court convey'd.
In the old Temple of the God[y] I pray'd;
Great [z]*Phœbus*, rest, to weary Pilgrims, grant,
An everlasting City let us plant;
To build new *Troy*, ah let those few survive,
Whom *Greeks* and stern *Achilles* left alive.
Whom shall we follow? whither go? where rest?
Let one cleer Omen ease our troubled breast.
Scarce I an end of this short Praier did make,
When all the Temple suddenly did shake,
The Mountain trembled, and *Apollo*'s wreath,
And bellowing [c]*Tripos* thundred from beneath;

(r) By some referr'd to the old custome; As if the *Trojan* women stood round about the Tomb wailing, whil'st the Rites were performing: By *La Cerda*, to another, of placing Statues about the Sepulcher, in a mourning Habit and Posture. Consult him.

(s) Blood and Milk, *Servius* saith, are very acceptable to the dead in oblation, because with the one we were nourish'd, the other we did nourish. *Virgil* joyns them likewise in the Funeral of *Anchises*.

(t) *Delos* is the most famous Island of the *Cyclades*, renoun'd for the Temple of *Apollo*, and the trading of the *Greeks*. It was call'd so, because it rose suddenly out of the Waters. *Pliny* sayes it was call'd *Pyrpile*; because Fire was first found there.

(u) *Neptune* is so nam'd from the City *Ægæ* in *Euboea*, and thence likewise the Sea; Or as *Pliny* 4. 11. from a Rock betwixt *Tenedus* and *Chius*, shap'd like a Goat leaping out of the Sea.

(x) *Cælius Rodig.* 7. 15. *Staphylus* the Son of *Dionysius* had a Daughter nam'd *Rhœa*, with whom *Apollo* lay, which coming to her Fathers knowledge, he shut her up in a close Bark, and committed her to the mercy of the Sea; she by Divine guidance brought to *Euboea*, was there deliver'd of a Boy, whom she nam'd *Anius*, from the much sorrow she underwent; *Anius* was carried over to *Delus* by *Apollo*, where he married *Dorippe*, by whom he had *Oeno*, *Spermo*, and *Elais*, to whom *Dionysius* gave this property, that whatsoever they touched should turn into Wheat, Wine, and Oyl, whence call'd *Cœnotropoi*.

(y) On the Altar of *Apollo* at *Delus* Blood was never shed; The God only there was implor'd with Veneration and Prayer, which *Macrobius* (not without just applause of *Virgils* learning) observes upon this word.

(z) Thymbra *saith* Strabo 13. *is a Field through which runneth the River* Thymbrius, *and falls into* Scamander *at the Temple of* Apollo. *Æneas* here calls *Delian Apollo*, *Thymbræan*, in memory of the *Trojans* misfortunes, and to beget thereby compassion in the God.

(a) *Brissonius lib.* 1. *form.* observes, that these two verses comprehend some Formes of the Augures, who us'd to pray and wish that they might receive certain and prosperous Signes from Heaven.

(b) This shaking of the Earth, *Heinsius* proves to be different from that *tripudium sonivium*, with which *La Cerda* and other Interpreters confound it: *In Nov. Testam.* but was us'd by the Devil in imitation of that shaking which seiz'd the Earth at the sight of the Lord. *Psalm.* 114. 7. (c) The *Tripod* was very large, cover'd with this which they call *Cortina*, a covering *La Cerda* saith of Brass, others of Gold, from beneath which came the Voice; *Varro* derives it *a Corde*, because within it the Heart of the Prophetess was inspir'd, *Scaliger*, *a Corte*, a Penn or Coop, from the shape.

VVe terrifi'd fall proſtrate on the ground,
When to our ears approach'd this dreadful ſound.
That Land, bold [d]*Dardans*, did your Sires maintain,
The ſame with joy ſhall cheriſh you again:
Seek your old Mother, [e]there the *Trojans* ſhall
For endleſs Generations govern all.
Thus *Phœbus*; then with joy they all demand,
And Noiſe confus'd, where was that happy Land
Apollo to the VVanderers had deſign'd.
My Father then calling old things to mind,
Dear friends, he ſaid, your hopes now entertain.
Joves Birth-place, *Crete*, lies [f]circled in the Main,
There is Mount *Ide* the Nurſery of our Race;
A Hundred Cities hath this wealthy place:
Our Grandſire firſt, hath not my Memory fail'd,
Teucrus, from thence to *Rhœtian* Confines ſail'd,
To plant new Kingdomes; *Ilium* yet unbuilt,
And *Pergam* Tow'rs, they in rich Vallies dwelt.
Chorybantian Sounds for [g]*Cybel* he ordain'd,
And ſilent Rites in *Idas* Grove maintain'd:
The Ladies Chariot is with Lions drawn.
Therefore, where Heaven commands, let us go on:
Implore the Winds, for *Gnoſſian* Kingdomes ſteer,
Which are (if *Jove* our Voyage favour) neer;
We the third Morn may ride in *Cretan* Rodes.
This ſaid, he payes due Honors to the Gods;
Neptune [h] a Bull, a white Bull *Phœbus* Right,
To Storms a Black Sheep, and fair Winds a White.
Idomeneus from his Fathers Seat
Drove by his Subjects, had forſaken *Crete*,
And, as they ſam'd, no Foe poſſeſt the Land,
But empty Palaces neglected ſtand.
[i]*Ortygian* Ports forſook, we plow the Floods,
By viny *Naxus*, and [k]*Donyſan* Woods,

Olearus

(d) The knot of the Oracle (unobſerv'd by *Anchiſes*) lay in this word; for ſaluting them *Dardanians*, it pointed them to *Italy*, from whence came *Dardanus*, not to *Crete*, whence *Teucer*. See *Macrobius Somn. Scip.*

(e) This Prophecy of the continuance of *Æneas* his Empire (borrow'd from *Homer*) is much admir'd by Interpreters, as being in force ſtill in the Remains of that Empire in *Germany*, and the houſe *Auſtria*.

(f) Either in the *Mediterranean* Sea, or far from the Continent, or in the midſt as we may ſay of many Seas; for according to *Solinus* it cannot be prov'd in what Sea *Crete* lies, part lying on the *Libyan*, part on the *Ionick*, part on the *Ægyptian*, part on the *Achaick*.

(g) Wife to *Saturn*, Mother of the Gods.

(h) *Briſſonius* from the Authority of *Plutarch* ſhews, that a Bull us'd to be ſacrifis'd to *Neptune*. See alſo *Agellius* 13. 25. and *Macrob.* 3. 10. A Bull ſaith *Homer*'s Interpreter, alluding to the roughneſs of the Sea, black in reſpect to the deepneſs, which makes the waters thereof of that colour. Nor is a Bull an improper ſacrifice to *Apollo*, who is ſaid to have kept the Herds of *Admetus*. To the Firſt, *Æneas* ſacrifices for his Voyage; to *Apollo*, for the direction of his Oracle.

(i) *Delus*, ſo firſt call'd ſaith *Solinus* from the many Quails firſt ſeen in it, which the Greeks call ὀρτυγας.

(k) *Servius* ſaith, from the colour of the Marble thereof, as *Paros*, in the ſame reſpect is preſently after call'd white.

Olearus, Chalkie *Parus*, paſs through Seas
Sow'd thick with Iſles, and ſcatter'd *Cyclades*;
The Sailors cheerful cry our people cheer,
We muſt for *Crete*, our Grandſires Kingdom, ſteer
When on our Stern attends the riſing Gale,
And we at laſt this antient Country ſail;
Where I did build our long'd-for Cities wall,
And our new Town did *Pergamea* call;
The Name our People pleas'd, whom I adviſe
To build fair Houſes, and to Sacrifiſe.
And now our Ships lay dry upon the Sands,
Our Youth wed, plow; I gave them Laws and Lands:
When on the ſudden a moſt ſad Diſeaſe,
By Heavens corrupted influence, did ſeize
Our People, Corn was blaſted in the Ear,
Fruit in the Bud, a moſt contagious Year:
Either they dye, or walk in lingring pain.
Then ſcorching *Sirius* burns the ſteril Plain,
And the parch'd Earth denies the ſickly Food.
My Father bids remeaſure back the Flood,
To th' Oracle of *Delphos* did perſwade,
And there once more to beg great *Phœbus* aid,
When he would end their toils, where his command
Bids them they ſhould addreſs, and where to Land.
'Twas night, and Sleep each where did Mortals ſeize,
When (l) ſacred forms of *Phrygian* Deities,
Which off I brought through *Trojans* flames and foes,
Appear'd to me then laid to take repoſe,
A clear full-orbed Moon gave me the ſight,
Which through the windows ſhowr'd a ſtream of light,
Who in theſe words vouchſaf'd to eaſe my care:
What *Phœbus* at *Ortygia* would declare,
Lo! here he ſings, and ſent us to thy Gates;
Who through *Troys* flames thee follow, and thy Fates,

We

(l) Theſe Gods (ſaith *Servius Danielis*) were Brought by *Dardanus* out of *Samothracia* into *Phrygia*, and by *Æneas* from *Phrygia* to *Italy*: Therefore in the Opinion of ſome induc'd by the Poet adviſing him in ſleep; For by their advice in the ſame manner he enter'd into League with *Latinus*, and *Latinus* with him: And he profeſſed to ſee them ſometimes in ſleep, and to be adviſ'd by them.

We have with thee meaſur'd the ſwelling Seas,
And to the Stars thy Progeny ſhall raiſe,
And give thy City Rule; great Walls prepare
For greater things, flight, nor long labour ſpare.
Change Seats; *Apollo* not advis'd theſe Lands,
Nor yet to plant in *Crete* the God commands.
There is an antient and a fruitful Soil,
Whoſe warlike Realms the *Greeks Heſperia* ſtile,
By *Oenotrians* till'd; Poſterity, they fame,
Since call'd it *Italy*, from their Princes name,
There ſeek eſtabliſht Seats,[m] where *Dardan*, firſt
Of all our Princes, was with *Jaſius* nurſt.
Riſe, let thy aged father underſtand
Theſe Truths, and ſail thou for th' *Auſonian* Land;
For *Jove* in [n]*Crete* grants thee no fixt aboads.
I lay amaz'd to ſee and hear the Gods,
Nor did I ſleep, I knew what Pow'rs they were,
By their Celeſtial looks and veiled hair.
And then I in a cold and trickling Sweat
From ſcarce warm Couches ſuddenly did get,
Lifting my Voice and Hand unto the Skies,
I paid Propitiatory Sacrifice.
Due Rites perform'd, the buſineſs I unfold,
And every circumſtance *Anchiſes* told.
He knew the double Stock, and doubtful Race,
And his new error of the antient place.
Who ſaid, Dear Son buſied in *Troys* affair,
Theſe things *Caſſandra* did to me declare.
Now I remember ſhe of Realms foretold
Belong'd to us, and oft *Heſperia* would,
Oft *Italy* name, but who could then believe
Trojans muſt *Latium* ſeek, or credit give
To what th' inſpired Propheteſs did ſay?
Take the beſt Counſel, and the God obey.

Thus

(*m*) The Story of *Dardanus* receive as collected by *Mariana* Author of the Spaniſh Hiſtory. I. II. Siculus *King of* Spain, *Son of* Atlas, *his Father going thence and ſhortly after dying, ſucceeded him in the Kingdom; came into* Italy, *as well to ſee the Kingdom where his father died, as to keep together the remainder of his Fathers Army, and to reconcile the Differences of* Jaſius *and* Dardanus, *who ſtrove for the poſſeſſion of* Hetruria *after the death of* Coritus; Jaſius *who had the ſtronger Title and the weaker Arm, having ſollicited him by letters. Arriving there, he wrought* Dardanus, *who had a ſtrong Army of the* Aborigines, *to lay down his Arms, and commit himſelf to his Uncles power* (*for* Electra *was the daughter of* Atlantis, *ſiſter to* Siculus, *mother of* Jaſius *and* Dardanus, *and wife to* Coritus *King of the* Hetruſci) *truſting in his own innocency and the equity of* Siculus, *by whoſe authority a League was made betwixt the Brothers, which* Dardanus *broke by killing* Jaſius. Siculus *to revenge this injury overthrowes* Dardanus *in a great Battail, and drives him into* Samothracia; *whence paſſing the* Helleſpont *he built* Ilium *in* Aſia. *The Kingdom of* Italy *was deliver'd to* Coribantus *the Son of* Jaſius.

(*n*) A Town in *Hetruria*, ſo nam'd either from *Coritus* the Father of *Dardanus*, or according to *Servius Danielis* from the Greek word ſignifying a Helmet. *Dardanus* being beaten by the *Aborigines*, and loſing his Helmet, ſtaid to recover it, and by that occaſion his men reſuming courage reingag'd with the Enemy, and got the Victory: Whereupon he gave the Town, where he loſt his Helmet, that name.



Accepit roma: & patrium
Troiaq; nunc pueri tro-

Guilielmo Dño: Cavendiſh

hinc maxima Porro
ſeruauit honorem,
ianam dicitur agmen,

Virg. Aeneid. l. 8

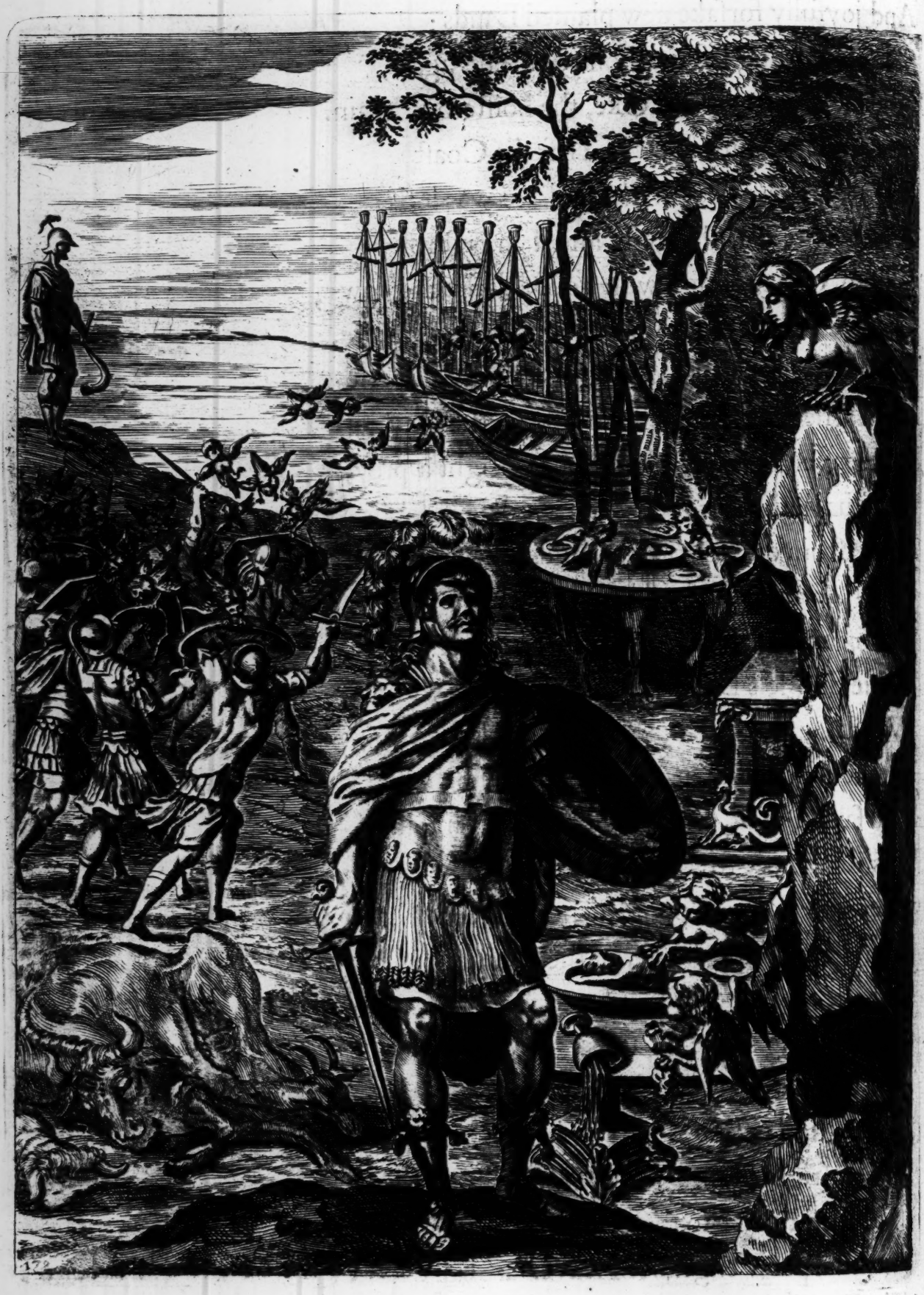
Tabula merito votiua, 2.38

UMI

Thus having ſaid, all follow his Commands,
And joyfully forſake new planted Lands;
Some few being left, we hoiſe our Sails again,
And plow with hollow Oke, the boiſterous Main.
After our Ships ſo far had left the Coaſt
Till all the World, but Sky and Sea was loſt,
A ſable Cloud with Night and Tempeſt roſe,
And th' Ocean rough with horrid darkneſs grows;
Inraged Winds make raging Waves more fierce,
And through vaſt Floods us every way diſperſe;
Whil'ſt fleeting Tempeſts muffle up the Day,
All Heaven becomes too gloomy Night a prey,
Perpetual lightning breaks from broken Clouds.
Drove from our courſe, we wander through dark Floods,
Nor *Palinurus* knows, in ſuch a Sky,
Day from the Night, or whither he ſhould Ply.
Three Sun-leſs Dayes, as many Nights we were
Wandring through diſmal Fogs, without a Star;
But the fourth Dawn, we riſing Land behold,
And far off Hills, which miſty Clouds infold,
Sails ſtruck, we row, our luſty Seamen ſweep
The azure Pavement of the briny Deep.
After I ſcap'd the danger of the Main,
Firſt me the *Strophades* did entertain,
Iſles ſtanding in the great *Ionian* Seas,
And by the *Grecians* called *Strophades*;
Where dire *Celæno* other Harpies led,
When frighted they from [o] *Phineas* Table fled.
No Monſter like to theſe, no Plague more fell,
Nor ſharper Vengeance Heaven ere call'd from Hell.
The Fowl have Virgins faces, and hook'd Claws,
Still purging Bellies, alwayes greedy Maws
With Hunger pale.

(o) The Story of *Phineas* and the *Harpies* is thus related by *Euſtathius*. *When the* Argonautes *came to* Bithynia *they met with blind* Phineas, *King of that Province. The cauſe of his blindneſs was this: He had Sons by* Cleopatra *daughter of* Boreas, *who being repudiated, he married another, to which Stepmother he deliver'd his Sons by* Cleopatra *to be put to death by an Accuſation.* Jupiter, *being angry, gave the King his choice, to live blind, or die; he chooſes to be blind.* Phœbus *incenſed ſends Harpies to torment him with hunger, by ſnatching his meat from him. The* Argonautes, *who ſail'd with* Jaſon, *knowing* Phineas *to be a wiſe man, deſire direction of him how to Sail by the* Symplegides. *He promiſes to do it, if they would chaſe away the Harpies; to which they oblige themſelves: He askes them how ſwift their Ship was; they anſwer, that ſhe ſail'd as ſwift as a Pigeon flies; he bids them take a Pigeon, and let her flie through the Rocks when they were parted from each other; when ſhe was through they ſhould without fear ſit ſail: The Pigeon is ſent through with this inconvenience only, that the Rocks cloſing tore off her Tail; being preſently parted again, the* Argonautes *follow with the ſame ſpeed, and get through ſafe with the loſs only of the Stern. Hereupon* Zetes *and* Calais, *winged youths, the ſons of* Boreas, *which were with the* Argonautes *in this Expedition, drive away the Harpies from* Phineas *to the Iſlands* Plotæ. *There being warned by* Jupiter *they left the purſute: and from their return thoſe Iſlands were call'd* Strophades. *Thus* Euſtathius *in* Odyſſ. 12.

The



The Port being entred, as we nearer drew,
Herds of fat Cattle in the Fields we view,
And ſhaggie Goats, no Herdſman in the way,
We draw our Swords, inviting to the [p] Prey
The Gods, and *Jove*; on pleaſant Shores we reſt,
And on high Beds magnificently feaſt.
But from the Mountains, with a ſpeedy flight,
On thundrings Wings Harpies themſelves invite;
Our Meat they ſeize, and with ſharp Talons rend,
And from foul Lungs forth diſmal Skreeches ſend.
In a Receſs, again our Cloth we laid,
Guarded with Trees that caſt a horrid ſhade;
Altars [q] once more with ſacred Flames ſupply;
When from another quarter of the Sky,
A thundring Troop beleaguers round our Meat,
And with arm'd Talons, ſpoyl, and tear, and eat.
Then I command our Men to take up Arms,
War muſt be made with ſuch pernicious Swarms.
They at the word obey, in Graſſy Fields
Conceal their Swords, and hide their dazling Shields,
When feather'd Troops from winding Shores reſound,
Myſenus Signal gave on higher ground.
Trojans with them in a new manner fight,
Bickering with horrid Sea-fowl in their flight:
But Steel ſoft plumage could not diſ-compoſe,
Nor were their Bodies liable to Blows:
They wheeling off, ſwift through the Skies are born,
And with foul Prints forſake the Prey half torn.
Celæno then, perch'd on a lofty Rock,
That fatal Propheteſs thus ſilence broke.
Raiſe you *Laomedontians* a War,
For ſlaughter'd Cattle? and by Force prepare
Innocent Harpies from their Realms t'expell:
If ſo, what I ſhall ſay, remember well:

(p) It was a Cuſtome amongſt the Antients, to vow the tenth part of the Prey and Spoyl they ſhould gain of their Enemies, to *Jupiter*, thence ſirnamed *Prædator*, and to other Gods. So did *Camillus*, *Livy*, *lib.* 5. This Military Cuſtome the Poet brings here apply'd to hunting. See *Eclog.* 7.

(q) *Servius* and *Lilius Giraldus* (*Syntagm.* 17.) obſerve, that theſe words have reference to that kind of Sacrifice which they term'd *Succidaneum*, where at the firſt *Hoſtiæ præcidaneæ* were not kill'd; but the ſecond, *Succidaneæ*.

What *Jove* to *Phœbus*, *Phœbus* me foretold,
I greateſt of the Furies now unfold.
That *Latium* which you ſeek for, you ſhall find,
And the Port enter with a favouring Wind:
But e're your City is with Bulwarks fenc'd,
You for theſe Slaughters ſhall be recompenc'd
With [r] Famine, which ſhall make you Trenchers eat.
This ſaid, on Wings to Woods ſhe did retreat.
Cold Blood diſ-animates with ſudden Fears;
No more with Arms, but now with Vows and Pray'rs
Our heartleſs Souldiers ſeek to make a Peace,
Be they foul Birds, Furies, or Goddeſſes.
Anchiſes then, raiſing to Heaven his hands,
Implores the Gods, and Sacrifice commands.
You Powers, call in your Threatnings, ah forbear,
And from ſuch Puniſhments the Pious ſpare.
Then he gave order ſtraight we ſhould un-moor,
And looſe our trembling Cordage from the Shore.
We with full Sails run through the ſomie Seas,
That courſe, which beſt, Winds and our Maſters pleaſe.
Woodie *Zacynthus* now from Sea aroſe,
Dulichium, *Same*, high-clift [s] *Neritos*;
Ithacus Rocks, *Laertian* Realms we fled,
And curſe the Shore cruel *Ulyſſes* bred.
[t] *Leucates* Cloud-crown'd Mountains next ariſe,
And *Phœbus*, which the Sailor terrifies.
From thence, we tir'd, to the [u] ſmall City haſt,
And from our Prows, for ſafety, Anchors caſt;
Where we at length land on a dangerous Shore,
And *Jove* with Vows and Sacrifice implore.
Naked our Youth practiſe on th' *Actian* Soyl
Their *Ilian* Games, and wreſtle, ſteep'd in [x] Oil.
To paſs ſo many *Grecian* Seats they joy,
Proud thus through Foes to have tranſported *Troy*.

Mean

(r) The ſtory to which *Virgil* alludes, and afterwards mingles with Fiction, is thus mention'd by *Strabo*, *lib.* 12. *Thence going into* Latium, Æneas *continued there; being adviſ'd by an Oracle to dwell in that place where he ſhould eat his Tables, which happen'd in* Latium, *near* Lavinium; *for there a great Loaf of Bread was accidentally brought in lieu of a Table, which, with the Meat ſet upon it, they eat.* *Servius* alſo, upon the Authority of *Varro*, affirms, that this Oracle was receiv'd by the *Trojans* from *Jupiter Dodonæus* at *Epire*.

(ſ) Of this name there is a Mountain in *Ithaca*, and an Iſland, both mention'd by *Strabo*, *lib.* 10. The Original of the name thus deliver'd by *Didymus* (or rather by the Scholiaſt upon *Homer*, that goes under that name, for *Didymus* himſelf is there cited) *Odyſſ.* 1. *The Sons of* Perilaus, Ithacus *and* Neritus, *deriv'd from* Jupiter, *inhabited* Cephallenia. *Leaving their own Countrey, they paſs'd over into* Ithaca. *Having beheld the ſituation of the place fit to be inhabited, becauſe higher then the adjacent Countreys, they came hither, and built* Ithaca. *Whereupon the Iſle took its name from* Ithacus, *the Mountain from* Neritus.

(t) See *Eclogue* 6.

(u) Not *Ambracia*, as *Servius* expounds it, but *Actium*, according to *Lavinus Torrentius*; a Town very little before the Colony induc'd by *Auguſtus*. The Games which follow, were thoſe Quinquennial *Actian* Games inſtituted by *Auguſtus* (*Sueton. Aug.*) in honour of *Apollo*. This occaſion the Poet takes to flatter his Prince.

(x) Implying particularly a kind of ſports the *Trojans* us'd (not running, or throwing the *Diſcus*, or the like, but) wreſtling, or that which is call'd *Pancratium*, properly a kind thereof, to which Oil was requiſite. *La Cerda* further urgeth, that the Author alludes to the Primitive Cuſtome of Wreſtlers, who us'd onely Oil and Water mix'd, to make themſelves ſlippery, that their Adverſary might with leſs eaſe faſten hold on them: But afterwards they had a Compoſition of Oil, Duſt and Wax, call'd *Ceroma*, from which *Virgil* diſtinguiſheth this by the Epithite *Labens*.

Mean while the Sun his Annual Courſe performs,
And Icy Winter vext the Sea with Storms.
A Brazen [y] Shield, which once huge *Abas* grac'd,
On ſacred Walls, I conſecrating, plac'd;
And what it ſignifi'd, this Verſe explain'd,
From conquering Greeks *theſe Arms* Æneas *gain'd.*
Then I command them row, and leave the Bay;
Our Rowers cuff the Waves, and ſweep the Sea,
And ſtraight *Phæacus* lofty Towers we hide;
Then by the barren Shores of *Epire* glide;
To the *Chaonian* Port our Courſe we bend,
And high *Buthrotus* lofty Walls aſcend.
Here wondrous Tidings did my Ears invade,
That *Trojan* [z] *Helenus* in *Grecia* ſway'd:
Andromache marry'd to a Prince of *Troy*,
Who did with *Pyrrhus* Queen his Crown enjoy.
I was amaz'd, and burn with ſtrange deſire
To ſee the King, and further to enquire;
And left the Fleet, where they in ſafety lay.
By chance ſad Gifts, and Annual Rites, that day
Andromache paid Aſhes, and implores
At *Hector*'s [a] Tomb, near feigned [b] *Simois* Shores;
Before the Town, in Conſecrated Woods,
She rais'd his empty Monument of Sods,
And, to pay Sorrow at, two Altars rear'd.
When I to her in *Trojan* Arms appear'd,
And ſhe beheld me coming, the ſtrange ſight
So wondrouſly her troubled Soul did fright,
That down ſhe falls, all Heat did her forſake,
And long it was e're theſe few words ſhe ſpake.
Is this thy Face? and doſt thou ſtill ſurvive?
Liv'ſt thou, O Goddeſs Son? if not alive,
Where's *Hector*? then her Eyes with Tears ſhe drown'ds,
And all the Grove with her Complaint reſounds.

(y) This was a Cuſtome much taken up by the Antients, as appears by the Gladiators, who being made free, as we may call it (*Emeriti*) hung up their Arms conſecrated to *Hercules* with an Elogy.

(z) *Andromache*, the Wife of *Hector*, was afterwards marry'd to *Pyrrhus*, by whom he had *Moloſſus*. *Pyrrhus* afterwards fell in Love with the Daughter of *Menelaus* and *Helena*, before eſpouſed to *Oreſtes*; and for that reaſon was ſlain by *Oreſtes* in the Temple of *Apollo* at *Delphos*. *Pyrrhus* dying, commands that *Andromache* his Wife ſhould ſucceed in the Kingdom, and be marry'd to *Helenus* the Son of *Priamus*.

(a) The Body of *Hector* was not left in the Tomb at *Troy*, but carry'd to *Thebes* (as *Pauſanias* atteſts) upon this Oracle.

You that inhabit Thebes, *famed* Cadmus *Town*,
If you with Bleſſings would your Countrey crown,
Great Hector's *Bones from* Aſia *hither bear*.
Where by Heavens King his Rites appointed are.

(b) The true *Simois* was a River at *Troy*, but *Helenus*, in remembrance of his Countrey, beſtow'd many of the old *Trojan* names upon ſeveral parts of the Kingdom which he obtain'd in *Epyre*. So *Æneas* call'd the City which he built in *Crete*, *Pergamea*. The ſame Cuſtome is obſerv'd at this day in *America*, both by *Spaniards*, *French*, *Dutch* and *Engliſh*, that go to plant there.



Vivo equidem, vitamque extrema per omnia duco,
Ne dubita; nam vera vides ;ctam conuge tanto
Heu quis te casus deie; Satis fortuna revisit?
Excipit? aut qua digna Pyrrhin' connubia servas?
Hectoris Andromache, demissa voce loquuta est.
Deiecit vultum, &

Hono Do: Dominæ Elizabethæ Hutton de Hutton – Panell Co: Ebor: Tabula merito votiua.

I ſcarce to her, thus raging, anſwer give,
And hardly ſpeaking, ſaid, Behold I live,
And draw this Breath through all extremes of Fate;
Doubt not; true things thou ſeeſt.
But what's thy Fortune after ſuch a Lord?
Can any worthy Chance one Smile afford?
Is *Hector*'s Lady turn'd to *Pyrrhus* Bride?
With Looks dejected, ſoftly ſhe reply'd;
O thou of *Priam*'s Daughters the moſt bleſt,
That under *Troy*'s high Battlements deceas'd
On the Foes Tomb, not drawn by lot, nor led
Captive, to touch the Conquering Maſters Bed.
We from our Countreys Flames, through all Seas born,
Felt the proud Youths, *Achilles* Off-ſprings, ſcorn;
Who after fair [c] *Hermione* did wed,
And, Fatal ſtill, injoy'd a *Spartan* Bed;
And me to *Helenus* his Servant gave.
But him *Oreſtes*, who did ſtrangely rave
For his loſt Spouſe, impatient, did purſue,
Surpriz'd, and at his [d] Fathers Altar ſlew.
Thus *Pyrrhus* dead, part of the Kingdom yields
To *Helenus*, who call'd theſe *Chaon* Fields,
And from *Troy*'s *Chaon* all *Chaonia* nam'd,
And in theſe Streights this *Ilian* Palace fram'd.
What Wind, what Chance, or rather favouring God,
Brought thee, ſo great a Stranger, to our Road?
Doth yet *Aſcanius* breath ætherial Air?
Whom *Troy* to thee —
Of his loſt [e] Parent hath he any Care?
How doth his Fathers, or his Uncles Name,
Hector, his Soul to gallant Deeds inflame?
Weeping, ſhe ſaid, and ſpent much Tears in vain,
When from the City, with a ſtately Train,

(c) *Hermione* was the Daughter of *Menelaus* by *Helena*, Grandchild of *Leda*. *Pyrrhus* falling in Love with her, and underſtanding that ſhe was given to *Oreſtes*, goes to *Lacedæmon* to demand her of *Menelaus* in Marriage; who took her from *Oreſtes*, and deliver'd her to *Pyrrhus*. *Oreſtes*, enrag'd with this injury, kills *Pyrrhus*, and regains his *Hermione*. The manner, according to *Euripides*, thus: Pyrrhus *going to the Solemnities of* Apollo *at* Delphos, Oreſtes *likewiſe* (*unknown to him*) *went thither alſo, and whiſper'd a report amongſt all the Perſons there, that* Pyrrhus *came onely to deſtroy the Temple; this ſuſpicion takes effect; an Ambuſh is laid for him behind the Altar; whil'ſt he is at his Devotions, the Arm'd men ruſh forth, and fall upon him Weaponleſs as he was; he retiring, ſeizeth upon ſome Arms that hung up in the Temple, and therewith defending himſelf, demands of them what was the reaſon of their outrage, but is onely anſwer'd with Blows; at firſt he is too hard for them, but in the end, overcome with the Multitude, he falls, and is by them torn into pieces.*

(d) *Patrias ad aras*, i.e. at the Altars of *Apollo*, at which his Father was kill'd. *Turneb. l.* 17. *c.* 6. Some interpret this of an Altar dedicated by *Neoptolemus* to his Father *Achilles*. Others refer it to *Apollo*, ſirnamed Πατρῷος, or *Genitivus*. *Servius Dan.* atteſts, that there was an Altar in the Temple of *Apollo* bearing this Inſcription, ΠΑΤΡΙΟΥ ΑΠΟΛΛΩΝΟΣ.

(e) *Creuſa*, not of his Countrey, as ſome interpret.

The

The Heroe *Helenus*, *Priam*'s Off-ſpring, bends
His Courſe to us, acknowledging his Friends,
And over-joy'd, conducts us to the Wall,
Whil'ſt ſhow'rs of Tears, at each word ſpeaking, fall.
Then marching on, I little *Troy* did view,
And *Pergam* Tow'rs like to the Great ones knew;
I nam'd the narrower [f] *Xanthus* as I paſs,
And *Scæan* Gates religiouſly embrace.
In their Aſſociate City *Trojans* reſt.
Amidſt the [g] Hall the King receives his Gueſt:
Our Meat is ſerv'd in Gold, we chear our Souls,
In Royal Roofs, with Wine in Golden Bowls.
One day ſucceeds another, and fair Gales
Firſt court, then pregnant make our ſwelling Sails;
When to the Prophet I my Sute preferr.
Inſpired *Trojan*, Heavens Interpreter,
Thou *Phœbus*, *Tripods*, [h] Laurel, thou the Stars,
[i] Birds Language knowſt, ſwift Wings thy Augurers:
(Though all th' ambiguous Oracles agree
As one in this, our Voyage bleſt ſhall be;
And all the Gods in full conſent perſwade,
We *Latium* ſhould, and Promis'd Lands invade;
Yet dire *Celæno* Judgement doth preſage,
Denouncing Famine, and Celeſtial Rage)
Adviſe how we ſuch Dangers may eſchew,
Or elſe ſo great Oppoſings to ſubdue.
Here *Helenus*, as was the Cuſtome, ſlays
Fat Steers, and, for the Gods aſſiſtance, prays;
Then takes his Fillet from his ſacred Head,
And to thy Threſholds, me, great *Phœbus*, led,
Strangely with Reverential Fear diſmaid;
When from inſpired Lips the Prophet ſaid;
Great Goddeſs Son, ſince thou muſt plow the Main,
This higher Powers make manifeſtly plain;

So

(f) *Xanthus* and *Scamander* are the ſame river, as is atteſted by *Ariſtotle*, who adds, that it was ſirnamed *Xanthus* by *Homer*, by reaſon of the yellow Sheep that were there bred. *Hiſt. An.* 3. 12. *Homer* obſerves this difference, that it was call'd *Xanthus* by the Gods, *Scamander* by men. It is here ſaid to be dry, as being but a ſmall River, more for Delight than Navigation. *Lucan. lib.* 9.

Inſcius in ſicco Serpentem pulvere rivum
Tranſierat, qui Xanthus *erat.*

(g) *Ciaconnius* will have the Poet here allude to the Cuſtome of the Antients, who plac'd their *Triclinia* in the midſt of their Rooms, that the Attendants might have the more liberty.

(h) Either meant of the Laurel which grew in the midſt of the Temple, and gave Oracles (mention'd before

——tremere omnia viſa repente
Liminaque lauruſque Dei.

by *Callimachus* alſo, *Hymn.* 2.) or a Laurel wreath which *Phœbus* himſelf, and the Prieſt that gave the Oracles, us'd to wear. *Clarus* is an Iſland ſacred to *Apollo*, who was thence ſirnamed *Clarius*.

(i) This Verſe is by Interpreters obſerv'd to include all the properties of Augury; as likewiſe that of *Ovid*, *Triſt. El.* 1. 8.

Linguaq; ſervatæ, pennave dixit avis.

The Birds that gave the ſigns by their note, were call'd *Oſcines*; thoſe that by flying, *Alites*; if their flying were fortunate, *Præpetes*. See *Agel. lib.* 6. *cap.* 6.



Jupiter, aut ardens evex=
Si te Fata vocant: ali=
Vincere, nec duro pote=
Si nunc se nobis ille
Ostendat nemore in

Quos æquus amavit
it ad æthera virtus.
ter non viribus ullis
ris convellere ferro.
aureus arbore ramus
tanto.

EX VNO OMNIA

LIÆ ASHMOLE Arm) (qui est Mercurio= *philus Anglicus) Tabula merito votiva.* 25)

So Fate, and thus the King of Gods conclude,
And the firm order of Viciſsitude;
Of many things, I muſt but little ſay,
That better thou mayſt reach th' *Auſonian* Bay:
For Fates from *Helenus* the reſt conceal,
Nor will great *Juno* ſuffer me reveal.
In the firſt place, that *Italy*, which thou
Suppoſeſt near thee, and art bound for now,
Long unknown Waves divorce, with longer Shores.
Before, *Sicilian* Floods ſhall bend thy Oars,
Auſonian Seas muſt by thy Fleet be found,
Th'infernal Lake, and the [k]*Circæan* Sound:
Then in ſafe Lands thy City re-erect,
And this the Omen, which thou may'ſt expect.
When at an obſcure Stream, much troubled, thou,
Under an Oke ſhalt find a mighty [l]Sow,
With thirty Pigs new farrow'd, laid to reſt:
A white Sow, a white iſſue at her breſt:
There ends thy Toyl, thy City there erect.
Nor let thy eating Trenchers thee deject:
Fate and *Apollo* will, if thou implore,
Find out a means; but ſhun this neighbouring Shore
Of *Italy*, waſh'd with our ſwelling Tide;
In all thoſe Cities cruel *Greeks* reſide;
Naritians here have *Locrian* Bulwarks rear'd,
Lyctius [m] *Idomeneus* Squadrons guard
Salentine Fields: there *Melibœus* ſmall
[n]*Petilia* joyns to *Philoctetes* Wall.
But when your Ships tranſported reach the Bay,
And landing, you your Vows on Altars pay,
Spread o're your flowing Treſſes Purple Hoods,
Leſt ſacred Flame, in honour of the Gods,
Damp'd by ſome hoſtile Face, diſturb the ſign.
This pious uſe thou muſt impoſe on thine,

In

(k) *Turnebus, Adv.* 7. 14. affirms, that *Circe* was ſo call'd after *Homer's* example, from *Æa* a Peninſula in the River *Phaſis*, where was once the chief City of *Colchis*; *Æea* (ſaith *Euſtath. in* 1. *Od.*) *is the ſame with* Colchian; *for Æa is a City of* Colchis, *according to* Lycophron.

(l) Some ſay that *Lavinium*, not *Alba*, was built upon this Omen, and 30 years after (intimated by the Pigs) the Kingdom was transferr'd by *Aſcanius* to *Alba*. Others, that the 30 Pigs deſign'd the 300 years before the Soveraignty was remov'd from *Alba* to *Rome*. *Meſſala Corvinus*, who bore a Sow in his Coat of Arms, ſaid, That *Troia* amongſt the firſt *Latines* ſignifi'd a Sow, as the *French* at this hour, *Truye*.

(m) *Idomeneus* driven from *Crete*, planted himſelf in *Italy*. He was ſirnamed *Lyctian* from *Lyctus* a Town of *Crete*, whence he fled, mention'd by *Pliny*, 4. 12.

(n) *Petilia* was not firſt built, but inclos'd with a Wall by *Philoctetes*, the great Companion of *Hercules*, and Son of *Pæan*; who going from *Melibœa* in *Theſſaly*, ſetled himſelf in that part of *Italy*. *Strabo, lib.* 6.

In this thy chaſt Poſterity inſtruct.
When favouring Winds to *Sicily* conduct,
And ſtraight *Pelorus* Bay ſhall diſ-appear,
By lar-board Seas, and Shores, long Courſes ſteer:
But to the ſtar-board by no means be born.
Theſe Coaſts long ſince by a vaſt ruine torn,
(Such wondrous Changes Time hath brought to paſs)
Divided were, Land that conjoyned was,
A huge Flood did with Violence divide,
Parting *Sicilia* from *Heſperia*'s ſide;
Cities and Fields retir'd, with ſwelling Waves,
A narrow Sea their Margin interlaves.
° *Scylla* the right, *Charybdis* the left ſide
Inexorable guards; the ſwelling Tide
She at three ſoops doth from Hell's bottome drain,
Diſgorging it againſt the Sky again, (Waves.
That Heavens bright Flames are ſtorm'd with briny
But *Scylla* lurks, hid in obſcuring Caves,
And ſinks in rocky mouths up Ships diſtreſt;
A Female, with a comely Virgins breaſt
Down to the middle, but beneath a Whales
Body, with Wolviſh wombs, and Dolphins tails.
Better for thee to ſail *Pahinas* Bay,
And round about with a long courſe delay,
Than once fierce *Scylla* in vaſt Caves deſcry,
Or Rocks reſounding with her blew Dogs cry.
If *Helenus* hath Prudence, if you find
Apollo hath with Truth inſpir'd his mind,
One ſpecial charge I preſs, O Goddeſs Son,
Again, again repeat, which muſt be done.
Great *Juno* move with Prayers, and her adore,
The powerful Lady with frank Vows implore,
With humble Preſents win, Conquerour at laſt;
Then ſteer *Italian* Shores, *Sicilia* paſt.

When

(o) The ſtory of *Scylla* (in which there is ſome difference amongſt the Relators of it) is thus told by *Ovid, lib.* 14. Glaucus, *a Sea-god, loves* Scylla, *goes to* Circe, *that by the help of her, and Herbs, he might be lov'd by* Sylla. Circe *diſſwades him from* Scylla, *woes him her ſelf.* Glaucus *refuſes* Circe. *She is angry with her that is preferr'd, provides Herbs, poiſons that place of the Sea where* Scylla *us'd to waſh: who comes, as formerly, and ſo ſoon as ſhe touch'd the Water, ſees her ſelf ſurrounded with Sea-dogs. There ſhe was turn'd into a Rock.* The occaſion of this Fable (according to the Scholiaſt of *Lycophron*) is, *That at* Rhegium *in* Sicily *there is a Promontory ſhooting into the Sea, in the bottome whereof are many great Rocks, full of Cavities and Dens, Receptacles of Sea-monſters.*

VVhen thou ſhalt reach to [p] *Cuma*'s ſacred Floods,
And hear'ſt *Avernus* thundring through the VVoods,
A Propheteſs inſpir'd thou ſhalt behold
Down in a [q] Cave, who long hath Fate foretold;
VVhich writ in Leaves, the Maid in order puts,
And to ſecure, in hollow Marble ſhuts.
They keep their Stations juſt as ſhe deſign'd:
But the Door op'ning, with the ſmalleſt VVind,
The ſlender leaves do every way diſperſe;
Nor more collecteth ſhe the ſcatter'd Verſe;
So they who come to be reſolv'd of Fate,
Return diſpleas'd, and *Sybils* Manſion hate.
But ſuffer thou with patience this delay,
Although thy People murmur, and to Sea
Thy pregnant Sails invite, the Wind being fair,
And purchaſe Oracles of her with Pray'r.
Oh let her freely propheſie to thee
Enſuing VVars, and what th' *Italians* be,
And how ſuch Toyls to wave, or elſe ſubdue;
And honour'd, let her grant Succeſs to you.
Theſe are the things I onely muſt adviſe;
Go, raiſe great *Troy* by proweſs to the Skies.
After theſe hopeful words the Prophet ſaid,
By his Commands they to our Fleet convey'd
Ivorie and Gold, and with a mighty maſs
Of Silver, load our Ships, and *Dodon* Braſs.
A Coat of Mail with Gold moſt richly wrought,
And a brave Helm with flowing Plumes he brought,
And, on *Anchiſes*, *Pyrrhus* Arms beſtow'd,
Horſes and Grooms;
Then did our Men with Oars and Tackling load.
Mean while *Anchiſes* bids prepare our Sails,
Leſt tardy, we ſhould loſe approaching Gales;

(p) *Cumæ*, a Sea-town of *Italy*, built by the *Cumæans* and *Chalcidenſians*, who went from *Eubœa* under the conduct of *Hippocles* and *Megaſthenes*. But the Commanders had agreed betwixt themſelves, that the City ſhould be call'd by the one Peoples name, and the Colony by the others.

(q) *Gorop. Becan. ex Hiſpanicis, lib.* 4. Virgil (if any man elſe) *moſt diligently vers'd not onely in* Homer, *but in all other Poets and Hiſtorians, ſent down his own* Æneas, *whom he compos'd of* Achilles *and* Ulyſſes, *and adorn'd him with both their perfections, unto Hell, near to* Cumæ *and* Baiæ, *at the River* Avernus; *Where I have alſo entred the Cave of the* Sibyl, *and ſeen her Chapel, very admirable for its length and depth, in a Rock: at the furtheſt part whereof a hot Vapour was not a little offenſive to thoſe that enter'd.* See of this more largely and exactly what Mr. *Sandys* hath ſaid in his Journal.



Accipe & hac, manuum tibi qua monumenta mearum
Sint, puer, & longum Andromaches testentur amorem
Conjugis Hectoreæ: cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago:
Sic oculos, sic ille manus, sic ora ferebat,
136 *Et nunc æquali tecum pubesceret ævo,* Virg. Aneid. Lib.

Domino ROBERTO HOLT de Aston Com. Warwick Baronetto. Tabula merito votiua;

To whom the Prophet highly honouring, ſaid;
Thou, worthy to enjoy fair *Venus* Bed,
Sav'd from *Troy*'s ruine twice by favouring Gods,
Sail to thy own *Auſonia* through the Floods;
But to the Offine ply, and leave theſe Lands:
Latium's far off, whither the God commands.
Bleſt with a pious Son, Farewell: why ſtay
I thus, and calling Winds with talk delay?
But ſad *Andromache* departing, brought
Garments with Golden Figures richly wrought;
Preſents *Aſcanius* with a *Phrygian* Cloke,
And honouring him with coſtly Gifts, thus ſpoke;
Take theſe Remembrances my own hand wove,
To teſtifie *Andromache*'s long Love;
Receive theſe Trifles, made by *Hector*'s Wife,
Thou, my Son's Picture, pourtraid to the Life;
Such Hands, ſuch Eyes, the ſelf-ſame look had He,
Who might in Youth have flouriſh'd now, like Thee.
Then I departing, thus with Tears begun;
May you live happy, you whoſe Woes are done.
Stern Fates, to Fates more cruel, us conſtrain;
Whil'ſt you, at reſt, need plow no boyſterous Main,
Nor alwayes ſeek *Auſonia*'s flying Field.
You *Xanthus* ſee, and *Troy* your ſelves did build;
I wiſh it better Fortune and Succeſs,
And what ſhall be leſs obvious to *Greece*.
If e're on *Tyber*'s pleaſant Banks I land,
And Walls ſhall ſee, given me by Fates command:
Then Seats alli'de, Nations one Blood with us,
Having one Fate, and Father, *Dardanus*,
(r) *Latium* and *Epire*, both one *Troy* ſhall be;
Nor ſhall our Off-ſpring change this firm Decree.
We paſs *Ceraunian* Mountains through the Sound,
And a ſhort Paſſage to *Auſonia* found.

(r) He leaves this care of Concord betwixt the Cities of *Epirus* and *Heſperia*, to Poſterity. This place, and the former, are excellently illuſtrated by *Nannius*, 7. *Miſcell. ex Dionyſ. Halic. l.* 1. *Antiq. Dionyſius* ſaith, that the *Trojans* and *Æneas* had ſome *Epirenſians*, Companions, and as it were Pilots, in their Voyage, even into *Italy* (the Writer names eſpecially *Patronus Thurius.*) By theſe therefore the *Trojans* were in a manner handed into *Italy*, and refreſhed by them. *In memorial of this merit* (theſe are the words of *Dionyſius*) *the* Romans *afterwards gave* Leucas *and* Anactorium *to the* Acarnanians, *when they had taken them from the* Corinthians, *and gave them Commiſſion to recover the* Æniades, *and hold the* Echinades *Iſlands in common with the* Ætolians. *Acarnania* is part of *Epirus*. See the care of their Poſterity in accommodating the *Epirenſes* for the benefit conferr'd upon *Æneas*.

When the Sun ſet, and high Hils caſt a ſhade,
We, on the Earth's delightful boſome laid,
Refreſh our ſelves, and having ſhip'd our Oars,
Sleep's gentle Dew our weary Limbs reſtores.
When hour-wing'd Night had ſcal'd the middle Skies,
Then careful *Palinurus* did ariſe,
And looks about, trying the Wind with's Ears;
Each Star obſerving glides in ſilent Sphears.
He did *Arctturus*, and the Kids behold,
Triones, and *Orion* arm'd with Gold.
After in Heaven he ſetled Peace ſurveys,
His Light hung out, our floating Camps we raiſe,
Out Canvaſs Squadrons are in order drawn.
Whil'ſt rouled Stars fly from the bluſhing dawn,
When low and obſcure Hils far off we ſee,
At which *Achates* firſt cries, *Italy*;
A joyful hail to *Italy* goes round.
Anchiſes here takes up a Goblet crown'd
VVith generous VVine, and to the Gods thus prays,
Plac'd on the lofty Stern.
Lords of the Tempeſts, ruling Lands and Seas,
Grant us a happy VVind, and proſperous way.
The wiſh'd-for Gale aroſe; and now the Bay,
The (ſ) Temple, and *Minerva*'s Tower appear:
Then ſtriking ſail, up to the Shore we ſteer.
Bow-bent, the Port lay to the Eaſtern Flood,
And waſh'd with Brine; high Cliffs oppoſing ſtood,
'Mongſt towry Rocks it doubled guarded lies
Againſt all Storms; from Shore the Temple flies.
Here, our firſt ſign, four (t) Horſes I beheld
Grazing about, whoſe whiteneſs Snow excell'd.
My Father ſaid, Fair Soyl, thou War doſt bear;
Horſe are in Battle arm'd, and threaten War:

(ſ) Alluding (ſaith *La Cerda*) to the Cuſtome of the Antients, who built the Temples, not onely of *Jupiter*, but of all other Gods, in high places.

(t) *Virgil* implies (in the opinion of *La Cerda*) that theſe Horſes were conſecrated to *Pallas*; according to the Cuſtome of dedicating Beaſts, which they mark'd with the name of that God or Goddeſs to whom they were made ſacred.

But

But yet the Swift, in thundring Chariots joyn'd
With curbing Reigns, of Peace I Emblems find.
To the great power then of the armed Maid,
Who firſt receiv'd us, we devoutly pray'd.
In *Phrygian* [u] Veils we at the Altars ſtand,
With care obeying *Helenus* command;
And Honours next to *Argive Juno* pay.
Our Vows in haſt perform'd, without delay,
Brought to our Yards, our Sails we brace, then bore
From *Grecian* Fields, and leave that dangerous Shore.
Herculean [x] *Tarents* Bay (if Fame be true)
'Gainſt which divine [y] *Lacinia* we view;
Caulonia, and Tow'rs, a Wrack had rear'd;
[z] *Trinacrian Ætna* then from Sea appear'd:
And we from far could hear the mighty grones
Of battering Waves againſt the beaten Stones;
Where, with the ſwelling Tides upon the Shores,
And troubled Sands, a thundring Billow roars.
Anchiſes cries, This is *Charybdis*, hold,
Theſe Rocks ſo dangerous, *Helenus* foretold.
Man well your Oars; all do as he commands,
And *Palinure* firſt to the Lar-board ſtands:
With Wind and Row'rs, ſo the whole Squadron ſtood.
On high Backs mounted of the ſwelling Flood,
At Heaven we tilt, then ſuddenly we fell,
Watry Foundations ſinking low as Hell.
Thrice Marble Caves with dreadful howls reſound,
And thrice the Stars in briny Foam are drown'd.
Mean while the Winds forſake us with the Sun,
And to unknown *Cyclopian* Coaſts we run.
The Port was great, and calm, with ſheltring Shores,
But near, from horrid ruins, *Ætna* roars;
There in black Whirl-winds pitchy Clouds aſpire,
With ſparkling Cinders mix'd with blazing Fire,

And

(u) A kind of *Pallium*, nam'd (according to *Fulgentius*) *Tutulus*, wherewith the Prieſts, going to Sacrifice, us'd to cover their Heads: for that they us'd to ſacrifice *operto capite*, may be evinc'd from *Et capita ante aras velamur.*

(x) *Ariſtotle*, amongſt his recital of Natures Miracles, reports, that *Tarentum* was call'd *Heraclea* from *Hercules*, who ſubdued the *Tarentines*. To his relation (as fabulous) *Virgil* annexeth the Clauſe (*Si vera eſt Fama*) which in uncertain things he is obſerv'd by *Servius* alwayes to inſert.

(y) *Juno* ſo call'd, as her Temple *Lacinium*; which, according to the report of *Strabo*, was antiently very rich. There was a heap of Aſhes upon the Altar of this Temple, which though it were conſtantly expos'd to the open weather, never was mov'd by any Wind, *Pliny*, *l.* 2. He adds, that the famous piece of *Zeuxes*, drawn from the five Virgins, was deſign'd for this place.

(z) *Sicilian Ætna*. *Sicily* is call'd *Trinacria* from the three Promontories, *Lilibæus*, *Pelorus*, *Pachynum*. Though *Euſtathius* ſay, from *Trinacer* Son of *Neptune*, who reign'd there. It was firſt (ſaith *Strabo*) call'd *Trinacria*, afterwards *Trinacris*, for the Sound's ſake.

And Globes of Flame high as the Stars are born;
Out are the Mountain's Marble Entrails torn,
Then upward vomited, and melted Stones
Belch'd from his Stomack, hot with horrid Grones.
Enceladus with Thunder ſtruck, they tell,
Under the weight of this huge Burthen fell;
Above him was the mighty *Ætna* laid,
Who now breaths Fire, through broken trunks convey'd;
And as he weary turns, a Thunder-crack
Sicilia ſhakes, and Heaven is hung with Black.
That Night, we ſheltring in the Woods, did hear
Dire Monſters skreech, not knowing what they were.
No twinkling Fires to light Heaven, Night allow'd,
But all the Sky was muffled in one Cloud,
Midnight the Moon had with long Darkneſs veil'd.
But now Dayes Eaſtern Ports *Aurora* ſcal'd,
And from the Pole diſmiſs'd the Gloomy Shade;
VVhen from the VVoods an unknown Perſon made
His courſe to us, lean, and extreamly poor,
And lifts his hands, a Suppliant, to the Shore.
We ſaw dire Filth hang on his Beard, unſhorn,
And how his tatter'd Coat was pinn'd with Thorn;
The reſt a *Greek* did ſhew, who did imploy
Once Native Arms againſt beleaguer'd *Troy*.
VVhen *Dardan* VVeeds and VVeapons he eſpy'd,
At the firſt ſight ſomething being terrifi'd
He made a ſtand, then doubling all his ſpeed,
VVith Tears and Pray'rs did to the Shore proceed.
And thus he ſaid: Now by the Stars I pray,
By all the Gods, and Heavens life-breathing day,
You *Trojans*, carry me to any Shore.
That I a *Grecian* am, and one that bore
Arms at the ſiege of *Troy*, I not deny;
But if th' offence ſeem of ſo deep a Dye,

In

In pieces torn, caſt me in ſwallowing Seas,
If by Mens hands I dye, my Death ſhall pleaſe.
Thus having ſaid, down falls he on his Knees,
Imbracing mine: Of what deſcent he is,
And what his Fortunes were, we bid him ſay;
My Father his right hand without delay,
The Pledge of Safety, gave the woful man;
Who, caſting off all Fear, at laſt began.
Ithaca is my Countrey, and my name
Is [a] *Achæmenides*; to *Troy* I came
With my poor Father, under the Command
Of *Ithacus*: Ah, had thoſe Fates remain'd!
Here my Companions me with Terrour ſtruck,
In *Polyphemus* diſmal Cave, forſook:
The Den is ſtrangely dark, and wondrous great,
Painted with Gore, and pav'd with bloody Meat;
But he ſo tall, he hits the higheſt Star;
You Gods, let ſuch Plagues be removed far.
Cruel his Looks, uncivil are his Words,
Bowels of Men ſupply his bloody Boards.
I ſaw when he two of our ſtouteſt men
Seiz'd in his mighty hand, and 'midſt his Den,
Laid on his Back, againſt a Pillar brain'd,
And with foul Gore the ſprinkled Pavement ſtain'd.
He would devour Mens bloody quarters raw:
I in his Teeth the warm Fleſh trembling ſaw.
But thus *Ulyſſes* took it not, nor yet
His own, nor his Friends dangers did forget:
For, as he, gorg'd with Wine and Meat, did lie
In his huge Cave aſleep, his Neck awry,
Vomiting Gobbets mix'd with bloody Wine;
We take our Chance, imploring Powers Divine,
And round about beſet him every where;
Then pierc'd his Eye with a ſharp-pointed Spear.

'Midſt

(a) *Nannius* would have it *Agamemnides* (*Miſcell.7.*) from his long ſtay in the Cave of *Polyphemus*; παρὰ τὸ ἄγαν μένειν, whence *Agamemnon* (according to *Plato, in Cratyl.*) had his name likewiſe in relation to his long ſiege of *Troy*. But *Achæmenis* is by *La Cerda* deriv'd ἀπὸ τε ἀχος & μένω, becauſe left in a ſad condition by his Companions.



Monstrum horrendum, informe, ingens, cui lumen ademtum:
Trunca manum pinus regit: et vestigia firmat:
Lanigeræ comitantur oves: ea sola voluptas,
Solamenque mali. de colla fistula pendet.

Gulielmo Iumper Londi: Gener: Tabula merito votiva.

'Midſt his ſtern Brow the Luminary lay,
Like a *Greek* Shield, or the great Lamp of day:
With this revenge we pleas'd our Friends ſad Ghoſts.
But fly, loſt People, fly theſe dangerous Coaſts,
Such and ſo huge a *Polypheme* doth keep,
And milks in diſmal Caves his fleecy Sheep.
A hundred cruel *Cyclops* wander more
About theſe Mountains, and this winding Shore.
Three Moons their ſilver Horns with Light ſupply'd,
Whil'ſt I in Woods and wild Beaſts Courts reſide;
And theſe huge Giants from a Rock ſurvey'd,
At their dire Voyce, and thundring Feet, diſmaid:
Trees, a poor ſuſtenance, Berries, Stonie Fruits,
Afforded me, with Herbs and gather'd Roots.
Looking about, I ſaw when firſt this Fleet
Came in, reſolv'd to fall down at your Feet;
It is enough to ſcape theſe Monſters, now
Kill me, O kill me, 'tis no matter how.
Scarce ſaid, when from the Summit, 'mongſt his Flock,
Swain *Polyphemus*, like a moving Rock,
We might behold acquainted Shores to find,
Ahorrid Monſter, huge, deform'd, and blind.
To eaſe his ſteps, a mighty [b] Pine he bore
In his right hand, his fleecy Sheep before;
His Pipe, the onely comfort, and ſole check
To riſing ſorrows, hung about his Neck.
After that he had touch'd the ſwelling Flood,
And from his loſt Eye waſh'd the putrid Blood,
Grinding his Teeth, he groans, then through the Tides
Stalks, whil'ſt rough Waves ſcarce reach his ample ſides.
From thence we fly, and the poor Suppliant put
Aboard with us, and ſilent Cables cut,
Bruſhing with luſty Oars the Deeps profound.
He turns that way from whence our Voyces ſound.

(b) Hither belongs what *Boccace*, and *Magius*, *lib.* 1. *cap.* 4. report of the Body of a Giant found in a Cave, with a *Stretcher* in his hand, bigger than the Maſt of any Ship, the Lead whereof out-weigh'd 1500 pound.

But when perceiv'd his matchleſs ſtrength was vain,
Nor could out-ſtrip Waves of th'*Ionian* Main,
He ſet a Throat up with a dreadful rore,
Which ſhook all *Italy* from Shore to Shore;
The whole Sea trembles with affrighted Waves,
And *Ætna* bellow'd from reſounding Caves:
When the *Cyclopians* from the Woods reſort,
And from the Mountains fill the ſpacious Port.
We ſaw the Brethren ſtand with threatning Eyes,
Their lofty heads advancing to the Skyes,
Where they a horrid Convocation call;
So ſtand Cloud-kiſsing Okes with Branches tall,
Or Cone ſupplying Cypreſſes, or *Jove*'s
High Places, or *Diana*'s ſacred Groves.
To make us cut our Cables, Fear prevails,
And the Winds fair with ſpeed to hoyſe our Sails.
But nigh Death's jaws *Helenus* ſhew'd a way,
Which betwixt *Scylla* and *Charybdis* lay;
That courſe we careful with turn'd Sails purſue:
When from *Pelorus* Streights the North-winds blew,
[c] *Pantagia*'s mouths of Living Stone I clear,
And by [d] *Megarus* Bay, and [e] *Tapſus*, ſteer.
Ulyſſes Souldier all theſe Towns did name,
As back with me he by thoſe Countreys came.
In the *Sicanian* Bay there lyes an Iſle
'Gainſt rough *Plemmyrium*, which our Grandſires ſtyle
Ortygia: to this place (as they fame)
Under the Sea, through obſcure Chanels, came
[f] *Alpheus*, which, O *Arethuſa*, laves
Thy Margins, now mix'd with *Sicilian* Waves.
Having ador'd the Genius of the place,
Fennie [g] *Elorus* Fertile Soyl we paſs,
Straight at *Pachinus* Rockie Cliffs we are,
And never to be mov'd, appears from far,

Camerina

(c) A River, call'd, as *Servius* divines, from the Noyſe, q. *Patagia*.

(d) A Town near *Syracuſe*.

(e) An Iſland hard by *Syracuſe*, lying ſo low, that it is almoſt level with the Waters: Deriv'd for that reaſon by *Hortenſ.* from θάπτω, as if buried in the Sea.

(f) See *Eclog.* 10.

(g) This River (ſay the Interpreters) like *Nilus*, overflows its Banks, and makes the adjacent grounds fertile: The name impos'd by a King of the ſame, who made a Bridge over it; Or ſome *Elorians*, who going for *Argos*, were warn'd by the Oracle not to paſs over a nameleſs River, which they neglecting, were here drown'd, and ſo gave it a name.

[h] *Camerina*, in ſight *Geloia* came,
And [i] *Gela*, call'd ſo from the Rivers name.
High *Agragas* huge Walls diſcover'd are,
The breeder once of Horſes fit for War;
Palmie *Selinis*, thee we left behind,
And *Lilybæus* Rocks and Shoals declin'd:
Next, me Port [k] *Drepanum* did entertain,
Drove by ſo many Tempeſts through the Main.
The eaſe of all my Care, on this ſad Coaſt,
My deareſt Father I, [l] *Anchiſes*, loſt:
There my beſt Parent, weary, me forſook,
Alas, in vain from ſo great dangers took.
Not *Helenus*, who did ſad Fates unfold,
This Loſs declar'd, nor dire *Celæno* told;
Here his long Progreſs finiſh'd, and laſt Toyl.
From thence the Gods did guide me to your Soyl.
Æneas thus, whilſt all attentive ſate,
Declar'd Heavens pleaſure, and the work of Fate.
His Voyage thus deſcrib'd, then made a cloſe,
And having done, he went to take repoſe.

(*h*) There is both a Town and Lake of this name; by the Lake (as the ſtory goes) the Air was corrupted, which occaſion'd a Plague: Whereupon conſulting the Oracle, they were anſwer'd, Μὴ κίνῃ Καμέιναν, ἀλίνητον δ' ἔασε, *Stir not* Camerina, *let it reſt immoveable.* But they contemning the Oracle, dried it up: by which the Enemy paſſing over, reveng'd that contempt. Here are many quarrels rais'd againſt *Virgil* for making uſe of names which were not, at the time of the ſtory he writes, in being. The ſame exceptions may be taken at the Map which we have prefix'd to the Book: but to vindicate the firſt, it is enough to remember that our Author is *Vates*, and may ſpeak proleptically. As to the Map, if we ſhould onely have inſerted the Names according with the Times for which it is intended, it muſt have been very thin; but the addition of later names gives much light to the placing of the more antient.

(*i*) A City in *Sicily*, built (ſaith *Thucydides*) by *Antiphemus* a *Rhodian*, and *Entimus* a *Cretan*, who nam'd it from the River *Gela*.

(*k*) *Saturnus* having emaſculated his Father, threw down the Sickle, which lighted upon that part of *Sicily* which was thence call'd *Drepanum*. *Apollon. Arg.* 4.

(*l*) Of the place where *Anchiſes* died, the Antients have ſpoken diverſly. *Virgil* here ſays he died in *Sicily*; of which opinion were others, according to *Euſtathius*. Some, that he died in *Phrygia*. *Pauſanias*, in *Laconia*. *Cato*, that he came to *Italy*. *Muretus*, *Germanus*, and others, are large upon this ſubject. The difference aroſe perhaps (as *Rhodig.* obſerves, *lib.* 17. *c.* 20.) from the Cuſtome of the Antients of building Sepulchres of Excellent Men in ſeveral places; which he confirms by the very example of *Anchiſes*.



agnosco vete:
Sed mihi vel tellus op:
Vel pater omnipotens adi:
Pallentes umbras Erebi,
Ante pudor, quam te violem,

ris vestigia flamma.
tem prius ima dehiscat;
gat me fulmine ad umbras,
noctemque profundam;
aut tua jura resolvam.

Henrico Osborne Arm̃:
Tabula merito votiva

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VIRGIL'S ÆNEIS.

*The Fourth Book.

The Argument.

DIdo *complains: Her Sister gives advice*
To cheriſh Love, and offer Sacrifice
To favouring Gods. Juno *craves Peace; her ends*
Venus *perceives, and ſmiling, condeſcends.*
Æneas *and the Queen to hunt prepare.*
A Tempeſt. Juno *thunders through the Air.*
To one Cave Dido *and the* Trojan *came.*
Stoln Love through Libya *ſpread by impious Fame.*
Iarbas *vext, his Father* Jove *implores.*
Hermes *commands* Æneas *from thoſe Shores.*
Eliza *on the* Trojan *Sword expires,*
Quenching Loves Flame in her own Funeral Fires.

(*) *This fourth Book is obſerv'd by* Macrobius *to have been taken from* Apollonius *his deſcription of the Loves of* Jaſon *and* Medea; *But ſo happily imitated by our Poet, that his Fiction hath gotten more credit than the true ſtory.*

Pygmalion, *the eleventh King of* Tyre *from* Hiram, *murther'd* Sichæus, *the Husband of his Siſter* Eliſa *or* Dido, *to be Maſter of his Wealth; which* Dido *privately ſhipt away, and carry'd with ſome Friends into* Africk: *There ſhe purchas'd a piece of Ground of* Iarbas *King of the* Mauriſii, *and built a Town which firſt they call'd* Byrſa, *(that was the name of the Fort) afterwards* Carthage. *That Voyage of* Dido *was made in the 7 year of* Pygmalion, *as* Joſephus *teſtifies from the Records of the* Phœnicians. Carthage *is ſaid to be built in the 144 year after the Temple was begun, which is the 316 year after the deſtruction of* Troy, *and the 869 before Chriſt; Therefore* Dido *liv'd almoſt 300 years after* Æneas. *For although* Carthage, *according to ſome of the Antients, was built before the deſtruction of* Troy, *yet they did not take* Dido, *the Siſter of* Pygmalion, *to be the Foundreſs thereof: Yet becauſe generally believ'd to be ſo,* Virgil *aſperſeth in her, obliquely* Carthage *it ſelf, an emulous troubleſome Enemy to the* Romans.

MEan time the Queen wounded with deep deſire,
Bleeds inward, and conſumes in hidden Fire.
Much on his Birth, much on his gallant Deeds,
His Looks and Language her ſick Fancy feeds:

Nor

Nor can her troubled Thoughts admit repoſe.
Soon as the beauteous Lamp of Day aroſe,
And from the Pole had chac'd Night's dewie ſhade,
To her lov'd Siſter, thus perplex'd, ſhe ſaid.
Dear *Anna*, what ſtrange Dreams diſturb my reſt?
How great a Perſon is become our Gueſt?
How Valiant, Wiſe, of what a Noble *Mine*?
I think (nor without cauſe) of Race Divine.
Fear ſpeaks degenerate minds: Ah, by what Fates
Hath he been toſs'd? what Battles he relates!
Were I not fix'd, did not my changeleſs Vow
All thoughts of ſecond Marriage diſ-allow,
Since my firſt Love by Death deceiv'd me; were
Not *Hymens* name offenſive to my Ear;
I had perhaps with this one [a] Crime comply'd:
For I confeſs, ſince poor *Sichæus* dy'd,
Our Houſhold-Gods by Fatricide diſtain'd,
This Man alone my ſtaggering Soul hath gain'd.
I feel the Sparks of my old Flame revive.
But may the Earth firſt ſwallow me alive,
Or *Jove's* dire Thunder ſink me down to Hell,
Where Shades, pale Shades, of Night eternal dwell,
E're I with Shame, and thoſe dear Ties diſpenſe:
He who my firſt Love had, hath born it hence,
And in his Grave for ever let it reſt.
With that a Flood of Tears her Speech ſuppreſt.
Anna replyes; More lov'd than Light, thy Flow'r
Of Youth, ſhall Grief and Solitude devour?
Of Children and the joys of Love debarr'd?
This, think'ſt thou Duſt intomb'd, or Ghoſts regard?
What though thy ſick Thoughts none would entertain,
Since thou leftſt *Tyre*, [b] *Iarbas* didſt diſdain,
And other Kings which this victorious Land
Hath bred; yet wilt thou pleaſing Love withſtand?

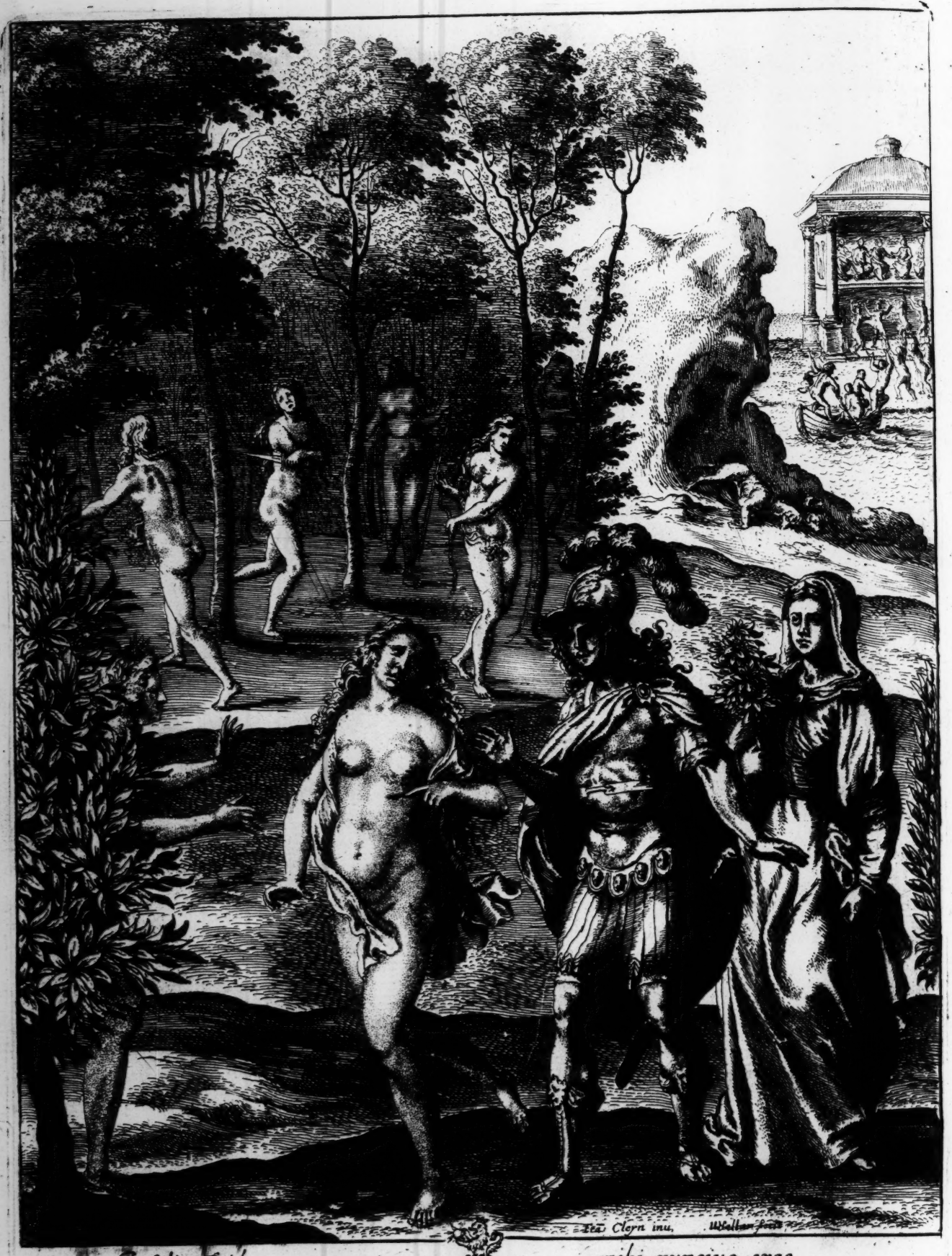
Forget'ſt

(a) *She calls ſecond Marriage* (ſaith *Servius*) *a Crime, in reſpect to the old Rite, whereby ſuch were repell'd from the Prieſthood.* Idem. *Fortunam muliebrem non coronabant bis nuptæ.*

Valerius, lib 2. *Of old thoſe Women who were contented with once marrying, Were honour'd with a Crown of Chaſtity; as believing that they who had the experience of more Marriage-beds, gave a teſtimony of a certain legal intemperance.* Mart.

Quæ nubit toties, non nubit, adultera lege eſt.

(b) *Iarbas* was King of the *Mauriſians*, and Son of *Jupiter*, by whoſe permiſſion *Dido* built her City; When he underſtood the worth of the place, and of *Dido*, he ſent Embaſſadours to treat with her of Marriage, and if ſhe conſented not, to threaten. The *Carthaginians* underſtand this firſt, and are troubled, knowing that the Queen hated Marriage ſince the death of *Sichæus*: By degrees they diſcover to her the intention of *Iarbas*; After ſome trouble and weeping, ſhe anſwers, That ſhe would go whither her own and her Cities Fates ſhould call her. She deſires three Moneths reſpite, wherein ſhe builds a Pyre, as if ſhe intended to appeaſe her Husbands Ghoſt; When that time was expir'd, ſhe takes a Sword, and gets up the Pyre, kills her ſelf, and deludes *Iarbas*.



Ita. Cleyn inu. Wallerant fecit

Infelix Dido: verus mihi nuncius ergo
Venerat extinctam, fer- roque extrema ſequutam,
Funeris heu tibi cauſa fui: per ſidera juro,
262 *Per ſuperos, & ſi qua fides tellure ſub ima eſt,*
Invitus, regina, tuo de litore ceſsi.
Siſte gradum teque aſpectu ne ſubtrahe noſtro.

Iohanni Stanhope de Elvaſton Com: Nott: Arm: Tabula merito votiua.

Forgetſt thou where thou art? on this ſide are
[c]*Getulians*, People never foyl'd in War;
To Deſarts here and wild *Numidians* joyn'd,
There by *Barcæans* and parch'd Sands confin'd.
What need I mention [d] War may come from *Tyre*?
Thy Brothers threats?
Sure ſome kind Powers, by favouring *Juno*'s Aid,
The *Trojan* Navy to this Coaſt convey'd.
Oh Siſter, what a City mayſt thou ſee
By ſuch a Match! what may theſe Kingdoms be!
The warlike *Trojans* once made our Allies,
To what a height will *Carthage* glory riſe?
Go to the Gods, ſtraight ſacrifice and pray;
That done, thy Gueſt with curteſy delay,
Whil'ſt Winter, and *Orion* vex the Main,
And ſtormie Skies his crazy Fleet detain.
Thus did ſhe fan her Siſters glowing Flame,
Sooth'd up her wavering Thoughts, and baniſh'd Shame.
Firſt to the ſacred Temples they repair,
And ſeek indulgence from the Gods by prayer;
Where choſen Cattle, they, by Cuſtome due,
To *Ceres*, *Bacchus*, and great *Phœbus*, ſlew;
But before all, they Royal [e]*Juno* move,
The great diſpoſer of the Bonds of Love.
The faireſt Queen in her fair hand turns up,
[f]Betwixt a white Cow's Horns, the flowing Cup:
Or elſe ſhe [g] moves before the Marble Gods,
And with freſh Offerings ſmokie Altars loads;
Or in the Breaſts of ſlaughter'd Cattle pries,
Conſulting on th' inſpected [h] Sacrifice.
But ah the ignorance of Prieſts! can Prayer,
Blind Prophecies, or Offerings, eaſe her Care?
Whil'ſt gentle Flames upon her Spirits feaſt,
A ſecret Wound lyes rankling in her Breaſt.

Unhappy

(c) Africk *was firſt* (ſaith *Saluſt. in Jugurth.*) *inhabited by the* Getulians, *and rough, uncivilized* Libyans, *whoſe Meat was Beaſts Fleſh, and Graſs, as Cattle. They were rul'd neither by Civility, Law, nor King. Wandring and ſtraggling, where the Night took them, they lay.*

(d) *Pygmalion* (as the Writers of the *Spaniſh* Hiſtorie affirm) upon the death of *Sichæus* came into *Spain*, and at that part of the *Turduli* where the Town *Almunecar* is ſeated, built *Axis* or *Exis*. There having undertaken a Trade with thoſe of the Province, and laden his Fleet with *Spaniſh* Goods, he return'd into his Countrey. Having made this Voyage thrice, he is ſaid to have poſſeſs'd *Cales*. *Marian. l.* 1. 15.

(e) The Conjugal Deities are five, *Jupiter, Juno, Venus, Pitho*, and *Diana*. Jupiter *and* Juno (ſaith *Dionyſ. Halicarn.*) *are the firſt conjunctive Deities: He is call'd the Father of all, ſhe* Zygia, *becauſe ſhe joyns Man and Woman.*

(f) They prov'd the Victime on this manner; which *La Cerda* affirms to be deriv'd from the Antient Rites of the *Egyptians*. *Herod. l.* 2. That *Dido* here offers a Cow, *Naſcimbergius* ſaith is in alluſion to the Law of *Numa*, which (as *Plato* ſaith) forbad any Woman to marry within ten Months after her Husbands death: But thoſe that would marry within that time, ſhould ſacrifice a Cow with Calf. *White*, for the better Omen.

(g) It was a *Roman* Cuſtome for Matrons, holding Torches in their hands, to move before the Altars with a grave geſture, in the manner of a ſober modeſt Dance. *Turneb.* 23. 2. *La Cerda* adds, that they did this in the perſons of ſeveral Goddeſſes.

(h) This is agreeable to the *Roman* Cuſtome, which was, to tear out the Bowels whilſt the Beaſts were yet alive and breathing, that they might be conſulted before the Blood was cold. They thought there was ſome power in the Intrails, of declaring future things; and according to the conſtitution and colour of them, judgement was made of dangers or ſucceſſes.



Unhappy *Dido*, reſtleſs in her Mind,
Wanders the City, like a wounded Hind,
Which, unawares ſhot in the *Cretan* Groves,
By ſome ſly Forreſter in ambuſh, roves
Through vaſt *Dictæan* Woods, and Forreſts wide;
Faſt ſticks the deadly Arrow in her ſide.
Now with *Æneas* to the Walls ſhe goes,
Her rich, and her inviting City ſhews;
Begins to ſpeak, then off abruptly breaks,
And ſtately banquets, Day deſcending, makes;
Deſires to hear *Troy*'s War once more, then ſips
Again ſweet Poyſon from th' Inchanters Lips.
When all were gone, and pale Nights conquering ſhade
Suppreſt the Day, and Stars did reſt perſwade,
Laid on his yet-warm Couch, alone ſhe mourns,
And ſees, and hears, her abſent Love's returns;
Or keeps *Aſcanius* in her Arms, to prove
If Likeneſs can delude her reſtleſs Love.
Now Towers not riſe, the Youth not muſter'd are,
The Harbour and ſtrong Battlements for War,
All thoſe ſtupendious Works unfiniſh'd lye,
And Rampiers ready to invade the Skie.
Which when diſcern'd by *Juno* from above,
And that the Queen neglected Fame for Love,
To *Venus* thus great *Saturn*'s Off-ſpring ſayes.
You, and your Boy, ſure purchaſe Noble Praiſe,
Eternal Fame, and glorious Trophies won,
That two ſuch Gods one Woman have undone.
I know your Fears and Jealouſies reflect
On *Carthage* lofty Towers, which we erect.
But why is all this difference? on what ground?
Let us, to ſettle Peace, a Match propound;
You to the height have feaſted your deſire,
And *Dido* burns in Loves tormenting Fire.

(i) *Minæ, partes illæ murorum in quibus ſunt propugnatores, hoſtibuſque minantur; quæ ad emiſſionem telorum feneſtratæ ſunt.*

These People we may rule with one accord,
And let the Queen obey a *Trojan* Lord;
Her wealthy [k] Dowrie, *Tyrian Carthage*, take.
Venus perceiving on what drift she spake,
That she *Rome*'s power to *Libya* might transfer,
Thus gave consent: Who could so strangely erre,
That would not War for happy Peace decline?
If Fortune please to favour your Design.
But who can tell, if Fate, if *Jove* will bless
These Propositions with desir'd success,
And to the *Tyrians* and the *Trojans* grant,
Though differing Nations, they one City plant?
Thou art his Wife, and knowst when to perswade:
I'le second thee. Then Royal *Juno* said;
Leave that to us; and how we may effect
Our great Design, listen, and I'le direct.
Æneas and fair *Dido*, plung'd in Woe,
Resolve, a hunting in the Woods to go,
When early *Titan* first, with Golden Rayes,
The Dusky Body of the Earth displayes:
Whil'st [l] Nets they lay, and Horse the Thickets scow'r,
Commix'd with Hail, I'le raise a hideous Show'r,
All Heav'n shall Thunder, Lightning be their Light;
Their Troops shall fly, conceal'd in dismal Night;
The *Trojan* Prince, and *Dido*, take one Cave:
I will assist, and if I License have,
There *Hymen* shall the Royal Couple joyn
In sacred Wedlock, to be ever thine.
To her Desires, *Venus* assented straight,
But yet she smil'd, discovering the Deceit.
When from the Ocean rose the blushing Dawn,
To the Court Gates up Gallant Youth were drawn,
With Toyls, Nets, Spears, and strong Relays of Hounds,
And brave *Massylian* Horsemen scow'r the Grounds.

(k) *Servius* believes the Poet to allude to that kind of Marriage which was perform'd by Co-emption, whereby the Wife became so much subjected to the Husbands power, that she was in the condition of a Servant to their own Children.

(l) *Dum trepidant alæ*---
The *Formido* was a large Line, compos'd of many colour'd Feathers, which frighted the Deer into the Toyl by their quavering with the Wind. Of which this Verse is a description; strangely mistaken by all the Interpreters. See the *Georg.*

The



Tum Saturnius hac
Fas omne est, Cytherea
Vnde genus ducis merui
Compressi, & rabiem
Iungit equas curru geni
Frena ferox manibusque

domitor maris edidit alti:
meis te fidere regnis,
quoque: Sæpe furores
tantam cœlique, marisque,
tor. Spumantiaque addit
omnes effundit habenas.

Æneid I.

Honoratiſſ.° Do: Edoardo Watſon,
Baroni de Rockingham.

MEA FIDES GLORIA

Tabula merito votiua.

The *Tyrian* Nobles in the Preſence ſtaid,
Whilſt in her Chamber the fair Queen delay'd:
Her Horſe in Gold and Purple interknit,
Tramples the Ground, and champs the fomie Bit.
VVith a great Train, guarded ſhe comes at laſt,
Her [m] *Tyrian* Habit a rich Border grac'd,
Her Quiver guilt, Gold did her Hair infold,
The Button of her Purple Veſtment Gold.
The *Phrygian* Lords march with *Aſcanius* on;
Then Prince *Æneas*, parallel'd by none,
The Body fils, and joyns his Troop to theirs.
Returning from cold [n] *Lycia*, ſo appears
Phœbus, when he to native *Delus* goes
His Progreſs, and revives neglected Shows;
[o] *Dryopes*, *Crets*, py'de *Agathyrſians*, round
Altars in Anticks, make the Skye reſound;
He walks on *Cinthus* Downs, ſoft Leaves infold
His flowing Treſſes intermix'd with [p] Gold;
His quiver'd Arrows at his Shoulder ring.
Such Majeſty adorns the *Trojan* King. (Wood,
After they reach'd high Mountains cloath'd with
They might behold wild Goats, affrighted, ſcud
O're ſhelvie Rocks; on th' other ſide appear,
In open Champain, Troops of routed [q] Deer,
Who forc'd to quit their high-land Quarters, ſhroud
Their flying Body in a Duſty Cloud.
But glad *Aſcanius* in the Valley prides
In his ſwift Steed, now theſe, now thoſe, out-rides;
Wiſhing 'mongſt timorous Beaſts a ſalvage Boar,
Or elſe to hear a Mountain-Lion roar. (rebell,
When 'gainſt Heavens Peace loud murmuring Clouds
And, mix'd with Hail, a ſudden Tempeſt fell.
The *Tyrian* Nobles, and the *Phrygian* Train,
With *Venus* Nephew, ſcatter'd through the Plain,

(m) *Tyrian*, either as brought from *Tyre*, or in reſpect to the colour; for amongſt the *Tyrians* the uſe of Purple was firſt found. This habit which *Virgil* calls *Chlamydem*, is by *Pollux* deſcrib'd a Venatory Garment; the uſe thereof being, that upon occaſion it might be wrapt about the left hand, and ſerve for a Shield againſt the aſſaults of the Beaſt.

(n) The opinion was, that *Apollo* did many times make a Progreſs, and ſhift his Seats, as from the Iſland *Delus* to *Lycia* in *Aſia*. *Servius* ſaith, that he us'd the ſix Winter Moneths to give Oracles at *Patara*, a City in *Lycia*, and the other ſix Summer Moneths at *Delus*.

(o) The *Dryopes*, according to the teſtimony of *Pauſanias*, inhabited *Pernaſſus*, *lib.* 5.

(p) *Apollo* was believ'd to delight in Gold more than any other God. See *Callimachus*, *Hymn.* 2. *Virgil* here alludes to the *Roman* dreſs, who bound their Hair in with Golden Rings. *Martial.*

Unius de toto peccaverat orbe comarum
Annulus, incerta non bene fixus acu.

(q) *Virgil* is by ſome reprehended for ſuppoſing Deer in *Africk*; but may be juſtified by the Authorities of *Oppian*, *Cynog.* 2. *Philoſtratus*, and others. Upon thoſe words of *Pliny*, 8. 33. Africk *is almoſt the onely Countrey that brings no Deer.* *Dalachamp* notes, *Though* Ariſtotle, *as well as* Pliny, *affirm the contrary, yet it is well known* that there is ſtore of *Deer in* Africk.



Speluncam Dido, dux et Trojanus eandem
Deveniunt ———

GULIELMO SWAN *Armigero*

200 *Tabula merito votiva.*

Fama malum, quo non aliud velocius ullum,
Mobilitate viget; vires que acquirit eundo.
Parva metu primo, mox sese attollit in auras,
Ingrediturque solo, et caput inter nubila condit.

Seek ſeveral ſhelters, Floods from Mountains rave:
[r] The *Trojan* Prince, and *Dido*, take one Cave.
[s] Earth, and contracting *Juno*, gave the ſign,
VVhil'ſt Fire, and Air, in guilty Bluſhes ſhine.
The [t] Mountain-Nymphs with Skreeches this foreſhow
Thy day of Death, and Fountain of all VVoe:
For neither Form nor Fame did *Dido* move,
Nor counts ſhe ſtoln Delights unlawful Love;
Her Crime ſhe juſtifies by VVedlocks name.
Through *Libya*'s ample Cities ſtraight flies Fame.
[u] Fame far out-ſtrips all Miſchiefs in her courſe,
Which grows by Motion, gains, by flying, Force;
Kept under firſt by Fear, ſoon after ſhrouds,
Stalking on Earth, her Head amongſt the Clouds.
Vex'd by the Gods, th'all-parent Earth brought forth
This Siſter laſt of the *Gygantick* birth;
The huge foul Monſter, ſwiftly goes, and flies;
So many Plumes, as many watching Eyes
Lurk underneath, and what more ſtrange appears,
So many Tongues, loud Mouths, and liſtning Ears.
Through dark mid-Regions of the Air ſhe flies
Sounding by Night, ſoft Sleep near ſeals her Eyes:
By day, a Spie, on Princes Towers ſhe lights,
Or Noble Roofs, and mighty Cities frights;
Buſying the People ſtill with ſomething new,
Relating what is falſe as well as true.
Fancies, and Truths, alike by her are ſung;
How one *Æneas* from the *Trojans* ſprung,
Dido vouchſaf'd to marry, and now ſpends,
In Luxury, Long Winter, nor attends,
Took with foul Luſt, the buſineſs of her Throne.
This every where had the dire Goddeſs blown.
Thence ſtraight to King *Iarbas* Court ſhe came,
And more did former Diſcontents inflame.

(r) The Criticks accuſe our Author for leaving the Queen without any Attendant: but *Naſcimbanius* vindicates him by the command of *Juno*, and *Ariſtotle's Poetica*.

(s) Why Earth gives the Sign, is not certain: She was believ'd to preſide over Marriage, to whom Virgins upon their Weddings ſacrific'd. Nor was any thing more ominous upon thoſe occaſions than an Earthquake. That ſhe gives the firſt Sign here, is (according to *Germanus*) becauſe ſhe hath the priority amongſt all that give Sings or Oracles; thence call'd by *Æſchylus*, πρωτόμαντις.

(t) Which *La Cerda* conceives to have been the Furies, whom the Lovers deceiv'd by their Marriage-joys thought Nymphs.

(u) VVith this celebrious deſcription may be conferr'd that of *Ovid*, *Met.* 12.

Amid the World, between Air, Earth, and Seas,
A place there is, the Confines to all theſe;
Where all that's done, though far remov'd, appear:
And every Whiſper penetrates the Ear.
The Houſe of Fame: who in the higheſt Tower
Her Lodging takes. To this capacious Bower
Innumerable wayes conduct; no way
Barr'd up; the Doors ſtand open night and day.
All built of ringing Braſs throughout reſounds:
Things heard, reports, and every word rebounds.
No reſt within, no ſilence; yet the Noiſe
Not loud, but like the murmuring of a Voice:
Such as from far by rouling Billows ſent,
Or as Jove's fainting Thunder almoſt ſpent.
Hither the idle Vulgar come and go;
Millions of rumours wander to and fro:
Lyes mix'd with Truths, in words that vary ſtill.
Of theſe, with News unknowing Ears ſome fill;
Some carry Tales; all in the telling grows,
And every Author adds to what he knows.
Here dwels rash Errour, light Credulity,
Dejected Fear, and vainly-grounded Joy;
New rais'd Sedition, ſecret Whiſperings
Of unknown Authors, and of doubtful things.
All done in Heaven, Earth, Ocean, Fame ſurviews,
And through the ample World enquires of News.

Mr. Sandys.

(x) *Iarbas* was Son of the Nymph *Garamantis*, by *Jupiter Hammon* taken away from her Father *Garamas* (Son of *Apollo*) and raviſh'd.

This

This Prince, *Jove*'s Son, by raviſh'd *Garamant*,
Could in vaſt Realms (y) a hundred Temples vaunt,
And Altars to Heavens King he had prepar'd,
With (z) Vigil fire, the Gods eternal Guard.
Slaughter the Ground made rich with Purple Show'rs,
The Porches flouriſhing with various Flow'rs.
He, vex'd extremely, at this bitter news,
Before the Altars raging, did accuſe
His cruel Fates, and thus a Suppliant ſtands,
To *Jove* complaining with erected hands.
Great King of Kings, whom *Mauritanian* Lords
Honour with Wine, feaſting at ſtately Boards:
Beholdſt thou this? or Father, are our Souls,
When thou diſchargeſt Thunder from the Poles,
Frighted in (a) vain? when dreadful Lightning tears
Black Clouds with horrid Noiſe, are fond our Fears?
A wandring Woman to our Confines toſs'd,
Built a ſmall City at a little coſt;
I gave her Lands, for Love ſhe gives me Hate,
Inveſting Lord *Æneas* in her State.
This *Paris* and his Coward Crew hath got
Her with his powder'd Hair, and (b) tottering Hat:
Whil'ſt on thy Altars our Oblations flame,
And fondly we adore an Idle Name.
Jove heard him thus, holding the Altars, pray,
And looking down, the Palace did ſurvey,
Where Lovers now did better Fame neglect.
Then *Hermes* calling, ſpake to this effect.
VVith all ſpeed Son, take up the Weſtern VVind,
And to the *Trojan* Monarch bear our Mind;
Who *Tyrian Carthage* now reſolves to plant,
Not minding Cities which the Fates did grant.
This Meſſage bear through Cryſtal Orbs, be gone:
His beauteous Mother not for ſuch a Son

Engag'd

(y) Either an uncertain number for a certain, or with reſpect to the great Myſteries of the Centenary number.

(z) Plutarch. de defect. Or. *Having been lately at* Jupiter Hammon's *Temple, he ſaid, that he admir'd nothing ſo much as a light perpetually burning, worth obſervation.*

(a) *Servius* and *Turnebus* think the Poet alludes to the *Epicureans*, who were of opinion, that *Jupiter* did not ſend Thunder. Likewiſe amongſt the Antients, by Lightning without Thunder was ſignified vain fear. *Artemidor.* 2. 8.

(b) *Mitra* is a bending Hat (as *Servius* deſcribes it) by which hung a Covering for the Cheeks. The *Lydian* and *Trojan* Women onely us'd that faſhion, it being infamous for Men, as effeminate. Hence it is that *Paris* is deſcrib'd with a Hat here by *Virgil*, and by *Colnthus*; though at that time, as *Euſtathius* atteſts, Hats were not worn by the *Grecians*.

Engag'd to me, and paſt her honour'd word,
Him [c] twice preſerving from the *Grecian* Sword:
But for a Prince that ſhould great *Latium* ſway,
Groaning with War, expecting every day
Her Empires birth; from *Teucer*'s Loyns muſt ſpring
A Race, the VVorld ſhall to ſubjection bring.
But if ſuch Glory hath no power to raiſe
His meaner Thoughts, and if no ſenſe of Praiſe
Moves him to high Attempts, yet why ſhould he
Deny his Son the *Roman* Dignity?
What's his Deſign? What hope invites his ſtay?
Or why 'mongſt Enemies doth he delay,
His Stock forgetting, and *Heſperian* Lands?
He muſt hoyſt Sail, and fly. Bear theſe Commands.
About his Father's buſineſs *Hermes* goes;
And firſt he buckles on his Golden Shoes,
VVith which being wing'd, o're Sea and Land he flyes,
A ſwift VVind counterpoyſing through the Skies;
Then takes his charming [d] VVand, whoſe power pale
Calls up, or drives to miſerable Coaſts, (Ghoſts
Gives, and breaks Sleep, and [e] Seals up dying Eyes:
VVith this he routs the Clouds, and clears the Skies.
And now the craggie Tops, and lofty ſide
Of *Atlas*, which ſupporteth Heaven, he ſpi'de.
A Shaſh of ſable Clouds the temples binds
Of Pine-crown'd *Atlas*, beat with Rain and VVinds;
Snow cloaths his Shoulders, his rough Beard is froze,
And from the Old Man's Chin a River flows.
Here firſt, with fanning Wings, [f] *Cyllenius* ſtood;
From thence deſcending, ſhoots down to the Flood.
Like Foul, that Fiſhing, from the Rocks do ſweep
The furrow'd Viſage of the frowning Deep.
Thus from his Mother's Father, *Hermes* finds
A way 'twixt Heaven and Earth, and through the winds,

To

(c) Once from *Diomedes*, another time from *Achilles*.

(d) About his Rod, or *Caduceus* (ſaith *Macrob. Sat. l.* 1. *c.* 19.) are wreath'd two Serpents, knit together in the midſt, from whence the upper parts making a Circle, meet with a kiſs at the upper end of the Rod. In like manner the Tails meet below with two Wings. Which arguments of the *Caduce* the *Egyptians* draw to the Nativity of Man, ſaying, Four Gods concurr therein as Preſidents, The *Genius*, *Fortune*, *Love*, and *Neceſſity*. The two firſt are the Sun and Moon: For the Sun, Author of Breath, Heat, and Light, is the Author and Preſerver of Humane life, and is therefore call'd the *Genius* or God of him that is born. The Moon is *Fortune*, for ſhe is Preſident of Bodies, which are toſs'd with ſuch variety of chances. *Love* is ſignified by the Kiſs, and *Neceſsity* by the Knot: Whereto are added Wings, becauſe we believe *Mercury* hath the power of the Mind.

(e) Spoken from the *Roman* Cuſtome, which was, to open the Eyes of the Dead upon the Funeral Pyre, which were ſhut at home. *Pliny*, *l.* 11. *c.* 37.

(f) *Mercury*, bred in *Cyllenius*, a Mountain of *Arcadia*. *Feſtus* derives the name from Eloquence, which doth all things without any force of hands; for ſuch as do any thing without hands, are call'd Κυλλόι.



Fundamenta locas.
Extruis, heu Regni
Ipse deum tibi me claro
203 *Regnator, caelum &*
Ipse haec ferre iubet

Tu nunc Carthaginis altæ
pulchramq; uxorius urbem
rerumque oblite tuarum;
demittit Olympo
terras qui numine torquet;
celeres mandata per auras,
Æneid. 4

Henrico Howard Filio natu secundo Henrici Howard Comitis Arundell. Tabula merito votiva



272

F. Cleyn in.t L. Lombart. F. Londini.

Hic Vir, hic est tibi quem
Augustus Cæsar, diuum
Sæcula: quæ rursus
Saturno quondam; *super*
Proferet Imperium:
promitti sæpius audis,
genus; aurea condet
latio regnata per arua
& Garamanthas & Indos

Hon: Dn.o Iohanni Tyrell Equiti aur.
Hearne house TABULA MERITO VOTIVA *et Dom.o Marth. Tyrell de*
Com: Essex

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To ſandy *Lybia* a ſpeedy flight.
Soon as the winged Deity did light,
Æneas neer the Palace he could view
Raiſing Foundations, and deſigning new.
His Sword all Starr'd with ſparling Jaſper ſhone;
Of *Tyrian* die, a Mantle, looſe upon
His ſhoulders hung, which wealthy *Dido* made,
And with fine Gold the Woof had interlaid.
And thus he ſuddainly accoſts him; Thou
Who deep foundations for high *Carthage* now
A ſtately City lai'ſt, thy own affairs.
Ah! though a Crown, excluded from thy cares.
The great Director of the world, who ſwaies
All by his power, whom Heaven and Earth obeys,
Commanded me to cut the yielding Air,
And from the Sky to thee this Meſſage bear:
What's thy Deſign? what hope invites thy ſtay?
Why thus on *Libyan* Shores doſt thou delay?
But if ſuch Glory hath no pow'r to raiſe
Thy meaner thoughts, and if no ſenſe of Praiſe
Moves thee to high attempts, yet caſt thine eies
On young *Aſcanius*, and the hopes that riſe
To him from *Latium* and the *Roman* Land,
Which Deſtinies deſign to his command:
Here breaking off, from thence *Cyllenius* flies,
To thin air vaniſhing from mortal eies.
Æneas, ſtruck with Terror at this ſight,
Stood ſpeechleſs, and his hair did ſtand upright;
Now all on fire to leave thoſe happy Lands,
And pay Obedience to the Gods Commands:
What? ſhall he do, or with what Prologue win
A patient Audience from the raging Queen?
His active Soul a thouſand waies divides,
And ſwift through all imaginations glides;
But this with wavering thoughts did beſt agree.
Mneſtius, *Sergeſtus*, ſtout *Cloanthus*, he

(g) Cic. Tuſc. 1. *There is not any ſwiftneſs which can compare with that of the Mind, which being incorrupt and like it ſelf, muſt neceſſarily be ſo tranſported as to penetrate and divide Heaven.* This was firſt the Aſſertion of *Thales*. See *Plutarch.* in his Banquet of the ſeven wiſe men.

Bids private rig the Fleet, with Arms be ſtor'd,
Pretend ſome cauſe, and get their men aboard:
Himſelf, whilſt nobleſt *Dido* did not hear,
Nor Breach could in ſo great Affections fear,
Would viſit her, and for a Licence move,
At ſome ſoft time Auſpicious to Love.
Of theſe Commands nothing undone they leave.
But *Dido*, who a Lover can deceive?
Building ſuſpition on the ſmalleſt ground,
Their Plot diſcovers, at firſt motion found
Their whole Deſign, then impious Fame declar'd
The Navy ready, they to ſail prepar'd.
Through all the Town, diſtracted *Dido* goes,
And raging, like incenſed *Thyas* ſhews,
When the Gods Statues ſhake at frantick Rites,
And dire Triennial *Bacchus* loud invites,
Cithæron thund'ring with [b] Nocturnal calls.
At laſt th'inrag'd, thus on *Æneas* falls.
And could'ſt thou hope, perfidious, to deceive
Me thus? and ſecretly our Kingdom leave?
Could Love, nor plighted Troth, nor *Dido* neer
A miſerable end, detain thee here?
Rigg'ſt thou thy Fleet in [i] Winter? and the Main
Falſe man, would'ſt truſt, when Winds & Tempeſts reign?
What if no forein Land, or unknown Seat
Thou hadſt been bound for? if old *Troy* ſtood, yet
Would'ſt thou ſeek *Troy* through Storms? or fli'ſt thou me?
Now by theſe Tears, by this Right hand I thee
(Who now unfortunate can boaſt no more)
By our late Vows, our Nuptial Rites implore;
If e're I did oblige, if ever pleaſe,
Take pitie on a falling Houſe; And theſe
Deſignes, if Praier may yet find rome, lay by.
Of [k] *Libyan* Peers, and of my Subjects, I
For thee am hated, for thee quitted Shame,
My Reputation, and Star-climbing Fame: To

(b) Alluding to the Rites of *Bacchus* call'd *Nyctelia*, becauſe perform'd in the Night in the Mountain *Cytheron*; For the mythologick reaſon whereof conſult *Anton. Clar. in leg.*

(i) *Briſſonius* ſuppoſeth the Author to allude to the *Roman Cuſtome*, who, after the Calends of *November* never put to Sea, as conceiving the Seaſon not fitting for Navigation, and the Sea to be ſhut up.

(k) The *Nomades* or *Numide*, a People of *Africk* ſo call'd ἀπὸ τοῦ νέμειν *from feeding*; for they had no certain place, but wandred along with their Flocks: their Houſes were Chariots and Tents.

To whom me dying leav'ſt thou oh my Gueſt!
Since now for Spouſe that name doth onely reſt;
What muſt I ſtay until *Pygmalion* ſack
My Town, or me *Iarbas* Priſoner take?
Yet hadſt thou left a Child, and in my Court
Could I but ſee a young *Æneas* ſport,
Reſembling thee in nothing but his look,
I ſhould not ſeem ſo loſt, or quite forſook.
But with fix'd eyes he *Jove*'s Commands obey'd,
And, his Rebellious love ſuppreſsing, ſayd:
Great Queen, I not denie the ſumm'd-up Charge
Of all thoſe Favours your Deſerts enlarge;
And whilſt a Soul ſupports this mortal Frame,
I never ſhall forget *Eliza*'s name;
But to my Cauſe; Think not that my intent
Of leaving thee, to hide I ever meant.
I nor thy [l] Husband am, nor made thee Vow;
For if the Gods would ſome releaſe allow
To that Diſquiet which my Life attends,
Then *Troy*, and the poor Remnant of my friends
I would reſtore, and *Priam*'s Tow'rs rebuild:
New *Troy* ſhould Harbour to the vanquiſht yield.
But *Phœbus* me for *Italy* enjoins,
Me *Italy* the [m] *Lycian* Lot aſsigns;
This is my Love, my Countrey; if the Site
Of *Carthage*, though a *Tyrian*, thee delight,
Why may not *Trojans* on the *Latian* Shore
Their dwellings plant, and Forein Lands explore?
Oft, as on Earth Night her moiſt ſhadow ſpreads,
And Heavens [n] bright Fires deſert their waterie Beds,
My Fathers troubled Ghoſt diſturbs my ſleep;
And from his deſtin'd Realms my Son I keep;
And but juſt now, cutting the liquid Air,
From *Jove* himſelf, the Gods Interpreter

(l) Five Torches were carried before the married couple; which office amongſt the *Grecians* was perform'd by their Mothers. The reaſon *Varro* gives, is, becauſe Marriages were celebrated in the Night, and afterwards when they chang'd the time, they retain'd the Cuſtome.

(m) *Antipater* the Stoick writes, that *Apollo* was called *Lycius* ἀπὸ τοῦ λευκαίνεσθαι πάντα φωτιζομένου ἡλίου, *becauſe all things look white when the Sun ſhines.* This Appellation *Diodorus* refers to one *Lycus*, who when he came into *Lycia*, built a Temple to *Apollo* neer the River *Xanthus*. Otherwiſe *Pauſanias* in *Corinth.* Danaus *call'd* Apollo Lycius *for this reaſon*; *When he was come to* Argos *he ſtrove for the Kingdom with* Gelanor *the Son of* Sthenelus, *and when both of them had ſpoken many probable things to the people, and ſuch as were agreeable to Law, the cauſe was deferr'd to the morrow, becauſe what* Gelanor *ſaid ſeem'd not leſs juſt. The next day, as ſoon as it was light, a Woolf (amongſt a Herd of Cattle feeding without the Town) ſets upon a Bull. The* Argives *compared* Gelanor *to the Bull, and the Woolf to* Danaus: *becauſe as a Woolf is a Creature no way familiar with a man, ſo neither had* Danaus *been with them; Wherefore when the Woolf had killed the Bull, the* Argives *adjudged the Rule from that event to* Danaus. *Then he conceiving that the Woolf was ſent by* Apollo, *built a Temple to* Apollo Lycius. Thus *Pauſanias.* That Oracles of old were given by way of Lot. See *Alciati Pareng.* 5. 22.

(n) The Stars are by the major part of Philoſophers in *Diogenes Laertius* ſuppos'd to be of a fiery Nature; whoſe temperate commiſtion gives birth to all things upon the Earth, and thence they believ'd them fed with Exhalations out of the Earth, as the Sun by Vapours out of the Sea, the Moon by Springs and Rivers: In purſute of this opinion, ſome averring, that when this Moiſture ſhall be conſum'd, the whole World ſhall be ſet on fire: and in this reſpect is *Apollo, Deus maleficus, Agell. Vejovis, Apollo Tortor* (i. e. *Gabalus*) worſhipp'd at *Rome, Sueton.* 2. 70. *Palaphatus* ſaith the ſame of him, *Quod Mundi hujus apparatum conſumet humorem auferendo, & denſitatem ac conſtipationem ſubſtantiæ extendendo ac diſſolvendo.*

With theſe ſevere Commands did viſit me.
(o) I ſwear by both our lives, the Deitie
I ſaw within theſe Walls, his Voice did hear;
Longer to vex thy ſelf, and me, forbear;
I ſeek not *Latium* willingly.
Rowling her ſcornful eyes, as theſe he ſaid,
A more exacter view of him ſhe made
With ſilent looks: then thus th'inrag'd begun.
Thou art not *Venus* nor *Anchiſes* Son,
Thee *Caucaſus* on Marble did beget,
And fed, perfideous, at ſome *Tygers* Teat.
Why am I mild? why thus from Paſſion keep?
For more diſdain? Sighs he to ſee us weep?
Or turns his eye, or vanquiſht ſheds one tear?
Or to a woful Lover bends his ear?
What ſhall I ſay? great *Juno* from the Skies,
Nor *Jove* beholds our Cauſe with equal eies.
True faith is loſt. To him in extreme want,
Caſt on our ſhore, I did my (p) Kingdom grant;
His Ships from fire, his friends from Death did ſave.
Ah how tranſported, I with Furie rave!
Now *Phœbus*, *Lycian* Lotts, now angry *Jove*
Sent the Gods Emiſſarie from above:
Yes, ſure thoſe Pow'rs all convocated are,
And the Dead vext in ordering your Affair.
I will not force, nor yet perſwade thy ſtay;
Go to your promis'd Kingdom through the Sea;
Sure (if the Gods have any Pow'r at all)
Split on a Rock, thou ſhalt on *Dido* call,
Whilſt I make ready my revenging Fire:
And when my Soul ſhall in cold Death expire,
I'le (q) haunt thee wretch; thy Tortures I ſhall know,
By Fame convey'd me to the Shades below.
Thus 'midſt her Speech, ſhe falling off withdrew,
And ſick, removes her ſelf from Publique View,
Leaving

(o) *Jupiter* and *Mercury*: others expound *utrumque caput*, *meum & tuum*. Nor was it unuſual to ſwear by the Heads of men. See *La Cerda*.

(p) Here (ſaith *Servius*) is mention of the Ceremonies induc'd. It was a Cuſtome among the Antients, that the Prieſt and Prieſteſs ſhould marry by Confarreation: They had two Chairs linked together, and covered with the Skin of the Sheep which was ſacrific'd; There they ſate with their heads cover'd in Confarreation. This *Dido* alludes too, complayning that ſhe was forſaken by *Æneas* contrary to the Law of Wedlock, *Regni demens in parte locavi*: For a Wife is ſaid to be *Locata* when ſhe ſits with her Husband at the Confarreation.

(q) *Socrates* in *Plato's Phædo* affirms, that impure polluted Souls, for ſome time after their parting with the Body, wander about it, and haunt the Sepulcher; The Reaſon perhaps of this Opinion is, becauſe they conceive it unwilling to leave the Body, to which it hath ſo particular an affection, all her delights being Senſual and Corporeal: Whereas other Souls, that deſire in life nothing more than this ſeparation, and imitate it by Philoſophy, retire willingly to their place of reſt. Some ground from hence Natural Magick takes for Suffumigations in which they conceive the Soul of a man violently kill'd (for ſome time after) may be ſeen: But a better Reaſon *Ariſtophanis* gives in *Nub. Smoak and Clouds are form'd into any ſhape the beholder fancieth.*

Leaving him much amaz'd, whilſt he at large
Was forming of his Anſwer to her Charge:
Her Women to the Marble Chamber led
The ſwouning Queen, and laid her on her Bed.
Pious *Æneas*, though he wiſht relief
Might be imparted to her deſperate Grief,
Vollying out Sighs, almoſt with Love ore-ſwai'd,
Yet to his Fleet he went, and *Jove* obey'd.
The buſie *Trojans* toyl, to Sea they got
Their gallant Navy, well caulk'd Veſſells float;
Oars green with Leaves, Oke knotty as it grew,
Mad to be gon, they bring.
Each where thou might'ſt removing *Trojans* view.
So cheerful [r] Ants plundring a heap of Wheat,
And minding Winter, to their Granges get;
The black Bands march; a Convey guards the Spoil
Through narrow Tracts, ſome with joyn'd forces toil
To bear one pondrous Grain, whilſt others beat
The tardy Troops; all paths with Labour heat.
What thought'ſt thou *Dido* in that diſmal hour?
How many Sighs, when from a lofty Tow'r
Thou might'ſt behold the Sea, and all the Shore,
Vext with lowd clamouring Mariners to rore?
Dire Love, to what doſt thou poor Mortals force!
Again to Tears and Prayers ſhe hath recourſe,
Suppliant again Loves Fetters to receive,
Leſt ought ſhe dying unattempted leave.
Anne, ſeeſt thou how they haſten to the Shore
From every part? their Sails fair winds implore;
Their lofty Sterns with joyful Garlands [ſ] crown'd.
Siſter, had I the leaſt ſuſpition found
Of this ſad chance, it better had been born:
This one requeſt grant me, thus much forlorn;

From

(r) *Germanus* ingeniouſly obſerves, that as Bees reſemble or rather are a Monarchical eſtate, Piſmires are a Popular. *Ariſt. lib.* 1. *de Hiſt.* affirms they are ἄνευ ἡγεμόνος *without a Leader.*

(ſ) That they us'd to crown the Poop of their Ships before they put out to Sea, is eminent from *Plato*'s deſcription of the Solemnity of the Ship which went yearly with an Offering to *Delus*: till the return whereof no condemn'd perſon might be put to death: *In Phædone. La Cerda* obſerves that they were crown'd both at going forth, and at their return home.

From the falſe Wretch thou didſt great favour find,
To thee he hath unboſomed his Mind:
Thou when he is moſt pliable doſt know.
Siſter petition thus the haughty Foe.
I never ſwore at [t] *Aulis* to deſtroy
The *Trojans*, nor ere ſent one Ship to *Troy*,
Nor from *Anchiſes* [u] Tomb his Bones did tear:
Why ſtops he then to my complaints his ear?
Let him this laſt, a woful Lover grant,
Then may he not fair Winds nor Paſſage want;
Nor ſue I former Contracts, which he brake;
Let him fair *Latium* have, and Kingdoms take;
A little time I ask, a ſhort Reprieve,
Whilſt my own Fortune teach me how to grieve;
Which if thou doſt, I ſhall contented die,
And leave to thee a grateful Memorie.
Too and again her woful Siſter bears
Theſe her Complaints; but he's not mov'd with tears,
Nor yields to any Arguments of Love;
His willing Ears are ſtopt by *Fate* and *Jove*.
As when loud Tempeſts their whole furie ſpend,
Drawn from all quarters, ſome old Oke to rend;
At once the loud-mouth'd thundrers charge her round,
Strewing, with boughs and ſcatter'd Leaves, the ground;
Fix'd on a Rock to heaven her Branches ſhoot,
And down to Hell extends her ſpreading Root:
So daily ſhe the *Trojan* Prince invades,
Now with theſe Reaſons, now with thoſe perſwades;
Though his great Soul felt Love's unequall'd pain,
Yet fix'd he ſtands, and Tears are ſpent in vain.
Troubled at Fate, ſad *Dido* plots to dye,
And now abhorrs to view the arched Skye;
To which theſe Omens ſtirr'd her more: when they
On ſmoaking Altars did ſweet Incenſe pay,

She

(t) At *Aulis* a City in *Boeotia* the *Greeks* upon their expedition againſt *Troy, made a ſolemn League and Conjuration* (ſaith *Pauſanias*) *that they would never give over the quarrel, but either ruine the City, or loſe their Lives in the Action.* Hor. Od. 1. 15.

Quam multo repetet Græcia milite
Conjurata tuas rumpere Nuptias.

(u) *Servius*, citing *Varro*, conjectures, that *Virgil* alludes to the injurious Act of *Diomedes*, who digg'd up the Bones of *Anchiſes* in *Phrygia*, and carried them along with him; Yet ſoon after being warned by the Oracle, and many Calamities, reſtor'd them to *Æneas*; *La Cerda* interprets it only verbally, it being eſteemed the greateſt impiety to violate Sepulchers: Believing that the Manes or Ghoſts of the dead *Heroes* reſted with the Bodies in the Tombs, and thoſe being taken out and torn, the Souls ſuffer'd the ſame.

She ſaw the Sacred Milk grow Black, and, ſtrange,
The purple Wine to ſable Gore did change.
None, not her Siſter, heard of this a word.
Then in the * Temple to her former Lord
Of Marble built, which ſhe with high reſpect
Honour'd with Wreathes and ſnow-white Fleeces deckt,
She heard, when Nights black Carpet ſpread the ground,
Her Husband calling with a doleful ſound;
And on the Roofs the Owl alone complains,
In death-preſaging, and ſad Funeral ſtrains.
Beſides the many Prophecies of old,
Which to th'affrighted, dreadful things foretold;
Cruel *Æneas* troubles her in Dreams;
And alwaies to be left alone ſhe ſeems,
In a long Progreſs, her Attendants loſt,
Seeking the *Tyrians* on a deſert Coaſt.
So Troops of [y] Furies raging [z] *Pentheus* ſhuns,
Amaz'd to ſee two *Thebes*, two dazling Suns;
Or like *Oreſtes* flying o're the Stage,
To ſcape his Mothers perſecuting Rage,
Arm'd with black Serpents, and a blazing Brand,
Revenging Furies at the Entrie [a] ſtand.
Rage, and her Sorrow's inſtigations, great,
Reſolv'd to dye, the time and manner ſet;
To her ſad Siſter cheerfully ſhe went,
And veil'd, with joyful looks, her ſad intent;
Siſter rejoyce, for I have found the way
To free my ſelf from Love, or force his ſtay.
Neer the Sun's ſetting and the Oceans Bound,
There is a place in *Æthiopia* found,
Where mighty *Atlas* on his ſhoulders bears,
Adorn'd with golden Stars, the glittering Sphears.
I of a Prieſteſs heard, in thoſe Realms bred,
Who, Preſident of [b] th' *Heſperian* Temple, fed

(x) *Nonnius, Giſanius*, and others take this Temple for a Sepulcher, upon the Authority of *Varro*, who affirms that any place was call'd a Temple: Which Sepulcher of her former Huſband, *Dido* bedeck'd with white Fleeces and Boughs; that is, as *Nannius* tells us *Miſcel. l.7. Wool wrapp'd about Boughs, wherewith they honour'd their Gods.* Others think he means a chappel. *Turneb. l.22. c.12. & l.24. c.26.* I think (ſaies he) *Virgil* here had reſpect to the cuſtome of the *Romans*, who Deifi'd their *Cæſars*, and honor'd them with Prieſts and Flamens. They were wont to adorn the dores of their Temples and Altars with woollen Fillets; Which *Virgil* touches, although *Servius* hath referr'd it to the Solemnity of their Marriages.

(y) The Furies, ſo call'd by *Oreſtes* after he had appeas'd them by the advice of *Minerva*. See the Argument of that Tragedy of *Æſchilus*.

(z) *Pentheus* (according to the relation of *Pauſanias*) ſpeaking many reproachful things againſt *Bacchus*, and committing other inſolencies, the laſt whereof was to get up into a Tree, and overlook the Rites of the *Bacchæ*, being diſcover'd, was by them *torn in pieces*. By the *Greek* Tragedians, he was ſuppos'd before his death, to run mad; particularly by *Euripides*, who makes him ſpeak thus (to which our Author alludes)

And now me thinks two Suns I ſee,
I ſee two Thebes ——

(a) *Oreſtes* being tormented by Furies, for killing his Mother *Clytemneſtra*, his onely remedy was, to go to the Temples, into which they not daring to enter, ſtaid for him at the Porch, to ſeize upon him as ſoon as he ſhould come forth. *Germanus* and *Turnebus* adde, that the Author alludes to the Tragedy of *Æſchilus* entitled *Eumenides*, wherein *Oreſtes* is ſuppos'd to be beſieg'd by the Furies in the Temple of *Apollo* at *Delphos*, to hinder him from going to the Temple of *Minerva*: whither (by *Apollo*'s direction) he was to go to expiate his Crime. *Alciat* ſaith, that this is an alluſion to the cuſtome of Offenders, flying to Temples for Sanctuary.

(b) The *Heſperides* were daughters of *Heſperus* Brother of *Atlas*. They had a Garden, in which were Golden Apples conſecrated to *Venus*, which *Hercules*, being ſent by *Euryſtheus*, having ſlain the watchful Dragon, took away.

The

The Dragon, and the ſacred Tree did keep,
With Honey mixed Poppy cauſing Sleep:
Who boaſts what Minds ſhe pleaſe to free from Care,
But others to arreſt with ſad Deſpair;
Floods to their Fountains, Stars to make retreat,
And raiſe Nocturnal Spirits from their Seat.
Earth thou ſhalt ſee, ſtruck with her Feet, to grone,
And Okes from Mountains march in order down.
By Heaven, thy ſelf, dear Siſter, and thy Love,
Know, I'm inforc'd of Magick to approve.
In the back Court a Pile in ſecret make,
The Sword, and Garment from my Chamber, take,
Which there the Impious left; then place the [c] Bed
Above them all, in which I periſhed;
For this direction the Magician gave,
Nothing of that moſt impious man to ſave.
Thus ſaying, Paleneſs did her cheeks poſſeſs,
Nor did her Siſter under new Rites gueſs
The raging Queen did Funerals provide;
Nor fear'd worſe things, than when *Sichæus* dy'de;
Therefore did her Commands.
But *Dido*, the huge Pile being finiſh'd, round
With Funeral [d] wreaths, and Cypreſs branches crown'd;
The [e] Picture, Cloths, and Sword, which he forgot,
Laid on the Bed, too mindful of her Plot.
The Prieſteſs at the Altars with looſe Hair,
Loud thunders, to three hundred Gods, her Prayer,
To *Chaos*, [f] triple *Hecate*, and Hell,
And call'd the three-fac'd Virgin with a Spell;
Sprinkling, with [g] feign'd *Avernian* Dew, the Ground:
Herbs, cut with brazen Sythes, by Moon-light found,
They did with juice of deadly Poiſon brew;
Th'excreſcence which on a Colt's forehead grew,
And Love ſnatch'd from the Dam.

Dido

(c) It was a Cuſtome amongſt the Antients to keep the Bed wherein their Marriage was firſt confirm'd, with a religious care, as a Monument and Pledge of their Wedlock. They call'd it *Lectum jugalem*, from their conjunction; *Genialem*, à *generando*; *Adverſum*, from the poſition, for they plac'd it over againſt the Dore. See *Lipſ. Elect.* 1. 17.

(d) Garlands of Flowers were us'd almoſt in all ſolemn Rites, eſpecially (which moſt concerns this place) about the Dead. *La Cerda* adds, That they us'd to crown the Bodies with Garlands when they brought them forth to burial. So *Dido* here the Pyre prepar'd for her Funeral.

(e) Not, as ſome would have it, out of love ſhe bore to *Æneas*, doth ſhe here bring his Picture to look on dying, but in a Religious Ceremony to burn together upon the Pyre with her all that belong'd to him, Sword, Cloths, &c. *Scaliger* ſaith, It is in alluſion to the Cuſtome of Witches, who make certain Statues, and bind them with Fillets and Ribbands, when they go about to bewitch or curſe any one. See *Eclog.* 8. which is confirm'd by the deſcription of the Prieſteſs with diſhevell'd Hair, according to the habit of Witches in *Apollonius*, *Ovid*, *Horace*, *&c.*

(f) Triple *Hecate* (the ſame with *Diana* immediately following) becauſe ſhe us'd to be painted in three Shapes, and delighted in the names of three kinds of Beaſts, a Bull, Dog, and Lion. Others ſay, from a triple Head; the right, of a Horſe; the left, of a Dog; the middle, humane. *Alcamanes* was the firſt who amongſt the *Athenians* made ſuch an Image of her. Enough of this amongſt the *Mythologiſts*.

(g) Not to deceive her Siſter, who knew the Water was not of *Avernus*, but to preſerve the Cuſtome of ſacred Solemnities, where, if any thing could not be had that was neceſſary to the Ceremony, they us'd others, believing the Counterfeit to have the ſame virtue with the True.

Dido with Leaven in her purer hands,
(h)One Foot being bare, before the Altar ſtands
In flowing Robes, and dying, invocates
The Gods and Planets, conſcious of her Fates,
Imploring all that's great and juſt above,
And that conſider ill-requited Love.
'Twas Night, when gentle Sleep weak Mortals bleſt,
The murmuring Groves, and raging Sea at reſt,
VVhen half-nights Starrie Enſign up was furl'd,
And Silence held her Empire o're the World;
Beaſts, Wild and Tame, and gaudy Fowl, which take
In Wood-lands pleaſure, or the Cryſtal Lake,
In Sleep, by quiet Night protected were,
Of Toyl forgetful, and Heart-eating Care.
But then no Reſt unhappy *Dido* found,
Her Eyes ne're clos'd, her Sorrows more abound:
Rebellious Love now deſperately engag'd,
And with a Deluge of mad Paſsion rag'd,
VVhen to her ſelf ſhe ſaid: What ſhall I do?
Shall I now ſcorn'd, my former Suters woo?
Make overtures ſome *Libyan* Prince to gain?
Lovers whom I ſo often did diſdain;
Or ſhall I venture In the *Ilian* Fleet?
And to the *Trojans* proud Commands ſubmit?
Since they for my aſsiſtance prove ſo kind,
And my late Favours bear ſo well in Mind.
Grant I were willing, who would give me leave?
And, me neglected, in proud Ships receive?
Ah, Haſt thou not ſufficiently known
The perjur'd Race of (i)falſe *Laomedon*?
Shall I alone with churliſh Seamen ſail,
Or try if by my power I may prevail?
And thoſe who ſcarce I could perſwade from *Tyre*,
To venture to the Sea again deſire?

(h) Well enough known are thoſe ſacred Rites, call'd *Nudipedalia*, becauſe perform'd barefoot. *La Cerda* proves, that they us'd to ſacrifice with one foot naked (which was the left) believing the Gods commonly went ſo.

(i) From *Laomedon*, who perjuriouſly broke his word with *Apollo* and *Neptune*, ſhe calls the whole Race of *Trojans* perjur'd.

No Wretch, as thou haſt well deſerved, dye,
And with a Sword conclude thy Miſery.
Won by my Tears, thou Siſter, firſt with Wo
Didſt load the Furious, and let in the Foe.
And why like [k] wild Beaſts, faultleſs, might not w
Live without Marriage, from ſuch Troubles fre
But to *Sichæus* Duſt I promiſe broke.
In ſuch Complaints ſhe her full Sorrow ſpoke.
But in the lofty Stern *Æneas* lay
At reſt, yet ready and reſolv'd to weigh.
Again the God in the ſame likeneſs ſtands
Before him, new enjoyning old Commands;
Like *Hermes* voyc'd, ſuch Symetry did grace
His Youthful Limbs, ſuch Golden Curls his Face.
Fair *Venus* Off-ſpring, are thy Slumbers ſound?
Nor ſeeſt what ready Dangers thee ſurround?
Nor hear'ſt fair Winds inviting thee to go?
Reſolv'd to die, ſhe plots thy overthrow,
VVith boyling Anger deſperately inrag'd:
Fly'ſt thou not hence before thou art engag'd?
Thou ſhalt behold the Sea to foam with Oars,
And cruel Brands ſhall lighten all the Shores,
If here *Aurora* thee delaying find.
Fly; Still inconſtant is a VVomans mind:
Thus ſaying, he mingles with Nights gloomy ſhade.
Æneas at this [l] Viſion much diſmay'd,
Starts from his Sleep, and haſtily did call:
Awake Sirs, take your Oars, up, quickly all
VVith ſpeed hoyſt Sail; from the ætherial Sky
A God again bids Cables cut, and fly.
Who e're thou art, bleſt Power, we thee obey,
And joyfully once more Obedience pay;
O be our Convoy, and fair VVinds afford.
Thus having ſaid, he drew his gliſtering Sword,

And

(k) Interpreters ſuppoſe the Poet to allude to a certain kind of wild Beaſt, which loſing its Mate, never couples with any other. *Servius* (citing *Pliny*) affirms it to be a Lynx. *La Cerda* underſtands the words, of many Beaſts, *Quæ horridæ ac ſeparatæ a ſuorum conſortio.*

(l) *Umbra* here ſeems to mean the Image or Apparition which was not the Deity himſelf: Though *Naſcimb.* ingeniouſly obſerves, that when any God appear'd in Sleep, the place ſhone extremely; which Light retiring with the Viſion, the ſucceeding Darkneſs and Shade was the more terrible.

And cut the Hauſers with his ſharp-edg'd Steel;
All pull, and hale, and the ſame ardour feel.
The Shore they leave, and cover all the Deep,
And Silver Foam from Azure Billows ſweep.
Aurora now had early Dawning ſpread,
And weary, left old *Tithon*'s Golden Bed.
The Queen from a high Tow'r, ſoon as the Day
Mix'd Eaſtern Darkneſs with a brighter grey,
Saw *Trojans* with full ſail to th' Offine ſtand,
Nor one Ship left on the forſaken Land.
Her Snowie Boſome, trembling with Deſpair,
Enrag'd ſhe beats, and rends her Golden Hair;
Crying aloud, O *Jove*, and ſhall he go?
And ſhall this Foreiner affront us ſo?
Shall not the City arm, and all purſue?
And from their Harbours launch our Navy too?
Run, Fly, bring Fire, Sail, Row; what is't I ſay?
Or where am I? what Folly I betray!
Do Impious Facts now hapleſs *Dido* touch? (much.
Would, when thou gav'ſt a Crown, they'd done as
This is the man of Truſt, this He, they ſay,
Did through the Foe his Countrey-Gods convey,
And on his Shoulders did his Father bear.
Why did not I the Traitor piece-meal tear,
And ſtrew'd 'mongſt ſwelling Waves? nor did with Steel
His deareſt Friends, and dearer Off-ſpring kill,
And diſh'd him, for his Father's Table, dreſt?
But Chance of War is doubtful, 'tis confeſt.
Whom fear I dying? Brands I ſhould have thrown
Among their fleeting Towers, and floating Town;
Son, Father, Root and Branch deſtroy, and laſt
My ſelf o're all a ſad Triumpher caſt.
Bleſt Sun, whoſe Eye views all the Worlds affairs;
And *Juno*, conſcious of wrong'd Lovers Cares;

And thou [m] Nocturnal *Hecate*, whoſe cries,
Where three wayes meet in Cities, pierce the Skies;
Revenging Furies, and you Gods that are
Dying *Eliza*'s, hearken to my Prayer,
And on his head deſerved Vengeance caſt.
If *Jove* confirming what Heavens counſel paſt,
To Lands decreed the Impious Wretch muſt bear,
Let him be vex'd with a bold People [n] there;
By force of Arms drove from his landing place,
Driv'n to ſeek Aid, far from his Sons embrace;
Then, ſlaughter'd, ſee his deareſt Friends deceaſe;
Nor when he ſigns to a diſhonour'd Peace,
May he deſir'd Life, nor Kingdome ſave,
But make the Sand, by ſudden Death, his Grave.
This laſt requeſt I with my Blood deſire.
Then practice Cruelty, you Men of *Tyre*,
And all your Race, and to our Duſt enact,
Ne're to make Leagues, nor Marriages contract:
Then from our Bones ſhall ſome revenger riſe,
To perſecute the *Trojan* Colonies
With Fire and Sword, both now, and whenſoe're,
With ready Power, Occaſion ſhall appear;
Shores, Shores oppoſe, Seas, Seas, State againſt State,
Through Generations War, I imprecate.
This ſaid, her buſie Thoughts ſhe did imploy,
How beſt ſhe might her loathed Life deſtroy.
To *Barce* then, *Sichæus* Nurſe ſhe ſaid,
(In Native Duſt her own long ſince was laid)
Hither, Dear Nurſe, quickly my Siſter bring,
Let her be ſprinkled with the Living Spring;
Lead thou the Offerings to the place deſign'd,
And with a ſacred Wreath thy temples bind:
Thoſe Rites which I to [o] *Stygian Jove* prepare,
I mean to finiſh, and conclude my Care:

Fire

(m) For the Infernal Deities were ſuppos'd Preſidents of Vengeance and Torments.

(n) Theſe Prophetick Curſes of *Dido* are moſt of them fulfill'd in this Poem; *Vex'd with War*, againſt *Turnus* and his Allies, *lib.*7, &c. *Exil'd from his Son's Embrace*, when he went to *Evander* and *Tarchon* for aid, *lib.*7. and 8. *A diſhonourable Peace* made, *lib.* 12. that *Latinus* ſhould give the Name and Language to both Nations; which condition was beneath the Fortune of a Conquerour. *Nor did he enjoy it* paſt three years, then being loſt in a Battel againſt *Mezentius*, drown'd in the River *Numitius*, where he lay a while uninterr'd, *the Sand his Grave*, his Body half above the Water. The laſt Curſe alluding to the Infidelity of the *Carthaginians*, who envying the *Roman* greatneſs, alwayes broke League with them, terminates in *Hannibal*, *the Revenger that purſued them with Fire and Sword.*

(o) i.e. *Pluto.* Theſe Sacrifices were call'd *Stygialia* and *Cocytia.* She therefore ſacrifices to the *Inferi*, becauſe they were believ'd to diſſolve Cares and Loves. See *Turneb. l.*21. *c.*22. and *l.*25. *c.*6.

Fire muſt the *Dardan* Monument deface.
This ſaid, away ſhe went an old Wives pace.
But *Dido*, haſtning her dire Enterprize,
Outragious growing, rowls her bloody Eyes,
Her trembling Cheeks, ſpot, pale with Death's preſage;
And to the inner Court, now wild with Rage,
Ruſh'd and aſcends the lofty Pile, then draws
The *Dardan* Sword, not left for ſuch a cauſe.
Here when the *Ilian* Garments ſhe ſurvey'd,
And ſaw the Bed, ah too well known, ſhe made
Truce for a while, then down on it ſhe lay,
And, mix'd with Tears, theſe her laſt words did ſay.
Sweet Spoyls, whil'ſt God and deſtiny did pleaſe,
Receive this Soul, and me of Sorrow eaſe.
I liv'd, and my own Fortune did attend;
Now under Ground muſt my great [p] Shade deſcend.
I ſaw my Walls, and a fair City built,
Reveng'd my Lord, puniſh'd Fraternal Guilt:
Happy, ah I had been too happy, had
No *Trojan* Fleet e're touch'd our Shores; then ſaid,
Kiſsing the Bed, Dye unreveng'd ſhall I?
But welcome Death; thus, thus 'tis ſweet to die.
The cruel *Trojan* by theſe Flames ſhall know
At Sea our Death, the Omen of his Woe.
Thus ſaying, her fall'n upon the Sword they ſpy'd,
Which bloody blush'd, her Hands in Crimſon dy'de.
Clamour diſtracts the Royal Palace, Fame
Furiouſly through th'affrighted City came;
The Roofes reſound with Skreeks, and Female Cries,
And Lamentations eccho through the Skies;
As *Carthage* had been took, or Antient *Tyre*,
The Seats of Men and Gods involv'd with Fire.

(p) See the ſixth Book, ver. 292.
Tennes ſine corpore vitas.

Her

Her frighted Siſter, hearing, to the place,
Beating her Breaſt, disfiguring her Face,
Full of amaze and horrour, breaks through all,
And to the dying by her name did call.
Did I this Pile for this, O Siſter, raiſe?
For this Deſign made I theſe Altars blaze?
On what ſhall I, forſaken, firſt complain?
Didſt thou in Death my Company diſdain?
Thou ſhould'ſt invited me thy Fates t'attend,
Our Lives and Sorrows ſo at once to end.
With my own hands this ſtately Pile I made,
And to indulging Gods devoutly Pray'd,
That cruel I ſhould leave thee thus alone?
Thy ſelf, thy Senate, People, and thy Town,
And me, thou Siſter ruin'ſt, by thy death.
Water to bathe the Wound, if any[q] Breath
Wander, my Lips ſhall gather it the While.
Thus ſaying, ſhe aſcends the lofty Pile,
And laid her dying Siſter in her Lap,
Striving the Purple Rivolet to ſtop.
To raiſe her heavy Eyes in vain ſhe try'd,
The Crimſon Fountain bubbling in her ſide.
To eaſe her ſelf, three times ſhe ſtrove to riſe,
And thrice ſinks down, then ſeeks with dazling Eyes
Heaven's glorious Light, and at the finding groan'd.
But *Juno*, who her Miſery bemoan'd,

(q) It was a Cuſtome when any died, for the Kinſmen or Friends to ſit by, and embracing them, to joyn their Mouths to theirs, as to receive their laſt breath: Of this amongſt *Latine* Authors inſtances are frequent; amongſt the *Greek* *Bion*, *Epitaph. Adon.*

——Adonis *ſtay*,
Hapleſs Adonis *ſtay but till I twine*
Thee in theſe Arms, and mix my Lips with thine;
Adonis *wake ſo ſhort a while, to give*
A dying Kiſs, but whil'ſt a Kiſs may live;
Thy fleeting Spirit to my Breaſt bequeath,
And I will ſuck Love's Nectar *in thy Breath*;
Thy Love I'le drink, and in Adonis *ſtead*
Will keep that Kiſs, when thou unkind art fled.
Mr. Stanley.

And the *Greek* Epigrammatiſt cited by *Germanus*;

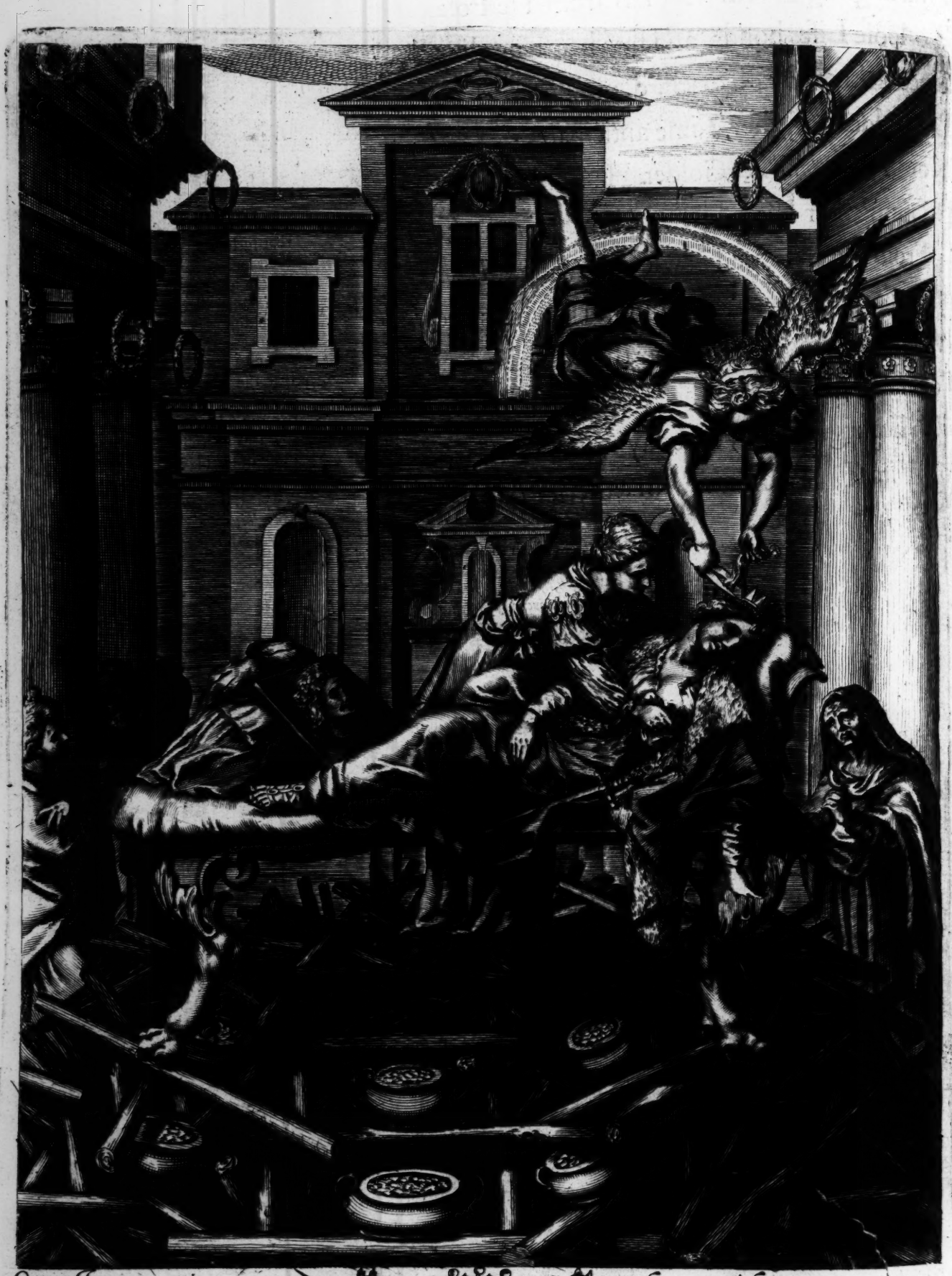
Thy Lips to mine apply, and at one Draught
Drink up my Soul——

And

And lingring Death, ſent *Iris* from the Pole,
To looſe Lifes bonds, and free her ſtruggling Soul.
Since neither Death deſerv'd, nor doom of Fates,
But ſudden rage her Time anticipates;
Nor *Proſerpine* her Golden Hair did take,
Dooming her head down to the *Stygian* Lake.
From Heaven then dewie roſe-wing'd *Iris* flew,
And with Sun-beams a thouſand Colours drew:
When hovering near, I bear this ſacred Charge
To *Pluto*'s Court, and thee from Fleſh inlarge.
With her right hand, thus ſaying, She cuts her Hair,
And Vital Breath mix'd with ætherial Air.

(r) The belief of the Antients was, that ſuch as were near death had firſt their Hair cut by *Proſerpina*, as the initiation into the lower World, and *primitiæ* offer'd to *Orcus*; untill which were done, they could not die: *Canterus* adds, that this Cuſtome depended upon another opinion of theirs, that the Strength of every man conſiſted in his Hair, which being cut, he became ſubject to the power of another: Whence it is that Witches are thought unable to compaſs their ends untill they get ſome of the Hair of the Party. *Cornutus* is reprehended by *Macrobius* for accuſing *Virgil*, as if this were his invention, in juſtification of the contrary, he alledgeth theſe Verſes of *Euripides*;

She to the Court of Pluto *muſt repair,*
Whom following with this Sword to ſacrifice,
I thus ſhall hallowed make (her Strength) this Hair,
Sacred to the Infernal Deities.



Ergo IRIS croceis per
Mille trahens varios
Devolat, et supra caput
Sacrum jussa fero, teque
Honoratissimæ Dom:
Northamton Tabula

cœlum roscida pennis,
adverso sole colores,
astitit. Hanc ego Diti
isto corpore solvo.
æ
Dom: Isabellæ Com:
merito votiva 217

UMI



Advocat Æneas, tumu-
Dardanidæ magni, genus-
Annuus exactis comple-
Ex quo relliquias, diui-
Condidimus terra, mæ-

-lique ex aggere fatur:
alto à sanguine diuum,
-tur mensibus orbis,
-nique ossa parentis
-stasque sacravimus aras.

Æneid L.5

Honorati^mo Dño: D^o: Iacobo
Elight & Glentrahen,

A FINE

Ogilvio, Comiti de Arley
Tabula merito votiua,

VIRGIL'S ÆNEIS.

The Fifth Book.

The Argument.

DIdo's aſcending Flames the Trojans *ſee.*
Storms drive Æneas *back to* Sicily.
Anchiſes *Rites renew'd. The Annual Games.*
Iris, *from* Juno, *ſtirs the* Trojan *Dames*
To burn the Fleet. Æneas *prays; a Shower*
Prevents the Miſchief, quenching all but four.
Trojans *ſet Sail.* Venus *of* Neptune *craves*
Safe paſſage for their Navy through his Waves.
The God aſſents. Somnus *with* Stygian *Boughs*
Beſprinkles watchful Palinurus *Brows:*
O're Board he falls; the Loſs Æneas *ſpyes,*
And weeping, at the Helm his place ſupplyes.

HIs Courſe reſolv'd, mean while, *Æneas* ſails,
Cutting through dreadful Waves with Northern Gales;
When, looking back, he ſaw poor *Dido's* Walls
Bright in the Flames of her own Funerals;

The cauſe had kindled ſuch a Fire unknown:
But what a deſperate Woman carry'd on
With Rage might do, whom raging Love oppreſt,
By this ſad Sign the pitying *Trojans* gueſt.
When they had ſail'd till Land appear'd no more,
When onely Sky and Billows were their Shore,
A black Cloud, big with Night and Tempeſt, roſe,
And th'Ocean rough with horrid Darkneſs grows:
Then from the Stern loud *Palinurus* cryes,
Ah! what a Tempeſt muffles all the Skyes?
What mean'ſt thou Father *Neptune*? Soon as ſpake,
He bids his Men ſtand ſtoutly to their Tack,
And ply their tough Oars with a luſty ſtroke;
So bearing to the Windward up, thus ſpoke.
[a] Great Prince, though *Jove* ſhould promiſe with this
I ſhould deſpair *Italian* Shores to find; (Wind
Guſts riſing ſhift, the black Weſt grows more loud,
And the whole Air condens'd into one Cloud;
Our Labour is in vain, we make no way:
Therefore ſince Fortune conquers, let's obey,
And where her pleaſure will command us, ſteer:
Sicilian [b] *Eryx* friendly Shores are near;
We may to the *Sicanian* Harbour ſail,
If I not in my Computation fail.
Then ſpake *Æneas*: I obſerv'd long ſince,
The Wind did ſhrink, and vain thy diligence:
Stand Roomer then, what Land is more deſir'd?
Where would I rather reſt our Navy tir'd,
Than in that Soyl where kind *Aceſtes* reigns,
Whoſe Lap my Father's ſacred Bones contains?
Thus having ſaid, ſtraight for the Port they ſail,
Spread Canvaſs ſwelling with a gentler Gale;
Their brazen Prows the fomie Waves divide,
Till they with Joy in well-known Harbours ride.

When

(a) In theſe words (ſaith *Scaliger*) *Palinurus* preſag'd his own death, which happen'd before their arrival into *Italy*. *Servius* obſerves, that like a good Pilot he had firſt made trial of all means (in the precedent Diſtick) before he would declare the danger they were in.

(b) He calls *Sicily* the Shores of *Eryx*, becauſe he had reign'd there. He was Son of *Venus* and *Butes*: *Butes* was Son of *Amycus* King of the *Bebrycians*, who were overcome by *Pollux* at Whirl-bats, in the expedition of the *Argonauts*. Therefore *Butes*, when his Father was ſlain, fled into *Sicily*, where for the Loveline's of his Perſon being belov'd of a Noble Harlot, he begot his Son *Eryx*. This *Lycaſte* is ſaid for her excellent Beauty to have been afterwards call'd *Venus*. Thus the Interpreters, eſpecially *Hortenſius*.

When far off, from a Mountain's lofty Crown,
Wondring to see the *Trojan* Navy, down
Acestes comes, whose Arms most dreadful were,
Clad in rough Spoyls of a huge [c] *Libyan* Bear;
Crinisus got him on a [d] *Trojan* Dame.
He, mindful of the House from whence he came,
Congratulates their safe return, and feasts
Kindly with rural Cates, his weary Guests.
Soon as the blushing Dawn with Eastern light
Had put Nights glittering Regiments to flight,
Æneas summon'd then from all parts round
The *Trojans*, and thus spake from rising Ground.
Bold *Dardans*, sprung from the high Blood of Gods,
[e] A Year hath finish'd Monethly periods,
Since here the sacred Relicks we interr'd
Of my blest Father, and sad Altars rear'd.
The Day draws nigh, which alwaies must by me
(So Heaven hath order'd) mourn'd, and honour'd be;
Were I to drowthy [f] *Getule* banish'd, these
I would perform, or taken on the Seas,
A Captive were in *Greece*, due Rites I'de pay,
And heap'd-up Offerings on his [g] Altars lay.
Now we are present at my Father's Dust,
Nor without special Providence, I trust,
Riding at Anchor on a friendly Shore;
Let us all sacrifice, and VVinds implore:
This he commanded when our VValls were laid,
In consecrated Temples should be paid.
Acestes, of the *Trojan* Off-spring, gives,
Of his own Bounty, every Ship two Beeves;
Call then the *Dardan* Gods unto your [h] Feasts,
And those *Acestes* worships make your Guests.
If the [i] Ninth Day produce a Glorious Morn,
VVhose Beams shall Earth discover, and adorn,

(c) *Libya*, abounding in wild Beasts, affords the richest Skins. *Hesychius*, δέρμα λέοντος ὡς κάλλιστον, *Pliny* affirms, that there are not any Bears in all the Countrey, 8. 35. 58. *Lipsius* confirms his assertion, and in defence of *Virgil* saith, that he is not to be understood of a Bear, but a Lion; it being common with the *Romans* to give to Forein Things improper Names.

(d) *Hippotes* fearing lest his Daughter *Egesta* should be devour'd by the Sea-Monster which *Neptune* sent for the destruction of *Troy* in revenge of perjur'd *Laomedon*'s fraud, whose rage could not any other way be appeas'd but by a *Trojan* Virgin offer'd daily to his devouring Jaws, put his Daughter into a Bark, and commended her to the mercy of Sea and Winds; whom the Gods so favour'd, that she arriv'd safe in *Sicily*, where *Crinisus* was taken with her Beauty, and on her begat this *Acestes*.

(e) The Solemnities of the Dead were Anniversary. *Tibull.*

Annua constructo serta dabit tumulo.

See *Homer*'s Celebration of the death of *Patroclus* by Games; and *Papinius Statius*, 6. *Theb.* of *Archemorus*.

(f) There are two *Syrtes*, the greater and lesser, near *Africk*, in the *Mediterranean* Sea. The *Getulians* were the most antient Inhabitants of *Africk*, eminent for cruelty and fierceness. *Salust. in Jugurth.*

(g) Which, according to the Custome, were two; See *Ecl.* 5. Some expound this of the Tomb, but less properly.

(h) Those Suppers which they us'd to make in memory of the Dead were commonly call'd *Silicernia*, *Cœnæ ferales*. Of a higher sort were those which were made in remembrance of such as were Deified (as *Anchises* here was) nam'd *Lectisternia*.

(i) Alluding to the Custome of the *Romans*, who kept the dead Body seven Dayes, during which they prepar'd all Necessaries for the Funeral; the eighth they burnt it; the ninth they instituted Ceremonious Solemn Rites, call'd *Novendialia sacra*.

I ſhall the ſwifteſt Ship with Prizes grace,
And thoſe on Foot who conquer in the Race,
And who preſume either in Strength or Art
To ſhoot ſwift Shafts, or throw the nimble Dart,
Or with a *Ceſtus* valiantly dares fight;
Come all, and Palms receive, the Conquerour's right;
And [k] Silent, veil with Leaves your Brows. This ſaid,
His Mothers [l] Myrtle did his temples ſhade.
Thus *Helymus*, thus old *Aceſtes* did,
Aſcanius, and his youthful Troop with ſpeed.
Environ'd round, from thence *Æneas* went,
With many Thouſands, to the Monument;
And [m] pours two Bowls of rich [n] Wine on the Floor,
Two of new Milk, and two of ſacred Gore,
Strewing the place with Purple Flow'rs: Then ſaid;
Hail bleſſed Father, hail Paternal Shade,
And Duſt preſerv'd in vain; Heaven would not grant
That I with thee the Promis'd Land ſhould plant,
Nor *Tyber* (whatſoe're it is) be ſought.

When a huge [o] Serpent from the dreadful Vault,
With ſeven vaſt Coyls, ſeven times infolded, glides,
And, the Tomb wreathing, by the Altars ſlides;
His checquer'd Back with Gold and Purple deck'd,
And burniſh'd Scales did ſparkling Beams reflect.
Such the great Bow *Sol* penſils with his Rayes,
And on't a thouſand various Colours layes.
Æneas wonders, whil'ſt the Serpent rowls
(Taſting the Banquets, and the ſtanding Bowls)
Long Wreaths about the Cups, ſo harmleſs went,
Down from the Altars, to the Monument.
Here he his Father with freſh Gifts did grace,
Suppoſing this the [p] *Genius* of the place,
Or elſe his Servant, ſlaughtering five fat Swine,
Five Sheep, five Steers, and turns full Bowls of Wine;

And

(k) *Ore favere*, is no more, properly, than to be ſilent, which was uſually proclaim'd before any Religious Ceremonies were begun. *Seneca, De vita beata, c.* 26. *It is not deriv'd from favour, as moſt conceive, but it commands ſilence, that the Solemnity may be duely perform'd.*

(l) There is no cauſe for any one to think that the Myrtle was unbeſeemingly attributed to *Auguſtus* by *Virgil*, as a Venerean, weak Tree, and not enough Imperial; Which, as you may ſee in *Pliny*, *l.* 15. was conſecrated to *Venus*, Mother of *Æneas*: For the Myrtle hath inſinuated into Warlike Affairs. Whence *Pliny* tells us, That *Poſthumius Tubertus* in his Conſulſhip (who firſt of all entred the City triumphing, becauſe he had managed his buſineſs mildly without Blood) went crown'd with the Myrtle of Victorious *Venus*, and made his Enemies ambitious of the Tree. Hence afterwards it was the Victor's Crown. He call'd it his Mothers Myrtle, in favour of the *Julian* Family, which took its Original from *Venus*, that it might alſo favourably preſage *Auguſtus* to be *Venuſtus*, ἐπαφρόδιτον. Thus *Germanus*.

(m) Two Goblets, to ſignifie the two parts of Man, Soul and Body. *Carchęſia*, kinds of Cups that are tall, about the middle preſs'd cloſe in, and having Ears that deſcend from the Top to the Foot.

(n) They ſacrific'd *Diis inferis* with Milk and Blood, the Milk ſignifying the purity of the Heavenly Soul, Blood, the Mortality of a Man.

(o) Alluding to the Natural Obſervation, that Serpents are bred out of the back-bone of a Dead Man. *Ovid. Met.* 15. In this manner a Serpent glided out of the Tomb of *Charlemain* King of *France*.

(p) The God that was Preſident of the place; for they aſſign'd not *Genii* onely to Men, but to Cities, and all other Places.

And great *Anchiſes Manes* next implores,
With Ghoſts remitted from the *Stygian* Shores.
Then all his Friends of their own Plenty paid
Peace-offerings, and ſlain Steers the Altars lade;
Some ſpit their Meat, huge [q] Kettles others place,
And broyl fat Inwards, ſitting on the Graſs.
Th'expected Day now came, and the Ninth dawn,
With *Phaetons* Steeds in all her Glory drawn;
Glad Troops from all parts fill the Shore, by Fame
Invited, and renown'd *Aceſtes* name.
Some came to ſee, others their skill to try.
Amidſt the [r] Cirque the ſtately Prizes lye;
Palm for the Conquerours, ſacred [ſ] Tripods, Crowns,
With glorious Arms, rich Robes, and Scarlet Gowns,
Gold, Silver Talents; when th' appointed Games
A Trumpet from the Glorious Heap proclaims.
First from the Fleet four Ships of equal ſize,
With ponderous Oars, contend to gain the Prize;
In the ſwift *Priſtis* ſtout-oar'd [t] *Mneſtheus* came,
Mneſtheus, who gave the *Memnian* Houſe a Name;
The vaſt *Chimera* valiant *Gyas* row'd,
Whoſe mighty Veſſel like a City ſhew'd,
Which luſty *Trojans* carry'd in three Ranks,
Raiſing three tire of Oars, on triple Banks;
In the great *Centaur* next *Sergeſtus* came,
From whom the *Sergian* Stock receiv'd the name:
The well-pitch'd *Scylla*, bold *Cloanthus* drives,
Whence *Rome's Cluentius* thy fam'd Houſe derives.
Againſt the ſomie Shores a high Rock ſtood,
VVhich oft was drown'd with the Tempeſtuous Flood,
VVhen Storms involv'd the Stars; and ſeen again,
VVhen a ſoft Calm doth overſpread the Main,
To Sea-fowl a moſt grateful Station now.
Here Prince *Æneas* fix'd an Oken Bough,

The

(q) Not to boyl Meat, but for Water to waſh, and to drink, if *Lipſius* be not miſtaken (*Elect.* 1. 4.) as *La Cerda* endeavours to prove.

(r) *Cirque*, a Shew-place, ſo nam'd in after times, in *Rome*, where they exhibited Games and Plays to the People.

(ſ) So *Heſiod. in Scuto Herculis*, makes a Tripod the Victor's reward; and *Athenæus*, *lib.* 5, & 6. *Horat. Od.* 8. 4.

Donarem tripodas præmia fortium:

A long Story there is of a Golden Tripod taken up by the *Mileſian* Fiſhermen, for which ſome *Ionian* Youths, who bought the Draught of them before it was drawn up, contended; referring the buſineſs to the Oracle, they were anſwer'd thus:

Com'ſt thou Mileſian *to conſult my Shrine?*
The Tripod to the Wiſeſt I aſſign.

Whereupon they preſented it to *Thales*, from him it paſt to another of the Seven, ſo round about till it came to *Thales* again, who ſent it to the Oracle, acknowledging the God the Wiſeſt. *D. Laert.* Thus we ſee that Tripods were much us'd of old as Rewards and Preſents.

(t) Who ſeated himſelf in *Italy*, and theſe are brought in, with antiquity to honour the Families of the *Memmii*, the *Sergii*, and *Cluentii*.

The Sailors mark, the way directing where
They ſhould bear off, and in long courſes ſteer.
They draw for place; on lofty Sterns, the bold
Captains far off in Scarlet ſhine and Gold;
The reſt, their Shoulders bright with * Oil, in ranks
With * Poplar crown'd, ſate firmly on their Banks:
Their Arms and Oars ſtretch'd out, the Sign th'expect,
Whil'ſt their inſulting Hearts are countercheck'd
With trembling Fear, and rais'd with love of Praiſe.
Thence, as the ſ Trumpet ſounds, without delaies
All ſtart, the Sea-mens ſhouts the Skyes aſcend,
Whil'ſt with long ſtrokes they fomie Billows rend.
All plow the Waves, the gaping Ocean feels
Their wounding Oars, and force of cruſhing Keels.
More furiouſly not ſwifteſt Chariots are
Drove through the Champain, thundring from the Bar;
Nor Charioteers bending their Bodies ſtrain
More at a looſe, ſhaking the flowing reign.
Confuſed Cryes, of favouring Parties, round,
Mix'd with loud Clamours, make the Woods reſound.
The Shores impriſon'd Voyces rowl about,
And the ſtruck Mountains eccho every ſhout.
Firſt *Gyas* ſwiftly through the Billows glides;
Cloanthus next, with better Oars, divides
The bounding Waves, whoſe Ship loſt way, being ſlow;
And next to him *Priſtis* and *Centaur* row
Who ſhall get foremoſt with an equal Oar.
Now *Priſtis*, now great *Centaur* is before;
And now together they their Fore-decks joyn,
Whil'ſt their long Keels plow up the ſhallow Brine.
Now they drew near the Rock, the Goal they make;
When *Gyas*, who was foremoſt, then beſpake
Menœtes at the Helm, * Why doſt thou ſteer
Thus to the Star-board? love the Shore, lye here;

Fan

(u) To ſtrengthen and make pliant their Arms. *Auguſtus* asking a man that was above a 100 years old, by what means he had preſerv'd the ſtrength and vigour of his body, he anſwer'd, *Intus Mulſo, foris Oleo*; Anointing my ſelf *within with Wine, without with Oil.*

(x) As ſacred to *Hercules*, the never-wearied Victor. See *Eclog.* 7.

(y) Us'd in the *Circus* as the Signal for the Horſes to ſtart, to which *Virgil* alludes; as afterwards to the loud Cryes of the Cirque; of which ſee *La Cerda.*

(z) *Scalig. Poet.* 3. 16. upon theſe words takes occaſion to commend the Art which *Virgil* uſeth in deſcribing the manners of ſeveral people, obſerving of Sea-men, that they are the worſt of People, laughing at God in a Calm, curſing him in a Storm; ſtubborn and pertinacious as *Menœtes.*

Fan Lar-board Cliffs, let them ſtand off, he ſaid.
But ſtill *Menœtes*, of hid Rocks afraid,
Bore to the Sea. Where goeſt thou? *Gyas* here
Cry'd out again; theſe Cliffs, *Menœtes*, ſteer.
When cloſe behind him he *Cloanthus* ſpyes
Shaving the Lar-board Rocks, and inward plyes
Betwixt the ſounding Tops, and *Gyas* Ship,
And ſuddenly the foremoſt did out-ſtrip,
And the Goal paſsing, to ſafe Waters came.
Then Rage the Young Mans Boſome did inflame,
Nor Tears did want; whil'ſt he *Menœtes* ſends
(Honour forgot, and ſafety of his Friends)
From the high Stern, headlong into the Flood;
And at the Helm, Pilot and Maſter ſtood.
Then to the Shore, chearing his Men, he ſteers:
When old *Menœtes* buoying up appears
From the deep Seas, laden with Garments wet,
Labouring for Land, then on a dry Rock ſet.
The *Trojans* at his fall, and ſwimming, laugh,
And, at him vomiting ſalt Water, ſcoff.
Mneſtheus, *Sergeſtus*, here freſh hopes perſwade,
(Though the two laſt) to conquer *Gyas*, ſtaid;
Up to the Goal *Sergeſtus* foremoſt bore,
But gain'd not his Ships length a-head before;
A part was preſt by emulous *Priſtis* Beak;
When *Mneſtheus*, thus, chearing his Men, did ſpeak.
Bold *Trojans*, now your Oars try, you are thoſe
At *Troy*'s deſtruction I Companions choſe;
Now let that Strength and Courage be apply'd,
Which you among *Ionian* Billows try'd,
And where *Getulian* Sand with breaches raves,
Or cruel [a] *Malea*'s perſecuting Waves.

(a) A Promontory of *Laconia*, where the Seas are very dangerous.

Mneſtheus

Mneſtheus not ſtrives that firſt he ſhould come in,
Nor Victory ſeeks, (O though!) but let them win
On whom, great *Neptune*, thou conferr'ſt the place;
But to be laſt, ah wipe out that Diſgrace,
Abhor the Shame. Their Strengths re-double now,
That with huge Strokes they ſhake the brazen Prow,
Dividing waves, whil'ſt ſhort breath ſhook their ſides,
Drowth clams their Mouths, and Sweat in Rivers glides,
Fortune her ſelf the Man wiſh'd honour brought:
For whil'ſt too near the Rock *Sergeſtus* ſought
An inner courſe, a Fatal ſpace betwixt,
Unhappy, on the Cliffs, he running, fix'd;
The Craggs being ſtruck, and Oars contending rung
On the ſharp Rock, and the ſtruck Fore-ſhip hung:
The Sailors riſe, and, with a mighty cry,
Their pointed Poles, and Steel-tipt Staves apply,
And gather in the Sea their broken Oars.
But *Mneſtheus*, joyful of Succeſs, implores
The Winds, and with his luſty Sailors ſtood
Through ſafe Seas, gliding to the open Flood.
So ſwiftly from her Seat a Pidgeon flyes,
Whoſe lov'd aboads in hollow Pumice lyes,
Her dark Roofs flapping with reſounding Wings,
Amaz'd, into the Field at randome ſprings;
Till with a ſlide, to calmer Air ſhe comes,
And cuts it, without moving of her Plumes:
So *Mneſtheus* carries *Priſtis*, ſo his Ship
Did utmoſt Waves divide, and all out-ſtrip.
And firſt *Sergeſtus*, left 'mongſt Rocks, delay'd
On breaking Shoals, in vain imploring Ayd,
And practiſing their broken Oars to uſe.
Next *Gyas* in *Chimæra*, he purſues;
She having loſt her Maſter, falls a-ſtern.
Onely *Cloanthus* now he could diſcern:

To



To him he bears, and ſtrangely put him to't.
But then you might have heard a mighty Shout;
All the Spectators chearing him ſo nigh,
Whil'ſt Cries and Clamours thunder through the Sky.
Theſe, their new Glory, and Got Fame, deſpiſe,
Unleſs they keep it; and to gain the Prize
Would ſell their Lives; Succeſs feeds them, they may,
Becauſe they think they can, obtain the Day.
They for the Goal with equal Prows had ſtood,
But that *Cloanthus* pray'd unto the Flood, (Vow.
And made with [b] ſtretch'd-out hands thoſe Gods this
You Powers who rule the Sea, whoſe Waves I plow;
A [c] Snow-white Bull I freely ſhall before
Your Altars ſacrifice, upon this Shore;
Caſting the trembling Entrails in your Brine,
And Vows performing, pour out pureſt Wine.
This ſaid, the Troops of the *Neriades*,
And [d] *Phorcus* heard him from the deepeſt Seas:
And old [e] *Portunus* with his mighty hand
Shov'd him along: Swifter he flies to Land
Than nimble Winds, or feather'd Arrow glides,
And, in the Boſome of the Harbour, hides.
Æneas by the [f] Herald, all being there,
Cloanthus did the Conquerour declare,
And with a verdant Laurel crowns his Brows,
And to each Ship three Steers, with Wine allows,
And a [g] great Silver Talent, then preſents
Their Captains with eſpecial Ornaments.
A Golden Veſt he to *Cloanthus* gave,
Edg'd with rich Purple in a double wave:
There *Ganymed* was woven as he drove
The flying Deer through the *Idæan* Grove,
Seeming to pant, whom *Jove*'s ſwift Eagle bears
Up to high Heaven, truſs'd in his hooked Sears.

(b) *Euſtathius* obſerves, *Il.7.* that the Heroes us'd when they pray'd to *Jupiter* and Celeſtial Deities, to hold up their hands; when to Sea-gods to ſtretch them out; when to Infernal, to ſtrike the ground with their hands. See *Briſſonius*.

(c) A Bull, as a proper ſacrifice to *Neptune*; on the Shore, *in honorem Dei littoralis*; White, in token of Victory.

(d) *Phorcus* was Son of *Neptune* and *Theſea*, a Sea-Nymph, King of *Corſica* and *Sardinia*, overcome and overwhelm'd in a Sea-fight by *Atlas*; wherefore his Men gave out that he was a Sea-god. He was Father of the *Gorgons*.

(e) The ſame with *Palæmon*, a Sea-god; but *La Cerda* here underſtands *Neptune* himſelf, who ſometimes was call'd by that name.

(f) Alluding to the Cuſtome of the Olympick Games, where the Victor was declar'd by a Herald; for ſome have obſerv'd, that Heralds were us'd onely by the *Grecians* in their Wars, not by the *Romans*.

(g) *Talentum* ſingly is underſtood of the leſſer *Attick* talent, in value 60 *Minæ*, 600 *Ducati aurei*, 6000 *Drachmæ*. *Magnum Talentum* implies the great *Attick* talent, a third part more, *viz.* 80 *Minæ*, 800 *Ducati aurei*, 8000 *Drachmæ*, which *Virgil* here means.

In vain th' old Guardians raiſe to Heaven their Eyes,
And loud-mouth'd Dogs inrage the troubled Skies.
To him whoſe Virtue got the Second place,
A Coat of Mail, which Gold did interlace,
(Took from *Demoleus*, by Victory due,
When him he under lofty *Ilium* ſlew,
Near *Simois* murmuring Streams) he did preſent,
Both for a Safety and an Ornament.
Phegeus and *Saguris*, which his Servants were,
Could ſcarce the Coat on their joyn'd Shoulders bear:
But, arm'd with theſe, *Demoleus* in times paſt,
With mighty ſpeed the ſtraggling *Trojans* chac'd.
Two brazen Caldrons to the Third they brought,
And two fair Cups, with Silver richly wrought.
And now all proud with Honours thus aſsign'd,
Their temples they with [b] Roſie Garlands bind;
When from the cruel Rock, with much adoe,
Hardly got off, *Sergeſtus* with a few
Rowers, his Oars being broke, and loſt, appear'd,
And his [i] ſcorn'd Ship, in, without Honour, ſteer'd.
Like to a Serpent, over whom hath gone
A Chariot-wheel, or wounded with a Stone,
Left by a Traveller in deadly pain,
Crawling, with long contorted wreaths, in vain
To ſcape away; part fierce, with Fiery Eyes,
Advancing hiſsing Creſts unto the Skies:
Part, with the Maim arreſted, knits in links,
Folding it ſelf up in its own Precincts.
With ſuch a Rowing his ſlow Ship made way,
Yet ſail'd, and with full Sails Poſſeſt the Bay.
The Prince the [k] promis'd Gift *Sergeſtus* gave,
Glad he his Ship and Men ſo well did ſave:
Pholoe, a *Cretan*, who great skill profeſt
In *Pallas* Arts, Twins hanging at her Breaſt.

Like

(b) *Puniceæ, taniæ, vittæ roſeæ*; *Servius* expounds *Coronæ lamniſcatæ*, Crowns with Labels, made of Flowers and divers-colour'd Ribbands.

(i) The Poet is ſuppos'd the rather to caſt all the diſgrace upon *Sergeſtus*, in relation to *Catiline*, who was deſcended from *Sergeſtus*, whoſe Actions were freſh in the memory of *Virgil*'s time.

(k) Such as *Æneas* is here ſuppos'd, was *Beliſarius*, whom an uncertain Author in *Suidas* commends, That *he was of all Men moſt munificent towards his Souldiers; for, thoſe who had fought unſucceſsfully, he requited with Money, and paid them the price of their Wounds; the Victorious party he wanrded with Bracelets and Chains.*

This Sport being finiſh'd, Prince *Æneas* led
Where tendring Hills inclos'd a pleaſant Mead,
Amidſt a Vale, with ſhady Groves confin'd,
The Circle of a [l] Theater deſign'd;
Hither the *Trojan* Heroe did repair,
And ſeats himſelf 'mongſt many Thouſands there.
Here he invites all thoſe could ſwifteſt run;
And with encouragement of Prizes won:
From all parts *Trojans* and [m] *Sicanians* met,
But *Niſus* and *Euryalus* firſt;
Euryalus in his Flow'r, and wondrous fair,
To whom bold *Niſus* dear affection bare;
After theſe follow'd *Priam*'s Royal Race,
Princely *Diores*; *Salius* next took place
With *Patron*; one, the *Acarnanian* Earth;
Arcadia boaſts to give the other Birth;
Next *Helymus*, and youthful *Panopes* ſtood,
Sicilians both, who love the ſhady Wood;
Both old *Aceſtes* Friends; many beſide,
Which obſcure Fame, and Time's long diſtance, hide.
Then thus to them the Prince *Æneas* ſaid;
Hear now, my frank Propoſals, and be glad;
Not one of you ſhall unpreſented go;
Two poliſh'd *Gnoſsian* Spears I ſhall beſtow,
And with a Silver Hilt a two-edg'd Sword:
On every one this Honour I afford.
To the firſt three theſe Prizes are deſign'd,
Who ſhall their Brows with yellow Olive bind.
I to the firſt a brave Horſe, furniſh'd, yield;
The next an [n] *Amazonian* Quiver, fill'd
With *Thracian* Shafts, the Belt a Golden one,
Faſt with a Button of a poliſh'd Stone.
This [o] *Grecian* Helmet ſhall the third content.
Thus having ſaid, each to their Stations went.
The Signal heard, ſtraight from the [p] Bar they came,
Like a ſwift Show'r, and at the Goal they aim.

(*l*) The *Circenſian* Games, which in the height of the *Roman* Empire were celebrated with much Pomp, ſeem to have begun with running, which was one of the (*Pentathlus*) the five *Olympick* and *Iſthmian* Games; the other four being the *Caſtus*, the *Diſcus*, *Leaping* and *Wreſtling*. For the Race they made choice of a circular place, in the middle whereof was the *Meta*, which, with other circumſtances, *La Cerda* proves imply'd by our Poet. This kind of running, as *Pauſanias* atteſts, was firſt inſtituted by the *Eleans*. See upon this ſubject *Petri Fabri Agoniſtica*, and *Hieron. Mercur. de re Gymnaſt.*

(*m*) *Sicilians*; which name, with her firſt Inhabitants, *Sicily* receiv'd from *Spain*: Conſult *La Cerda*, who to honour his Nation allegeth many teſtimonies hereof.

(*n*) The gift of *Penthefilea*, or ſome of her Amazons, who came in the aid of *Troy* againſt the *Greeks*.

(*o*) Either ſuppos'd to be taken in fight from the Enemy, or in reſpect to the diſtinctive marks of Helmets, which were different betwixt the *Grecians* and *Trojans*, as appears by the ſtory of *Chorœbus*, *lib.* 2. *La Cerda* obſerves, that *Æneas* and his followers brought *Greek* Arms into *Italy*, taken from the Foe as Spoils.

(*p*) Which *Servius* deſcribes, *Regulam aut ſignum de Creta factum*, a ſtrake or mark made with Chalk; which *La Cerda* proves conſonant to the *Circus*.

First *Niſus* got the ſtart, and all out-flies,
Swifter than Winds, or Lightning through the Skies;
Salius, but at more diſtance, follows next,
And after him a handſome ſpace betwixt,
Euryalus third.
Euryalus, *Helymus* purſues, next whom
Diores haſts; now ſide by ſide they come,
Strike (q) foot by foot, and had there been more ſpace,
He had or won, or doubtful left the Race.
Now near the end they drew with bated ſpeed,
When *Niſus* foot unfortunately ſlid
On ſprinkled Gore that fell from Bullocks ſlain,
Which did the verdant Graſs with Purple ſtain.
For the brave Youth, as up he Victor came,
Could by no means his tripping ſtep reclaim;
But in foul Mud and Gore he falls. Who yet
Did not his dear *Euryalus* forget:
Riſing, he trips up *Salius* in his way,
And tumbling on the Ground, together lay.
Euryalus, by his Friend aſsiſted, flies,
And out-ſtrips all, with joyful Shouts and Cries;
Helymus after, and *Diores* next.

But here, with mighty Clamours, *Salius* vext
The whole Aſſembly to regain his Right,
And Honours loſt, defrauded by a ſlight.
Beauty, and comely Tears, *Euryalus*, ſave,
Good Parts, with lovely Looks, more value have.
Diores helps him, and aloud he cries,
Who had in vain ſweat for the laſt rich Prize,
If the firſt Honour *Salius* ſhould obtain.
Then ſaid *Æneas*; Firm your Gifts remain;
None ſhall remove the Palm from what w'intend;
But I may pity my unhappy Friend.
A Lions skin on *Salius* he beſtow'd,
Which a thick Fur, and Golden Claws did load.

Then

(q) *Scalig.* upon theſe words; *In running* (ſaith he) *equally, the direct line was ſo even betwixt both, that their heels touch'd one another. And indeed, When we run a Race, we never follow any one; for we could not out-run one that is before if we ſhould tread in his ſteps: but we continue our courſe by the ſide, as we ſtood at the ſtarting place. Neither if both be of the ſame ſwiftneſs, would one dare to take the line of the others courſe: for ſo by a crooked line he muſt run more Ground, to his great hazard.*

Then *Niſus* ſpake, If Gifts for vanquiſh'd be,
And that thou pittieſt Fallers, what for me?
Who with applauſe had the prime Honour got,
Had I not met with *Salius* ſpiteful Lot.
Thus ſaying, he his Limbs and Face, defil'd
With foul mud, ſhew'd. The beſt of Princes ſmil'd,
And bids them bring the Shield ſo rarely wrought
By *Didymaon*, and from *Grecia* brought,
Sacred to *Neptune*; this the Prince preſents,
And, the bold Youth, with a [r] brave Gift contents.
After the Race was done, and Gifts diſpos'd,
If any now there be that hath inclos'd
Within his breaſt a Soul that Valour warms,
Now let him try for Palms, victorious Arms;
This ſaid, two Honours for the Fight are plac'd;
A Bull, the Conquerors Prize, with Garlands grac'd,
A Sword and Helm, to cheer him got the worſt.
Strait, from the Throng, out boiſterous *Dares* burſt,
And his vaſt Limbs, with great applauſe, were ſhewn;
He us'd with [s] *Paris* to contend alone,
And mighty [t] *Butes*, at great *Hector*'s Tomb,
Who did of old from King [u] *Amycus* come,
He overthrew, and with his conquering hand
Left ſtretch'd in Death's Convulſions on the Sand.
For the firſt fight out ſuch a *Dares* goes,
And his head lifting, his broad ſhoulders ſhews,
Toſsing his ſtretch'd-out Arms alternatly,
Fencing with Winds, and battering the Sky.
His match is ſought, not one of all that Troop
Dares meet the man, and take a [x] *Cæſtus* up:
Therefore he confident to bear away
The Palm from all, impatient of delay,
Before the Prince *Æneas* ſtanding, laid
Hold on the Bull's left horn, and vapouring, ſaid;
Great Goddeſs-Son, if no man dare reſiſt,
Why ſtand I here? command I be diſmiſt,

(r) Not as of due, but by favour.

(s) *Paris* was a ſtrong man at Arms, as well as a wanton Lover: In the *Trojan* ſolemn Games, he fought with *Hector* himſelf, and foil'd him; wherefore *Hector* diſdaining to be overcome by a Shepherd, as *Paris* then profeſt himſelf on mount *Ida*, where he was brought up by Shepherds, would have ſlain him, to prevent which miſchief, *Paris* diſcover'd himſelf to *Hector*, that he was his Brother.

(t) Not the ſame *Butes* before mention'd, King of *Sicily*, but one of the ſame name and Race.

(u) *Amycus* was King of the *Bebrycians*, Son of *Neptune*, famous for Buffeting, with whom *Pollux* contending, ſlew him. An excellent deſcription of him *Theocritus* gives in *Dioſc.*

(x) In this ſport of the *Cæſtus*, they firſt us'd only their Fiſts bare, afterwards for guard of the hand they had a leather Thong made faſt to the Elbow and Shoulder, to which was ſewed a weighty piece of iron or lead. *Scaliger* derides thoſe who ſuppoſe this *Cæſtus* a Staff wound about with the *Lora*, and Plummets at the end: *Poet lib.* 1.

And

And grant the Prize; with a great clamour all,
To give the Champion promis'd Preſents, call.
Here old *Aceſtes* chides *Entellus* as,
Next him he ſate on Beds of verdant Graſs.
In vain once valiant *Heroe* ſtil'd, if thou,
Untri'de, ſuch Gifts ſo patiently allow
Him to enjoy; who hath of (y) *Eryx* heard,
Our God and Maſter with a ſlight regard?
Where is thy praiſe which through *Sicilia* rung,
And all thoſe Trophies in thy Palace hung?
Then he repli'd; not the deſire of Fame,
Nor Glory, fails in me, by Fear o'recame;
But me Cold blood, with reſty Age detains,
And waſted forces frozen in my veins.
Had I that youth which with ſuch inſolence
He triumphs in, from me long parted ſince,
Gifts ſhould not draw me, nor would I regard
A beauteous Prize, nor ſtand upon reward.
Then caſt he in two Batts of mighty weight,
With which the cruel *Eryx* us'd to fight,
Raiſing the heavy Arms above his head,
Seven huge Bull-hides, ſew'd ſtiff with Iron and lead.
All were amaz'd; *Dares* to fight denies;
The mighty weight great *Anchiſiades*,
And immenſe foldings here and there did rowl,
Whil'ſt in ſuch words the old Man ſpake his Soul;
If any great *Alcides* Club had ſeen,
And dreadful Battel on this very Green?
Theſe Arms thou ſeeſt, which Blood and Braines be-ſmear,
Thy valiant Coſin *Eryx* once did bear;
With theſe he mighty *Hercules* withſtood;
With theſe I Plaid, whil'ſt Youth bred better blood,
Ere ſpiteful Age had ſilver'd o're my brow.
If *Dares* ſhall refuſe our Weapons now,
If ſo *Æneas*, and the King think fit,
Wee'll play on equal tearms, theſe I'le remit;

(y) *Eryx* was King of *Sicily*, to whom this Sport was hereditary, as being Son of *Butes*, *Butes* of *Amycus*. *Entellus* learnt it of *Eryx*.

Fear

Fear not, and lay thy *Trojan* weapon's down;
Thus ſaying, off he throws his thick lin'd Gown;
His Muſcles, Bones, and brawny Arms are ſeen,
A mighty Champion ſtanding on the Green.
Then Prince *Æneas* equal Clubs commands,
And puts match'd Weapons into both their hands;
Each on his tipto ſtands, prepar'd, and high,
Their Arms advancing boldly to the Sky;
Far back they draw their tall heads from the ſtroke,
And Blows, engag'd in Battel, Blowes provoke.
This, truſting Youth, beſt traverſed his ground:
Th' other in Strength and Size advantage found;
But his ſlow Knees, thoſe weak ſupporters, ſlide;
And ſhort-breath'd pantings ſhake his manly ſide.
Many Bouts paſt, which no advantage bring,
Their hollow ſides reſound, their boſomes ring;
About their Ears and Brows, a ſwift hand goes,
And their Cheeks rattle under cruel blowes.
Unmov'd *Entellus* ſtands upon his Guards,
And with a watchful eye his body wards:
Whil'ſt *Dares* ſhews like one a City ſtorms,
Or mountain ſeat beleaguer'd round with Arms:
Now here, now there he ſcales, and ſtrives in vain
The Fort, by ſtrength, or ſtratagem, to gain.
But here *Entellus*, riſing on his Toe,
Rais'd his right hand high for a mighty blow:
He from above perceiv'd the coming wound,
And voids, with nimble Traverſing his ground.
Upon the Winds *Entellus* ſpends his ſtrength,
And down his huge bulk tumbles at full length.
So rooted up, from *Erymanthus* crown,
Or lofty *Ide*, an old Pine tumbles down.
The *Trojans* from their Seats began to riſe,
And the *Sicilian* ſhouts aſcend the Skies.

When

When firſt *Aceſtes*, pitying him, breaks forth,
And his Contemporary [z] rais'd from Earth:
But th' Heroe this retards not, nor affrights,
He fiercer grows, and rage freſh ſtrength excites;
Then Shame and well-known Valour, Force revives,
And headlong *Dares* every where he drives;
Now did his right, his left hand now aſſail,
And no Ceſſation made; as Storms of Hail
Rattle on Roofs, ſo thick he Stroaks beſtowes,
And falls on *Dares* with a ſhow'r of Blowes.
Here Prince *Æneas* ſtops *Entellus* Rage,
Not ſuffering farther fury ſhould engage,
But ends the Fight, and *Dares* thence convey'd,
And to the weary, comforting, thus ſaid:
Unhappy Man, What folly made thee blind?
Didſt thou not more than Human forces find?
Yield to the God; thus he the Combat ends.
But, *Dares* to the Fleet, his neereſt friends
Brought, trailing feeble knees, toſsing his head,
Caſting thick blood, which ſtain'd his teeth with red.
The promis'd [a] Sword and Helmet they receive,
And the Prize-Bull to bold *Entellus* leave.
Proud of the [b] Palm, the Conqueror rais'd with joy,
Thus ſpake; Know Goddeſs Son, and you of *Troy*,
What mighty Force I in my Prime might have,
And from what death you reſcu'd *Dares* ſave;
Thus ſaying, as he before the Steer did ſtand,
Poyſing his cruel *Cæſtus* in his hand,
Betwixt the Horns, a blow he takes him full,
And beats into his batter'd Brain his Scull;
Dead he falls down, trembling on the Earth he lay.
And thus much adds, *Eryx* to thee I pay
This better Soul than *Dares*, and here part,
A Conqueror, both with my Arms and Art.

Æneas

(z) *Germanus* obſerves, that according to the Laws of this Sport, the thrown perſon might be, by the aſſiſtance of others, rais'd from the ground: otherwiſe by the fall of *Entellus* the Victory ſhould have been to *Dares*. This is confirm'd by the Authority of *Theocritus*, in his deſcription of this kind of Fight.

(a) *Dares*, though vanquiſht, receives a Prize of more value than *Entellus* the Victor: To ſhew (ſaith *Franciſc. Modius Ep.* 56.) that Virtue is a reward to it ſelf; Therefore the Laws puniſh Vice, but aſſign no reward to Virtue.

(b) *Turnebus* 26. 17. underſtands *Palm* here, not onely of the Victory, but litterally of the Tree, which *Plutarch* ſaith was a Reward common to all Games, though there were others particular beſide.

UMI



Amißa ſolus palma ſuperabat Aceſtes
Qui tamen æthereas telum contorſit in auras
Oſtendens artem pariter arcumq; ſonantē

Namque volans liquidis in nubibus arſit arundo
Signavitq; viam flammis, tenueiſque receſſit
Conſumta in ventos: cœlo ceu ſæpe refixa
Trans currunt crinemq; volantia ſidera ducunt

Honoratiſſ: Do: Dominæ Henriettæ-
Mariæ Comitiſſæ Straffordiæ

Tabula merito votiva. 237

Æneas ſtraight, all thoſe would exerciſe
The nimble Shaft, invites, and plac'd the Prize;
Then from *Sereſtus* Ship, with a great Troop,
A ſtately Maſt he brings, and ſets it up;
And on the Top, a Pigeon by the Foot
Ties with a Cord, at which they were to ſhoot.
All met, a brazen Helm receives the Lot:
Firſt place, with joyful ſhouts, *Hippocoon* got;
Next *Mneſteus* for his Naval Victorie crown'd
With Olive Wreaths; third place *Eurition* found,
Thy Brother, noble *Pandarus*, who firſt
Amongſt the *Greeks*, provok'd by *Pallas*, durſt
To [c] break off hop'd-for Peace, his Javelin caſt;
Aceſtes from the bottom drew the laſt,
And, bold, in youthful Games will yet contend.
Then with great ſtrength their mighty Bows they bend,
And from their Quivers each his Arrow drew;
Firſt, from *Hippocoon*'s ſounding bow-ſtring flew
His nimble Shaft, and through the cleer air paſt,
Until it fix'd in the oppoſed Maſt.
The tall Firre ſhakes, the ſcar'd Dove ſhook her wings,
And every part with loud applauſes rings.
After bold *Mneſteus* ſtood, and took his aim,
His Eye exactly with the Arrow came;
Though he was not ſo happy, with the ſhot
To hit the Pigeon, yet he broke the knot
Which ti'd her feet to the high Maſt: ſhe flies,
Before the Wind, and cuts the gloomy Skies.
Then ſtrait *Eurytion* did his Shaft prepare,
And to his Brother made a haſty Prayer;
As thence the Dove, on wings expanded, flew
Through Heavens broad Tracts, under a Cloud he flew:
Her Soul ſhe leaves amongſt the [d] Stars, being ſlain,
And falling, the fix'd Shaft returns again.

(c) The Story is *Iliad* 3. & 4. *It was agree'd by the* Greeks *and* Trojans, *that* Paris *and* Menelaus *ſhould fight a Duel, the Victor ſhould have* Helena, *and put an end to the War. But the Gods having decreed the ruine of* Troy, *nullified this Agreement. Wherefore* Pallas *interpoſing, perſwaded* Pandarus *to ſtrike* Menelaus *with a Dart, which broke the Agreement, and all return'd again to their Arms.*

(d) Higinus de proprietatibus Deorum, *ſpeaking of Stars and Conſtellations, ſaith, that Birds ought to be ſacrifis'd to them; Learnedly therefore* Virgil *ſaith, that the Soul of the Bird remain'd with thoſe Deities to whom ſhe was ordain'd a Sacrifice.* Macrob. lib. 3. Sat. cap. 8.

Aceſtes left alone, although no Prize,
Yet he directs his Arrow through the Skies,
Boaſting at once his skill, and ſounding Bow;
Here ſuddenly, what great things did foreſhew,
A wond'rous ſight appear'd, the Sequel told,
What Prophecies, and dreadful Signs unfold.
For, flying through moiſt Clouds, the Arrow fires,
And, chalking out a way with Flame, expires:
So ſhoots a burning Meteor through the Air,
Or blazing Comet with a Buſh of hair.
All are amaz'd, in Pray'r both Nations join,
Nor Prince *Æneas* did diſlike the Sign,
But in his arms did pleas'd *Aceſtes* take,
And loading him with wealthy preſents, ſpake:
Since Heav'ns almighty Ruler thee enjoyn's,
To take Gifts unallotted, by theſe Signs,
This Cup enchac'd with Figures, thou muſt have,
Which *Thracian* [e] *Ciſſeus* old *Anchiſes* gave;
He to my Father did this Gift preſent,
Both, of his love, the Pledge and Monument.
This ſaid, he binds his Brows with verdant Baies,
And gives *Aceſtes*, before all, the praiſe.
Nor good *Eurition* did ſuch Grace envy,
Though he the Bird brought from the lofty Skie.
Next he rewards him cut the Cord, and laſt,
Who fix'd his winged Arrow in the Maſt.

But Prince *Æneas*, ſcarce this ſport being don,
[f] Calls for *Epitides*, [g] Tutor to his Son,
And theſe words whiſper'd in his faithful ear,
If that the Childrens Squadron ready were,
The Horſe well traind, bid ſtrait *Aſcanius* come,
And in Arms muſter at his Grandſires Tomb;
Then ſtraight commands the throng'd-in people cleer
The Circk, that th'open Champaign may appear.

(e) King of *Thrace*, father of *Hecuba*, wife of *Priamus*.

(f) A preparation for the laſt Games, which are *Hippomachia*, *ludus militaris*, a counterfet Fight on horſback. *Aſcanius* firſt inſtituted it, and in memory of his native *Troy*, call'd it *Ludus Troja*, and the Tilters *Agmen Trojanum*.

(g) From the Cuſtom of the Roman *Militia*, amongſt whom every young Souldier was appointed his Guardian.

The

The Children march, and, in their Parents view,
On manag'd Horſes make a gallant ſhew;
To ſee their order'd Ranks and Files drawn out,
Sicilians all admire, and *Trojans* ſhout.
They dazling Helmets on ſoft Treſſes wore,
And, tipt with Steel, two Cornel Javelins bore;
Some Quivers had, and Chains of pureſt Gold
Hung on their Breaſts, and did their Necks infold.
[h] Three Troops of pretty Horſmen march about,
Led by as many Captains, in, and out;
Twelve Children following each, in equal Bands,
Obey their little Officers commands.
Young [i] *Priam* firſt, honour'd with's Grandſire's name,
Up with a gallant Squadron bravely came;
Polites, thy bleſt Progeny, whoſe Seed
Muſt *Latium* multiply; a *Thracian* Steed
Dappled with white, and two white Feet before,
A [k] Star on's Creſt, in ſtately manner, bore.
Next [l] *Atys*, whence *Rome*'s *Atyi* boaſt their Race,
Small *Atys*, whom *Aſcanius* much did grace.
Aſcanius, far before all others, fair,
On a *Sidonian* Steed, brought up the Rear;
Which beauteous *Dido* did to him preſent,
Of her dear Love the Pledge, and Monument.
The reſt were mounted on *Sicilian* Horſe
Of old *Aceſtes* Breed.
The *Trojans* ſhout as they th'ambitious view,
Who with much joy their antient Parents knew.
After their Fancies they had ſatisfi'de,
And ſeen, with great delight, the Squadrons ride,
Epitides gave the Sign from diſtant Ground,
Making his [m] Switch, to them prepar'd, reſound.
They all at once disband, and thoſe that lead,
About the Cirque, their broken Squadrons ſpread;

(h) According to *Servius*, theſe three Troops allude to thoſe three Centuries of *Roman* Horſmen under *Romulus*, the *Ramnenſes*, *Tatienſes*, and *Luceri*; of whom *Livy*, *lib.* 1.

(i) Who is ſaid to have built *Politorium* in *Italy* in memory of his Father ſlain by *Pyrrhus*; which City was burnt by *Tullus Hoſtilius*.

(k) So the beſt Interpreters render *frontem albam*.

(l) He is nam'd to honour *Auguſtus* his Mothers Family with Antiquity, whom *Actia* or *Attia* he would have deſcend from a *Trojan* Anceſtour.

(m) *Flagello*, i. *Virga, quæ ſonat in morem Flagelli.* This *Turnebus* obſerves to have relation to the *Roman* Cuſtome; amongſt whom the Magiſtrate that was Preſident of the Games, gave the Signal from a high place when they ſhould begin.

And at the Word draw in again, and bear,
Each, in well-order'd Ranks, a cruel Spear:
They march, and counter-march, and to their place
Return, obſerving equal-diſtant ſpace;
Rings they in Rings infold, in ſeveral Forms,
And, as in Battel, bravely uſe their Arms;
And now they fly, now fiercely turn their Lance;
Now, Peace being made, together they advance.
As in high *Crete* the "Labyrinth of old
Had thouſand waies, where Walls did Walls infold,
Which did no ſign unto the Wanderer leave,
But with perpetual Errour did deceive:
So they in Mazes wheel, wide, long, and ſhort,
Mixing Retreats, and gallant Fights, with Sport.
As *Dolphins*, who the ſwelling Waves divide
In *Libyan* Seas, and wanton with the Tide.
Aſcanius, when long *Alba* he did frame,
Did firſt renew theſe Cuſtomes, and this Game,
And taught th'old *Latines* this to celebrate:
What he and *Trojan* Youth did, th' *Alban* ſtate
Their Off-ſpring ſhew'd, and greateſt *Rome* from thence
Receiv'd, and kept thoſe Honours ever ſince;
The Sports call'd *Troy*, the Boyes now *Trojan* Knights:
Thus he perform'd his Father's annual Rites.
Here firſt inconſtant Fortune chang'd her Face.
Whil'ſt they the Tomb with various Objects grace,
Juno ſent *Iris* to the *Ilian* Fleet,
Born on the Winds, her old Diſpleaſure yet
Unſatisfi'd; unſeen the Virgin flyes
Through the great Bow, which thouſand Colours dyes.
She a great Concourſe ſaw, and did ſurvey
The Port and Fleet, as they neglected lay.
But *Trojan* Dames far off, and all [o] alone,
With plenteous Tears, *Anchiſes* loſs bemoan;

(n) See *Lib.6.*

(o) *In ſola acta.* The *Latine* word deriv'd from ἀκτὴ, properly underſtood of a craggy rough place, and (by conſequence) ſolitary; So interpret we thoſe Verſes of *Poſidippus* cited by *Dicæarchus*, where he implyes, that *Platæa* is neither a great City, nor populous, but τὸ πολὴ μὲν ἀκτὴ, *ut plurimum deſerta*, as *Cicero* of his Brother's ſilence; *Non homo, ſed littus atque aer, & ſolitudo mera.*

And

And deep Seas viewing, thus lament themſelves;
Ah! muſt we paſs ſo many Seas and Shelves,
Worn out with Toyl? they with one Voyce complain;
A City grant, they loath the dangerous Main.
Inur'd to Miſchief, in 'mongſt theſe She preſt,
Laying aſide her Goddeſs Form and Veſt;
And like old *Beroe*, *Dorycles* Wife ſhe came,
Beroe, who once had Children, and a Name.
Amongſt them thus, bearing her ſelf, ſhe ſaid;
Ah Wretches! whom no *Grecian* hand convey'd
To Death at home; ah hapleſs Race! for what
Deſtruction are we yet preſerv'd by Fate?
Since *Troy*'s ſad ruine, now ſeven years are gone,
Whil'ſt we ſo many Shores, and dire Rocks ſhun,
Guided by Stars, whil'ſt *Latium*'s flying Coaſt
Through [p] troubled Waves we ſeek, 'mongſt Billows toſs'd.
Our Kinſman *Eryx*, kind *Aceſtes* Land,
To plant, and build a Seat in, who'll withſtand?
O Countrey, and our Gods preſerv'd in vain,
Shall never we ſweet *Simois* ſee again?
Nor *Xanthus*? Shall no City be call'd *Troy*?
Come, and with Fire this curſed Fleet deſtroy.
For in my ſleep *Caſſandra* did appear,
Giving me Flames, and ſaid, Your *Troy* ſeek here,
Here you muſt dwell; now, now or never, act;
Nor, for a better Omen, Time protract:
Neptune's four Altars ſee, who us inſpires
With Courage, and preſents his ſacred Fires.
Thus ſaying, ſhe fiercely ſnatch'd a flaming Brand,
And brandiſh'd, blazing in her ſtrong right hand,
Then caſts it forth; the Women this inflames,
And fills with Cruelty the *Ilian* Dames.
Here one, call'd *Pyrgo*, who by birth took place,
Nurſe to ſo many of King *Priam*'s Race,

Thus

(p) *Mare Magnum*, we interpret with *Servius*, *procelloſum*, rather than with *La Cerda*, *immenſum*, *vaſt*. In which ſenſe, νύμφαι μακραι, *Muſæus*, and (as happily ſupply'd) by *Vulcanius*) *Moſchus*, *Catullus*:

——*veluti minuta magno*
Deprenſa navis in Mari veſaniente vento.

Thus cryes aloud; This is not *Beroe*, this
Not *Dorycles* Wife, here Divine Beauty is:
Mark her bright Eyes, her odorous Hair, and Face,
Her Heavenly Voyce, and her [q] Majeſtick pace.
I now left *Beroe* ſick, much griev'd that ſhe
Onely, at ſuch great Rites, ſhould abſent be,
Nor could due Offerings to *Anchiſes* pay.
Thus much ſhe ſaid.
But they with cruel Eyes the Fleet ſurvey,
Doubtful betwixt dire love of preſent Lands,
And Realms invited to by Fates commands.
Then with ſpread Wings to Heaven the Goddeſs glides,
And the great Bow beneath the Clouds divides.
But they diſtracted, with ſtrange Fury, cry;
Snatching thoſe Fire-brands which on th'Altars lye;
Some ranſack private Hearths, and raging, throw
Leaves, Branches, Boughs, and blazing Torches too;
Now looſe-reign'd [r] *Vulcan* charging every where,
Through Banks, through Oars, and Sterns of painted Fir,
When with ſad Tidings *Eumulus* did come
To the Spectators, at *Anchiſes* Tomb,
Crying the Fleet's a-fire, and they could ſpy
Bright Sparks, in curled Clouds, aſcend the Sky.
Out firſt of all *Aſcanius* boldly went,
As when he led them to the Monument,
So to the woful Camp he made his way,
Nor could his frighted Tutors force his ſtay.
What means this wondrous Fury? out he cryes,
Ah hapleſs People! here's no enemies,
No *Grecian* Fleet, but your own Hopes you burn;
Behold your dear *Aſcanius*, and return;
And down before them his bright Helmet caſt,
Which him in Martial Exerciſes grac'd.

Æneas

(q) So *Lib.* 1. *Et vera incessu patuit Dea*; No greater mark of Divinity, ſaith *Heliodorus*, than this manner of going, βάδισμα; Which, according to his deſcription, *Was not by ſetting one foot afore another, but by a ſmooth violence cutting the Air more ſwiftly; for which reaſon the* Egyptians *figure their Gods with both their feet together.* Thus *Heliodorus.* Something in this kind *Callimachus* implyes in his deſcription of *Pallas* (*Hymn.* 5.) returning from conquering the Giants.

—καὶ ἀ θεὸς εὐλυχὲς (ſo reading) ἔρπει.
Triumphantly the Goddeſs paſt along.

Ovid.— *Inceſſit vel* Jove *digna ſoror.*

(r) The burning of the *Trojan* Navy is related thus by *Plutarch*; That it was done in the River *Tiber* by the *Trojan* Women, who believ'd that any ſetled condition on Land was better than ſo much uncertainty on the Sea. The Women that were chief of the Action, *Æthulla*, *Aſtyocha*, and *Medeſicaſta*, Siſters of *Priam*, Daughters of *Laomedon*; that part of the River hence nam'd *Navæthus*.

Æneas gathers up the *Trojan* Bands:
But they, ſurpriz'd with Fear, through all the Strands,
To ſheltring Groves, and gloomie Caverns, run,
And, their Crime loathing, dare not ſee the Sun.
At laſt their Friends they knew, and diſpoſſeſt,
Diſtemper'd *Juno* leaves their troubled Breaſt.
But not the cruel Fires could be aſſwag'd,
Far more their un-oppoſed Fury rag'd;
Tow, ſmothering lives under the ſappie Oke,
And the fir'd Veſſels vomit gloomie Smoke.
The cruel Plague ſeiz'd the whole Fleet at length,
'Gainſt Rivers power, and all the Heroes ſtrength.
Pious *Æneas* then his [ſ] Garments rends,
And to the Gods for Aid his Hands extends.
Great *Jove* look down, if all the *Trojans* be
Not in thy hate, if antient Piety
Humane Affairs regards; theſe Flames deſtroy;
O Father, ſave the poor remains of *Troy*;
Or, if deſerv'd, with Thunder ſtrike me dead,
And flaming Vengeance dart upon my Head.
Scarce ſaid, when ſuddenly a hideous Shower
From broken Clouds did with ſtrange Fury pour;
The Battlements, and Baſis of the World,
Loud Thunder ſhakes, from all Heavens quarters hurl'd,
With roaring Wind, fell Deluges of Rain,
Which fill the Ships, burnt Oke grows moiſt again,
Until the Flames were quench'd, and all but four
Eſcape Deſtruction, by a ſaving Shower.
But Prince *Æneas*, by this Chance diſmay'd,
Now here, now there, his urgent Cares perſwade;
Whether he ſhould, forgetting Fates Commands,
Plant *Sicily*, or take *Italian* Lands.
Then ſpake old [t] *Nautes*, one whom *Pallas* had,
For Noble Arts and Virtue, Famous made;

Both

([ſ]) A known Cuſtome in extremity of Grief; *La Cerda* conceives the reaſon of it to be this, That by baring their Bodies they made themſelves more capable of the Blows which in theſe paſſions they us'd to beſtow upon themſelves.

([t]) *Diomedes* having with *Ulyſſes* help taken away the *Palladium* out of *Troy*, and kept it a great while, was follow'd by the rage and vengeance of *Minerva*: to appeaſe whom, he was told by an Oracle, that he muſt reſtore it, which he brought and gave to this *Nautes*, who ſtill had the keeping thereof. Whence the Family of the *Nautii* was ever after ſacred to *Minerva*, and had the charge of the *Palladium*. *Varro*, *in Frag. p.* 72. To this the Poet alludes, and to that Story, where *Sp. Nautius*, of this Man's Family, with *Meneſius Agrippa*, appeas'd the tumult of the People in their retirement unto the Hill *Aventinus*.

Both the great wrath of Gods we muſt endure,
And what the Deſtinies Decrees procure.
Thus comforting *Æneas*, he begun;
What Fate forbids, or bids, great Goddeſs Son,
With patience let's obey; whatever chance,
All Fortunes conquer'd are by ſufferance.
Trojan Aceſtes, of a Race Divine,
Unto thy Counſels an aſſociate joyn;
Let him receive thy loſt Ships companies,
And thoſe now tir'd with thy great Enterpriſe.
The weary Matrons, and Old Men ſelect,
The weak, and thoſe whom Dangers do deject;
Here let them plant, and here a City frame,
And let them give to it [u] *Aceſtes* name.
He from his old Friends words did comfort find;
Yet many Cares did ſtill perplex his mind.
When Night's black Chariot had poſſeſs'd the Pole,
From Heaven he did behold *Anchiſes* Soul
Deſcending, which to him in theſe words ſaid.
Dear Son, more dear than Life, whil'ſt Life I had;
Dear Son, buſied in *Trojan* Fates, I came
Hither by *Jove*'s command, who from the Flame
Preſerv'd thy Ships, and pitied from the Skyes:
Doe as old *Nautes* lately did adviſe;
To *Italy* choice men, and Valiant, bear;
For a fierce People, us'd to War, are there.
But firſt to *Pluto*'s diſmal Courts repair,
And dark *Avernus*, where my Dwellings are.
I am not with ſad Shades of impious Hell,
But with the Bleſt, in glad *Elyſium*, dwell;
Hither ſhall [x] chaſt *Sibylla* thee convey,
Opening, with ſlaughter of black Sheep, the way:
What Seats to thee are given, then I'le tell,
And all thy Off-ſpring ſhew; but now farewell.

Down

(u) This City *Servius* ſaith was the ſame which was afterwards call'd *Segeſta*.

(x) According to the Ethnicks, all Women that gave Oracles were chaſt, and ignorant of the embraces of Men. So the Scholiaſt of *Ariſtophanes* affirms of her that gave anſwers on the Tripod: Then relates a ſtory of one of them raviſh'd by *Echecrates* a *Theban*, whereupon it was order'd, that from thence forward they ſhould not take any to that Office under 50 years of age.



———procul,
Conclamat vates, to=
Tugue invia de viam, va=
Nunc animis opus Ænea,

ó procul este profani,
toque abstinite luco.
ginaque eripe ferrum:
nunc pectore firmo.

256 IOHANNI BACKHOUSE Armigero. Tabula merito votiva.

UMI

Down from her Vertick point the moiſt Night ſpeeds,
And me the Sun drives hence with panting Steeds.
Thus having ſaid, like Smoke through Cryſtal Skies,
He vaniſh'd thence, when thus *Æneas* cries:
Whom fly'ſt thou? Whither goeſt thou? to what place?
Or who thus drives thee from our dear imbrace?
This ſaid, he th' Aſhes ſtirs, and cover'd Fire,
And *Troy*'s Lar worſhips in, old *Veſta*'s Quire,
Offering full Bowls, and conſecrated Bread:
Then calls *Aceſtes*, and his Friends, from Bed;
Jove's will, and his dear Father's, he declares,
And his Reſolves in carrying his Affairs;
VVhich at the firſt the good *Aceſtes* grants.
There, VVomen, he, and willing People, plants,
Poor Spirits, not affecting Noble Fame;
The reſt, their Banks and Oars conſum'd with Flame,
And Tackle, mend, though few their numbers, yet
They all were Perſons for bold Actions fit.
Mean while *Æneas*[z] plows their City Walls,
And Seats alots; this *Troy*, that *Ilium*, calls:
Aceſtes joys in his new Realms, and draws
Their *Forum* out, gives Conſcript Fathers Laws.
On lofty *Eryx* Shoulders then he rears
Idalian Venus Temple to the Stars;
And to *Anchiſes* Tomb a[a] Prieſt did grant,
Then round about a ſacred Grove did plant.
The Nation now nine Dayes a Feaſt had made,
Whil'ſt ample Offerings did the Altars lade;
VVhen gentle VVinds had ſmooth'd the rugged Main,
And whiſpering Gales invite to Sea again;
Along the trending Shores a Cry they raiſe,
And in imbraces ſpend whole Nights and Dayes;
Thoſe VVomen now, to whom before the Sea
Seem'd rough, nor could endure the Deity,

(y) Old, becauſe the ſame with the Earth. See *Lilius Girald.* 4. *Synt.*

(z) Sets out the Circuit with a Plough, which we call *Lock-ſpitting*. This *Cato* in *Origin.* ſaith was the Cuſtome. For being about to build Cities, they yok'd a Bull on the right hand, and a Cow on the left. And being clad after the *Sabine* faſhion, that is, having their heads cover'd with part of their Gowns, and the other part tuck'd up, they held the Plough-ſhare ſo ſlanting, that all the Mould fell inward; and ſo by drawing of a Furrow, they deſign'd the place of the Walls, and hang'd up the Plough about the Gates.

(a) Alluding to the *Roman* Cuſtome, who Deifying their Emperours, gave them Flamens, Sacrifices, Groves.

Would ſail, and all the Toyls of Flight contemn.
With kind words good *Æneas* comforts them,
And, weeping, leaves to King *Aceſtes* care.
Three Heifers offering up to *Eryx* there;
Then kills a Lamb t'appeaſe the [b] angry Winds,
And ſtraight in order Cables he unbinds;
His Brows an Olive-branch with Leaves infolds,
And ſtanding on the Prow, a Goblet holds,
Caſting warm Entrails in the flowing Brine,
And bitter Waves commix'd with ſweeteſt Wine:
Fair Gales attend his Stern; the Sailors ſweep
The Azure Pavement of the curled Deep.
But mean time *Venus*, with great Cares oppreſt,
Thus ſpake to *Neptune* from her troubled Breaſt.
Juno's inſatiate Spleen enforceth me
Thus to deſcend with all requeſts to thee:
Her, neither Time, nor Piety can move,
Nor Fates can quiet, nor commanding *Jove*.
Tis not enough that her inveterate hate
O'rethrew the Glory of the *Phrygian* State,
Torturing their poor remains; but Bones and Duſt
She perſecutes; can ſuch a Rage be juſt?
Thou know'ſt what Storms made *Libyck* Seas to riſe
By her Commands, commixing Waves and Skies,
And with *Æolian* Tempeſts Mountains rais'd,
Thus daring in thy Realms.
The *Trojan* Dames, woe's me! by her Commands,
Did fire the Navy, forc'd in Forein Lands,
Their Ships being loſt, their deareſt Friends to leave.
Grant through thy Waves they may ſafe paſſage have,
And on *Laurentian Tyber*'s Margins land,
If Walls, which Fates have granted, I demand.

Then

(b) Cicero, lib. 3. Nat. *If we reckon the Clouds amongſt the Gods, we may well reckon Tempeſts, which are conſecrated by the Rites of the* Roman *People; Therefore Show'rs, Storms, Tempeſts, Whirl-winds, are to be accounted God's. We putting to Sea, uſe to offer a Sacrifice to the Waves.*

Then the deep Ocean's Tamer thus began.
What e're, great Queen, I in theſe Kingdomes can,
Whence thou didſt ſpring, Command; I did appeaſe
So oft ſuch Fury both of Skies and Seas;
Xanthus and *Simois* we witneſs bear,
No leſs at Land I for thy Son took care,
When ſtern *Achilles* did at *Troy* purſue
Th' affrighted Bands, and many Thouſands ſlew
Under the Walls; full Rivers groan'd, nor way
Could *Xanthus* find to rowl into the Sea;
I, thy *Æneas*, in a hollow Cloud,
Too weak in Strength and Gods, preſerv'd from proud
Pelides Sword, then wiſhing to deſtroy
Walls, which my own hands built, of [c] perjur'd *Troy*.
My mind is ſtill the ſame; then fear not, they,
Whom thou deſir'ſt, ſhall reach th' *Avernian* Bay,
One onely muſt be in the Ocean loſt;
[d] One for ſo many Lives it now muſt coſt.
When thus her troubled Breaſt he had aſſwag'd,
He joyns his Chariot-horſe, and curbs th' inrag'd
With fomy Bits, then gives them liberal reign,
With blew Wheels flying o're the azure Main.
Under his thundring Axe ſwoln Billows lie,
And ſtormy Clouds forſake the clearing Skye;
Then various ſhapes of Monſters did appear,
Old [e] *Glaucus* Train, *Palæmon* too was there;
With them ſwift *Trytons*, and all [f] *Phorcus* Band,
Thetis and *Melite*, on the left hand,
With *Panopea* and *Niſæe* be,
Spio, *Thalia*, and *Cymodoce*.
Here Prince *Æneas* flattering Joys did find,
Which ſomething rais'd his long dejected Mind;
Who chearful, gave the Sailors ſtraight command
To raiſe their Maſts, and to their Tackle ſtand;

(c) Becauſe of *Laomedon*.

(d) Alluding to the Cuſtome of killing one Citizen for preſervation of the whole City. *Lactant. in Stat. To luſtrate the City with an humane offering, is a Cuſtome of the* Gauls; *for ſome of the moſt infamous amongſt them they entic'd with Rewards to ſell himſelf to this uſe, who all the year was maintain'd at the Publick Charge very highly, and at laſt on a Solemn Day carry'd through the City in ſtate, and in the Suburbs ſton'd to death by the People.*

(e) *Glaucus* was a Fiſherman, who when he had flung the Fiſh he took upon the Graſs, and had ſeen them recover the life they had loſt, underſtanding the power of the Herbs, he pluck'd up one, taſted it, caſt himſelf into the Sea, and was turn'd into a Sea-God; whoſe Troop *Virgil* calls aged, becauſe he himſelf was old; or in reſpect of the whiteneſs of the Waves; as almoſt all the Gods of the Sea are feign'd to be. Thus *Servius*.

(f) *Phorcus* was Son of *Neptune* and the Nymph *Thooſa*: But, according to *Varro*, he was King of *Corſica* and *Sardinia*, who when he was ſunk with a great part of his Army in a Sea-fight by King *Atlas*, was feign'd by his Companions to be chang'd into a Sea-God.

All work at once, Lar-board and Star-board hale,
And Shets unfurl'd, ſwell with a favouring Gale:
The gallant Squadron *Palinurus* lead,
And all obſerve to keep him ſtill a-head.
And now almoſt the humid Night had reach'd
Heaven's middle Stage, 'mongſt Oars the Sailors ſtretch'd
On their hard Banks, in quiet ſlumber lie.
When [g] *Somnus* gliding from th' ætherial Sky,
Through Darkneſs breaking, and the gloomy Shade,
To thee (poor *Palinurus*) ſtraight convey'd
A fatal Dream; the God his Seat did take
On the high Stern, and thus, like *Phorbas*, ſpake.
The Sea, dear *Palinure*, will ſteer thy Ship,
Winds gently breath, there is a time to ſleep;
Lay down thy Head, ſteal weary Eyes from Toyl,
And I ſhall undertake thy Charge a while.
To whom he ſaid, ſcarce lifting up his Eyes;
To truſt a quiet Sea would'ſt thou adviſe?
And to this flattering Monſter credit give?
Should I *Æneas* to falſe *Auſter* leave,
And ſerene Skies, that oft have me betray'd?
And to the Helm he faſter clings, this ſaid,
And, ſteering, ſtill his Eyes on Heaven did fix.
Steep'd in *Lethæan* Dew, and dipp'd in *Styx*,
A Branch, behold, the God ſhakes o're his Brows,
And did, his heavy Eyes reſiſting, cloſe.
Scarce were his Limbs relax'd in quiet ſleep,
And leaning back, when that part of the Ship,
Being weak before, ſinks down, and with the Helm
The Maſter falls, whom briny Waves o'rewhelm;
Yet oft in vain he call'd aloud for Aid;
Whil'ſt *Somnus* mounts to Heav'n on Wings diſplay'd.
The Ship no ſlower, nor with leſs ſafety, ſails,
Nor in his promiſe mighty *Neptune* fails.

(g) *Virgil* (ſaith *La Cerda*) reformes the errour of *Homer*, who makes Sleep to awake ſleeping *Agamemnon*.

Now

Now near the [b] *Syrens* Rocks they drew, which once
So dangerous were, and white with dead mens Bones;
Then murmuring Cliffs far off with Waves reſound.
But when *Æneas* from her courſe had found
The wandring Ship, ſtraight to the Helm he leap'd,
And for his loſt Friend's ſad misfortune wept.
O *Palinure*, truſting fair Seas and Skye,
Thou naked on ſome unknown Coaſt muſt lie.

(*b*) The *Syrens*, according to the Fable, were partly Virgins, and partly Birds, Daughters of the River, *Achelous*, and the Muſe *Calliope*. One of theſe ſung, the ſecond piped, the third play'd upon the harp. Their names, *Parthenope*, *Lygia*, *Leucoſia*. Firſt they liv'd near *Pelorus*, after in the *Capharean* Iſlands, which drew Men with their Muſick into Shipwrack; which none eſcap'd but *Orpheus*, who overcame them with his Lute, and *Ulyſſes*, who caus'd his Men to bind him to the Maſt, and ſtopp'd their Ears with Wax. Upon them *Claudian* hath this Epigram.

Syrens, *th' allective miſchief of the Waves,*
Wing'd Virgins, 'twixt Charybdis *greedy Caves,*
And Scylla's *barking Rocks, inhabited;*
Seas flattering Perils, and Waves pleaſing Dread.
Ships 'fore a fore-wind running, when their Sails
Swell'd with the forcive Breath of fav'ring Gales,
Their voice alone did fix; who now no more
Think of returning to the wiſhed ſhore,
But hate the Thought; no ſence of Pain perceive,
But Life in the exceſs of Pleaſure leave,

Mr. Sherburn.



Ventum erat ad limen cum virgo poßere fata
Tempus ait: deus ecce, deus. cui talia fandi
Ante fores subita non vultus, non color vnus,
Non comta mansere comæ; sed pectus anhelum
Et rabie fera corda tument: majorque videri,
Nec mortale sonans, afflata est numine quando
Jam propiore dei.

Domino Dom. THOMÆ BOTELER
Equiti Aurato Comiti Ossery
Vicecomiti Thorls.

Tabula merito votiva 249

VIRGIL'S ÆNEIS.

The Sixth Book.

The Argument.

AT Sibyl's *Cave* Æneas *asks his Fates;*
Inſpir'd, ſhe anſwers through an hundred Gates.
Miſenus *Rites; the Golden Bough is found:*
Hell's diſmal paſſage, and the Stygian *Sound.*
Rude Charon *pleas'd; A Sop loud* Cerberus *takes.*
Sad Souls hemm'd in with nine Infernal Lakes.
Dido *is ſeen;* Deiphobus *appears.*
Hell *and* Elyſium. *Every thouſand years*
Souls Lethe *drink, and Bodies re-aſſume.*
Anchiſes *ſhews his Son thoſe Lords of* Rome
Muſt ſpring from him; their Characters relates;
And after lets him forth at Ivory Gates.

WEeping, [a] he ſaid [b] at laſt, with Sails a-trip,
To the [c] *Euboick* Confines ſteers his Ship.
Then ſharp-flook'd Anchors they caſt out before,
And the tall Navy fring'd the edging Shore.

(a) Theſe two Lines are ſaid to have been remov'd by *Tucca* and *Varus* from the end of the laſt Book, where they were plac'd by *Virgil*, to the beginning of this, which as well the Interpreters as Manuſcripts confirm.

(b) Either alluding to the ordinary Cuſtome of Navigators, who think all Voyages long, or to the deſire of *Æneas*, or to the beginning of the ſeven years Voyage; for from *Capreæ* to *Cumæ* is but a little Voyage. But Hiſtorians affirm, that *Æneas* came into *Italy* the third year after the deſtruction of *Troy*, with *Anchiſes*, *Cajeta*, *Aſcanius*, a Navy of 22 Ships, in which 3400 Men. (c) *Cumæ* call'd *Eubœan*, becauſe from *Chalcis*, a City in the Iſland *Eubœa*, came thoſe that built *Cumæ*, guided thither (according to *Paterculus*) by a Pidgeon. The ſituation is thus deſcrib'd by *Agathias*, *Hiſt. l.* 1. *Cumæ*, ſaith he, *is a very ſtrongly fortifi'd Town in* Italy, *not eaſily taken; ſeated, in arduo quodam, & difficilem aditum habente colle, & veluti ſpecula Maris* Tyrrheni. *Imminet enim littori collis, ita ut ad ejus pedem fluctus Maris illiſi frangantur. Editiore loco vallo cinctum eſt, turribuſque & propugnaculis validiſſimæ ſtructuræ.*

To

To *Latian* Shores the youthful *Trojans* leap'd.
Some ſeek the [d] hidden Seeds of Fire that ſlept
In Veins of Flint; Beaſts ſhady holds, the Woods
Others cut down, and find concealed [e] Floods:
But thoſe high Tow'rs pious *Æneas* ſought,
Where *Phœbus* reign'd, dread [f] *Sibyl*'s ſpacious Vault,
Whom *Delius* had inſpir'd with future Fates.
They enter *Trivia*'s Grove, and Golden Gates.
[g] *Dædalus* leaving *Crete* (as Stories ſay)
Truſting ſwift Wings, through Skies, no uſual way,
Made to the Colder North a deſperate flight,
And did at laſt on *Chalcis* Tow'r alight;
There he his [h] Wings to thee, O *Phœbus*, paid,
And wide Foundations of a Temple laid.
The ſtately Porch [i] *Androgeus* death adorn'd,
Then the *Athenians* puniſh'd, yearly mourn'd
For ſeven ſlain Children; there the Lottery ſtood;
High *Crete*, againſt it, overlook'd the Flood.
The rough addreſſes of a furious Beaſt,
The Bull, which fair *Paſiphae* compreſt,
And by-form'd *Minotaur* their Monſtrous Son,
Foul Brood of their unnatural Luſt, were done.
Here the inextricable Houſe diſplay'd.
But pitying *Dædalus*, [k] th' inamour'd Maid,
Diſcovering all th' ambiguous Mazes, led
Through the Dark [l] Labyrinth with a clew of Thread;
Thou *Icarus* of this great work hadſt ſhar'd
No little part, had Sorrow not debarr'd:
Twice he to draw thy Chance in Gold aſſay'd,
Twice the Paternal Pencil diſ-obey'd.

(*d*) According to the opinion of thoſe who think that truly the Seed of Fire lies hid in the Flint. *Sympoſius.*

Semper ineſt intus, ſed raro cernitur ignis,
Intus enim latitat; ſed ſoles prodit ad illus,
Nec lignis ut vivat eget, nec ut occidat undis.

(*e*) For *Æneas*, ſaith *Servius*, to purge himſelf for the death of *Palinure*. *Naſcimbergius* ſaith it is according to the ordinary Cuſtome of Souldiers, who ſeek, and rejoyce in finding freſh Water.

(*f*) This is not a Poetical Fiction. *Agath. lib.* 1. ſpeaking of the ſiege of *Cumæ* by *Narſes* the Eunuch, *At the Eaſt bending of a Hill there was a great Cave cover'd on all ſides, and very hollow, ſo that it had ſome natural paſſages, and a huge depth, like Hell. They ſay that the great* Italian Sibyl *liv'd herein, and by inſpiration foretold future things to thoſe that ask'd her. They ſay likewiſe that* Æneas, *the Son of* Anchiſes, *when he came thither, was told by her all that afterwards happen'd unto him.*

(*g*) An admirable Artiſt for the murther of the Rival in his skill, *Perdix*, or *Talaus*, Son of his Siſter *Perdix*, fled from *Athens* into *Crete*, where among many other excellent piles of Buildings, he built the fam'd Labyrinth for *Minos*: but at length deſiring to return to his Native Soil, perhaps encourag'd by *Theſeus*, whom he aided in the overthrow of the *Minotaur*, he was detain'd by the King; he therefore betook himſelf to his known art, and made himſelf and his Son *Icarus* Wings, as the Fable ſaith; or rather invented Sails, which he fitted to two little Boats, and put himſelf in one, and his Son ſteer'd the other: but himſelf kept the Shores; his preſuming Son ſail'd into the Deep, and periſh'd.

(*h*) *Dædalus* conſecrated the Wings to *Apollo* by which he had flown; according to the Cuſtome of the Antients, who were wont to offer thoſe things to the Gods which either had been of uſe to them, or of ornament.

(*i*) Son of *Minos* and *Paſiphae*, ſent to *Athens* to better himſelf in Knowledge and the Arts, Victor ſtill in the Games there, and envy'd for his worth, was ſlain by the *Athenians* and *Megarenſes*; in revenge whereof *Minos* ſlew *Minos* King of *Megara*, and deſtroy'd his City, and on the *Athenians* impos'd the yearly Tribute of ſeven of their Sons, and ſeven of their Daughters, to be ſent into *Crete*, that they might fight with the *Minotaur*. (*k*) *Ariadne*, Daughter of *Minos*, who fell in love with *Theſeus*; for the title of Queen was common to all of the Royal Stock: So *Euripides* calls *Polyxena*, ἄναασσαν. (*l*) Of Labyrinths there were four very eminent, one in *Egypt*, another in *Lemnus*, a third in *Italy*, and this in *Crete*, built after the Model of the *Egyptian*, which was all of ſquare poliſh'd ſtone, every ſide 300 Foot broad, fifty Foot high, upon a ſquare Baſe. It had five Pyramids, one at each corner, and one in the middle, of a hundred and fifty Foot, with ſuch a top as hath a brazen Orb upon it, and one Covering laid over them all, from which hung down Bels in Chains, which ſtirr'd by the Winds, made a ſound afar off. Upon which Orbs there were other four Pyramids 100 Foot high, and other things, which *Pliny*, *l.* 36. *c.* 13. delivers from *Varro*.

They

They had perus'd the ſtately work all o're,
But that *Achates*, who being ſent before,
Did *Phœbus* and *Appollo*'s Prieſteſs bring,
Deiphobe, who thus beſpake the King.
"Your eyes not now with Fancies entertain;
Of the wild Herd ſeven Bullocks muſt be ſlain;
As many choſen Sheep on Altars paid,
As is the Cuſtome; theſe, the Prieſteſs ſaid,
And *Trojans* to the lofty Fane invites,
Nor they neglect to pay commanded Rites.
A Cave is hew'n from a Rocks vaſter ſide,
Where through a hundred Dores, and Portals wide,
As many Voices iſſue to the Skies,
When the inſpired Sibyl propheſies.
As he drew neer, the Virgin calls, Be bold
To ask thy Fate, the God, the God behold!
This ſaid, her Colour ſtraight did change, her Face,
And flowing Treſſes loſt their former Grace;
A growing Paſſion ſwells her troubled Breaſt,
And Fury her diſtracted Soul poſſeſt;
Greater ſhe ſeems, nor like a Mortal ſpake,
As the God neerer did approaches make.
Trojan Æneas then a-loud ſhe ſay'd;
Haſt thou not made thy Vows? haſt thou not pray'd?
Th'amazing Houſe till then will not diſplay
Inchanted Gates; this ſaid, ſhe ſilent lay.
The *Trojans* tremble, ſtruck with chilling fear,
When from his ſoul the King powr'd forth this prair.
Great *Phœbus*, alwayes pitying hapleſs *Troy*,
By *Paris* Hand and "Shaft, thou did'ſt deſtroy
Cruel *Æacides*; I mighty Lands,
And many Seas have paſs'd by thy commands:
I long-conceal'd ° *Maſſylian* Nations found,
And ſpatious Realms which * drowthy Sands ſurround;

(m) Alluding to that kind of day which is called *Fiſſus*, but one part whereof is kept holy, which *Æneas* is here advis'd not to loſe, and with it his Oracle.

(n) Into that part of the Body of *Achilles*, the Grandchild of *Æacus*, which was vulnerable, which they ſay was his Heel only: which deed being done in *Apollo*'s Temple at *Thymbra*, *Æneas* aſcribes the Patronage of the Fact to him.

(o) For *Libyans*: For *Æneas* never went ſo far into the Country.

(*) The Plains of *Carthage*, which butt upon the *Syrtes*.

Now we have seiz'd *Ausonia*'s flying Shore,
Let *Trojan* Fortune follow us no more;
But all you Gods and Goddesses which were
Foes to *Troy*'s Glory, now that Nation spare;
And thou blest Virgin, humbly I intreat,
(Since Realms I seek consign'd to me by Fate)
That we in *Latium* may plant new aboads,
And Habitations for our wand'ring Gods.
Then I to [p] *Phœbus* and *Diana* shall
Build a fair Temple, and a Festival
Yearly appoint to great *Appollo*'s Name,
And there for thee a stately Chappel frame;
Where thy mysterious Oracles, and deep
Secrets of Fate, I'le for my Off-spring keep,
And [q] pious men preserve the sacred Writ.
Blest Virgin, not to Leaves thy Verse commit,
Lest they to wanton Winds a sport be made,
But Sing thy self, my Sute is; These he said;
When she not able to endure the Load
Of such a Pow'r, strives to shake off the God;
The more she chaf'd, the more he curbs her in,
Tames her wild Breast, and calms her swelling spleen;
Untouch'd, a hundred Portals open fly,
Whence issued forth the Propheteſs Reply.
Thou that at Sea hast scapt such Perils, more,
And greater dangers wait for thee on Shore.
Trojans shall footing find on *Latian* ground,
(That Fear shake off) and wish they had not found.
[r] War, War, a horrid War, and [s] *Tybers* Flood,
Foaming I see, with Deluges of Blood:
Nor shalt thou *Xanthus*, nor *Greek* Leaguers want;
There shall another stern *Achilles* vant
Himself a Goddess Son, there shall Heav'ns Queen
Revive the Rancour of her antient Spleen.

(p) This, in after times, *Augustus* of the Posterity of *Æneas* made good, who having vow'd a Temple of Marble to *Appollo* in the *Actian* war, against *M. Antony* and *Cleopatra*, at his return perform'd his Vow, and restor'd the *Ludos Apollinares*.

(q) The Oracles which *Tarquinius Superbus* bought of the *Cuman Sibyl* were a long time kept in the Capitol, which to preserve, study, and expound, there were chosen first two of the Nobility, call'd *Duum-viri*; then five of the Nobles, and five of the Commons, call'd *Decem-viri*; then five more were added, call'd *Quindecim-viri*: Lastly the number was made up fourty; Yet still they retain'd the last name. But all the Oracles of the *Cuman Sibyl* were burn'd with the Capitol: to repair which loss, Embassadours were sent into all Countries, where the *Sibyls* had resided; and among many other Remains of Antiquity, certain Prophecies of this *Cumæan Sibyl* were gotten and kept with the rest in the Capitol.

(r) Describ'd in the four last Books.
(s) *Tyber* and *Numicius* before their new built Town shall answer *Xanthus* and *Simois* before *Troy*, and the *Latine* Tents, the *Dorick*, and *Turnus*, *Achilles*: and as the *Greek* was born of the Goddess *Thetis*, the *Rutilian* also of the Goddess *Venilia*, Sister of *Amata*, Wife of K. *Latinus*, a Sea Nymph, the same with *Salacia*.

Which

Which of the *Italian* Cities, being poor,
Or People, wilt not thou, for aid, implore?
Again, a woman cauſe of all thy woe,
And Forein Beds.
Yet fear no danger, but on boldly go
As Fortune leads; what ſcarce thou wilt believe,
A *Grecian* Prince ſhall thee firſt ſuccour give.
  Theſe horrid circumſtances from her Cell,
Cumæan Sibyl bellowing did foretell,
With dark phraſe clouding Truth; then *Phœbus* ſlakes
His curbing Reigns, and from her Boſome takes
His cruel Spurs, granting a little reſt.
Soon as her Fit and high Diſtraction ceas'd,
The *Trojan Heroe* Prince *Æneas* ſaid;
Not any dreadful Form, renowned Maid,
Of unexpected dangers me affright;
I (t) foreſaw all, nor fear the worſt may light:
But ſince the way to the infernal Courts,
And *Stygian* Floods, lies here (as Fame reports)
I crave, my deareſt Father to behold:
Ah guide me! and th'inchanted Gates unfold.
I from a thouſand Weapons, through the Flame,
Him on my ſhoulders bore; with me he came,
Suffering the threatning waves, and Tempeſts rage,
Above the ſtrength and fortune of his age.
By his Commands, here my addreſs I make;
Then of the Son and Father, pity take,
Since thou haſt power, nor *Hecate* in vain,
To rule *Avernian* Groves, did thee ordain.
Could *Orpheus* make his Bride from Shades retire,
With pleaſant Notes of his inchanting Lyre?
If (u) *Pollux* could by an alternate Death
His Brother eaſe, and tread ſo oft one Path;

(t) Some Interpreters will have the Poet mean this in relation to the *Stoicks*, who affirm, that a wiſe man muſt ſo revolve all things, that nothing may happen unto him unforeſeen. So *Æſchylus* in the perſon of *Prometheus*, perhaps alluding to his name

——— *I foreſee*
All things to come; nought can arrive to me
Unlook'd for; ———

But *La Cerda* refers theſe words to the advice of *Helenus*, *l.* 3.

(u) *Caſtor* and *Pollux* were Sons of *Jove* and *Leda*, wife of *Tyndarus*, begot they ſay by him in the ſhape of a Swan. *Pollux* was immortal, who, *Caſtor* being dead, prevail'd ſo with his Father, that by his own death he might redeem his Brother from Death: after which they liv'd and died by turns. The Fiction was occaſioned by the Conſtellation *Gemini*, call'd Διὸς κόροι, Sons of *Jove*, the one ſetting alwaies when the other ariſeth.

Why ſhould I *Theſeus* or *Alcides* name,
And my Progenitors from great *Jove* came?
Holding the Altars, ſuch requeſts he made,
When thus to him th'inſpired Prieſteſs ſaid;
Trojan Æneas, of Celeſtial Blood,
The way is eaſie to the *Avernian* Flood,
Black *Pluto*'s Gates ſtand open Day and Night:
But to return, and view Etherial Light,
That is a work, a labour, which a few,
Gratious in juſt *Jove*'s eyes, could ever do,
Or ſuch whoſe virtue carries to the Skies,
And were deſcended from the Deities.
For all the mid'ſt is dark with horrid Woods,
Which round *Cocytus* motes with Sable Floods.
If ſuch deſires thou haſt, and thou think'ſt well,
Twice to ſail *Styx*, and twice to viſit Hell;
If ſuch unpleaſing labours be delight,
What muſt be done, firſt briefly I'le recite.
Sacred to *Proſerpine*, [x] a Golden Bough
With ſoft and ſhining Twigs lies ſhaded now
In a dark Tree; this the whole Wood conceals,
And gloomy ſhadows hide in duskie Vales.
To viſit parts below, all are reſtrain'd,
Until the Bough with Golden Leaves is gain'd.
This the fair Queen of everlaſting night
Expects to be preſented as her Right.
Where this is pluck'd, another ſtraight will ſhine,
And a Bough flouriſh with a Golden Mine.
Then ſearch with care, and when the Branch you find,
Take gently down; if Fate hath thee deſign'd,
As ſoon as touch'd, 'twill ſlip into thy hand,
Elſe all your ſtrength, and ſharpeſt ſteel withſtand.
Beſides, ah! thou not know'ſt it, all this while
Thy friends pale Corps the Navy doth defile,

Whil'ſt

(x) Interpreters ſay that the Tree here celebrated by *Maro*, grew in the Wood *Aricinus* conſecrated to *Diana*, which Temple and Grove had a Prieſt ſtyl'd *Rex Nemorenſis*, by condition a Fugitive. Every Fugitive had leave to fight a Duel with the aforeſaid King and Prieſt; If he could but carry a Bough away, he commanded the Grove and Temple, as if he had vanquiſh'd the King; till by the like Succeſs he was dethron'd.





Nox erat et terras animalia fessa per omneis
Alitum pecudumq; genus sopor altus habebat:
Cum pater in ripa gelidiq; sub ætheris axe
Æneas tristi turbatus pectore bello
Procubuit, seramq; dedit per membra quietem.

Huic Deus ipse loci, fluvio Tiberinus amœno,
Populeas inter senior se attollere frondeis
Visus. eum tenuis glauco velabat amictu
Carbasus, et crineis umbrosa tegebat arundo.

TANFELD VACHEL de Colley Comitatu **Berks** Armi:
Tabula merito votiva

Whil'ſt thou ſtai'ſt here, inquiring Fates to come.
Firſt him remove, and with due Rites intomb;
Then with (y) Black Sheep, prime Expiations pay,
So thou at laſt maiſt *Stygian* Groves ſurvey,
And Kingdoms to the living ne're reveal'd.
Thus having ſaid her Lips deep Silence ſeal'd.
From thence, with ſad looks, and a heavy heart,
Revolving Fates, *Æneas* did depart:
With him his truſty friend *Achates* goes,
With equal ſteps dividing equal Woes.
In various talk, many conjectures come,
What friend lay dead, what Corps they muſt intomb;
But as they went, on the dry Shore they found
Miſenus, moſt unfortunately drown'd.
None like *Miſenus*, in the bloody Fight,
Sounded a Trumpet, Courage to incite.
This *Hector*'s friend in Battel would advance,
Uſing his cheering Braſs and dreadful Lance;
But after *Hector* by *Achilles* fell,
This *Heroe*, that in Valour did excel,
Himſelf Companion to *Æneas* join'd,
Who nothing was in feats of War behind:
But whil'ſt he ſounded Levits neer the Floods,
And a fond mortal challeng'd demy-Gods,
Him, emulous *Triton*, if the Fame be true,
Amongſt the Rocks in foamie Billows threw.
Therefore all round about (z) lamenting ſtand,
But moſt the Prince; Then *Sibyl*'s laſt command
Weeping they haſt, and with heap'd wood they toil,
Above the Stars to raiſe his funeral Pile.
They cut down antient Woods, wild Beaſts aboads;
Elms ring with Axes, Fir-Trees fall in Loads,
Aſh, and hard Oke they cleave, and from the tall
Mountains, whole Woods of ſtately Cedars fall;

Haſting

(y) The greater part of Interpreters underſtand this of an Expiatory Sacrifice, by reaſon of *Miſenus* his death; but *La Cerda* of the Necromantick Sacrifice, preparatory to his deſcent into Hell.

(z) It was a cuſtome at Funerals to raiſe a general loud Cry, the Reaſon whereof *Servius* affirms to be, that they might fully awake the Soul of the Dead, leſt any part thereof ſhould remain in the Body. *Keckerman* ſaith, that they might delay the departure of the Soul.

Haſting the work, *Æneas* leads the way,
And, his friends chearing, us'd ſuch Arms as they;
And as the ſhadie Coverts he ſurvai'd,
Thus to himſelf, brimful of ſorrow, ſaid;
Ah! could I in this ſpacious Forreſt now
The Tree diſcover with the golden Bough:
Since what the Propheteſs, concerning thee
Miſenus, ſaid, alas! too true I ſee.
Scarce ſaid, two [a] Doves from Heav'ns etherial round
Stooping light gently on the verdant ground
Cloſe by *Æneas*; he his Mothers Birds
Knew, and, rejoycing, courted in theſe words;
Oh! be my guide, if there be any Tract,
And to the Grove through Heav'n my courſe direct,
Where golden Branches ſhade a fertile Vale;
Nor in this Exigence, bleſt Mother, fail.
This ſaid, they roſe; he with a piercing Eie
Watch'd for a Sign, and whither they would flie:
But [b] feeding, on the Birds no farther flew,
Than a quick-ſighted follower may view.
Thence when they reacht *Avernus* noiſom Lake,
A higher and a ſwifter flight they make;
Where on [c] deſired Boughs they pearch, whence Rayes
Through Branches of diſcolour'd Gold diſplaies.
As in the Woods oft-times a Tree will grow
Freſh in Cold Winter, green with Miſletoe,
And a new Leaf, not from her own Sap ſhoots,
Embracing the ſmooth Bole, with bluſhing Fruits;
So, from the ſhady Elm, the Branches ſhin'd,
The Spangles gingling with the gentle wind.
Th'unwilling Branch, ſtraight down *Æneas* tore,
And to the Propheteſs *Sibylla* bore.
No leſs mean while, *Trojans Miſenus* mourn,
And his ſad Duſt, with Funeral Rites adorn;

First

(a) Proper to *Æneas*, both as Son of *Venus*, and a King. *Pier. lib.* 22. They were Fortunate alſo to *Cæſar* when they built Neſts in that Palm, neer unto which he had encamped. The ſame day that *Diadumenus*, the Son of *Macrinus*, was born, an Eagle brought him a young Stock-Dove, laid it in the Cradle whilſt the Child ſlept, and went away without doing any harm, which ſignifi'd that he ſhould be Emperour. The *Aruſpices* ſaid that *Alexander Severus* ſaid, he ſhould be Emperour, becauſe, that day he was born, an old woman brought his Mother a Preſent of Pigeons.

(b) Not without reſpect to the *Roman Augury* by Chickens, ſaith *La Cerda*, which were kept up for that purpoſe; if when meat was offerr'd they came not forth to take it, or came ſlowly, or went back, or flew away, or the like, it was an ill Sign.

(c) The Antients thought that neer the *Inferi* and *Elyſian* Fields there was a Wood for pure and pious Birds, from which all Ravenous and Obſcene ones were driv'n away. The Poet inſinuates ſomething here, who brings in Doves flying in this Wood neer *Avernus*, that they may ſeem to be of the number of them which were in the *Elyſian* Grove. *La Cerda* conceives *Virgil* to allude unto the *Dodonæan* Oracles, of which *Herodotus*, *l.* 2. *The* Dodonæan *Prieſts ſay thus*; *Two black Doves flew from* Egyptian Thebes, *one to* Libya, *the other to them, which ſitting upon a Beech, ſaid aloud with a humane Voice, that* Jove's *Oracle ought to be built there.*



Firſt a huge Pile of ſappie Pine they erect,
And cloven Oke, with ſable Branches deckt;
About the ſides they mournful [d] Cypreſs place,
And with his ſhining Arms the Structure grace.
Some [e] Water warm, the boyling Caldron ſwims,
They groan, then [f] bathe, and [g] 'noint his frigid Limbs;
Lamenting, on the Bier they lay the Dead,
And over him his [h] Purple Garment ſpread;
Some, a ſad Office, raiſe the ponderous [i] Hearſe,
And, as the antient uſe, Faces reverſe
Hold to the [k] Torch; full [l] Bowls of Oil they turn,
And [m] Gifts of Frankincenſe congeſted burn:
After the Aſhes fell, and Flames decline,
The [n] Relicks, and dry Sparks, they quench in Wine;
Corineus did his [o] Bones in Braſs incloſe,
And [p] thrice about with holy Water goes,
[q] Purging his Friends, which ſprinklingly he caſt
From happy Olive-boughs, then ſaid his laſt.
But Prince *Æneas* [r] a huge Tomb did raiſe,
On which his Arms, his Oar, and Trumpet laies,
Under a [ſ] mighty Hill, which now they call
From him *Miſenus*, and for ever ſhall.
This done, he did *Sibyl*'s Commands diſpatch.
There was a deep Cave with a wond'rous breach,
Which a foul Lake, and horrid Groves immure,
O're which not ſwifteſt fowl could fly ſecure,

(*d*) Cypreſs Trees are here ſet before the Pyre, with alluſion to the *Roman* Cuſtome: They plac'd this Tree at the Threſhold of the Door of him that was dead (becauſe, being once cut, it never recovers) to prevent the entry of any man, who might thereby be defiled. It is ſacred to *Dis*.

(*e*) *Pliny*, *Nat. Hiſt.* brings this reaſon why the Dead were waſhed with warm Water; and intermiſſively call'd aloud upon, or conclam'd, becauſe often the Vital Spirits were conceiv'd to be ſtifled and repreſs'd within, and thereby Men thought to be dead when they were not.

(*f*) *Athenæus*, *l.* 9. ſaith, that the *Athenians* call'd that waſhing of the Body ἀπονιψμα, which was done in honour of the Dead Perſon; the Verſe of *Ennius*, imitated by our Author, is trite

Tarquini *corpus bona fœmina lavit & unxit.*

(*g*) That both *Grecians* and *Romans* us'd to anoint the Bodies of the Dead, is well known; *La Cerda* reckons up ſeveral kinds of Ointments; *Aromatick*, mention'd by *Apuleius* to this purpoſe; *Hyacinthine*, by *Propertius*; *Amomum*, by *Juvenal* and *Perſius*; and Ointment of Roſes, by *Homer* (if his Interpreters may be believ'd.) He likewiſe proves, that they anointed eſpecially the Mouth and Entrails of the Body.

(*h*) Purple is not, as ſome contend, induc'd for the magnificence of the colour, but as proper to Funerals, as being a colour of ill Omen, and to this day us'd by Princes in mourning.

(*i*) Reſpecting the Cuſtome of carrying the Bodies of the Dead to the Pyre upon Shoulders. *Sueton. Aug. Senatorum humeris delatus in campum crematuſque.* The office of the neareſt a-kin to the Dead; when *Sophocles*, *in Ajace*, makes *Ajax* his Son, and his Brother *Teucer*, carry him to the Sepulcher.

(*k*) *Servius* draws hither the Cuſtome of bearing Torches before the Dead; but *La Cerda* interprets the Poet ſimply, as meaning onely the applying a Torch to the Pyre to ſet it on fire. (*l*) Every thing was accounted the more fortunate in Funerals, the ſooner the Fire burnt: They choſe Trees moſt proper for that purpoſe; and for the ſame end (if we believe *La Cerda*) pour Oil on the Fire. Thence *Homer*, *Il.* 23. brings in *Achilles* at the Funeral of *Patroclus* imploring the Winds to increaſe the Fire. (*m*) Hiſtories inform us, that they burnt all ſorts of pretious Odours with the dead Corps. *Plutarch* writes, That at the Funeral of *Sylla* ſo much Frankincenſe and Odours were brought, as, beſides what was carry'd in 210 Chariots, the Statue of *Sylla* was made in full proportion, and the Body of the Lictor, of pretious Frankincenſe and Cinnamon. Frankincenſe was therefore offer'd, becauſe Sepulchers, and the Rites of them, were ſacred among the Antients. (*n*) It was the chiefeſt care amongſt the Antients to preſerve the Aſhes of their Dead diſtinct from thoſe of the Pyre, and ſuch things as were burnt with them. (*o*) The Body of the Dead was foulded in a Sheet made of *Linum asbeſtinum*, an incombuſtible kind of Flax, in which being burnt, the Aſhes were not mix'd with thoſe of the Horſes, Slaves, and other things burnt with them. (*p*) In theſe three Verſes is expreſt that kind of luſtration which was perform'd after Funerals; without which they could not ſacrifice, nor exerciſe any Religious Rites. (*q*) Luſtration was neceſſary to ſacrifice; thoſe were eſpecially ſaid to be *Luſtrati*, who were polluted by being at Funerals, or the like. So *Ovid. Met.* 4. *Juno* returning from Hell was purg'd by *Iris* before ſhe went to Heaven. (*r*) The greater the Tomb was, the more honourable, as *La Cerda* obſerves; and the ſame before of a Pyre. (*ſ*) *Monte ſub aerio*: Yet Mr. *Sandys* in his Journal obſerves, that this *Miſenus* (for it ſtill bears the name) was call'd *Aerius* before, or had the Epithite in reſpect that it is hollow, partly by Nature, partly by Art; *It ſurveys* (ſaith he) *all the Coaſts unto the Promontory of* Minerva, *which ſpace, for* 54 *miles, in the time of the* Roman *Monarchy, ſeem'd one entire City, whereof now, except* Naples, *little remains: here* Caius Marius *had a* Villa, *and Sumptuous Palace.*

Such

Such noiſome Vapours from foul Jaws exhale,
From whence the *Greeks* the place [t] *Avernus* call.
Here four black Steers the Prieſteſs firſt prepares,
[u] Wine pouring on their Brows, then [x] plucking Hairs,
Which ranker grew betwixt their Horns, ſhe laid
On ſacred Flames, and the firſt Offering paid;
Hecate calling, great in Heaven and Hell.
Some ſave in [y] Bowls warm [a] Blood, that ſtreaming fell;
A black-fleec'd Lamb [b] pious *Æneas* ſlew,
The Furies Mother, and great Siſters Due;
A [c] barren Cow, thee *Proſerpine*, he paid,
And for Hell's King [d] Nocturnal Altars made;
Then did on tow'rie Flames [e] whole Oxen broyl,
Pouring on ſcorched Entrails pureſt Oyl.
But here behold! juſt at the riſing Sun,
The Earth did groan, and gloomie Groves begun
To move from lofty Seats, Dogs howl in ſhade,
As the [f] pale Goddeſs her Approaches made.
[g] Far, O far off, from hence be all prophane,
The Prieſteſs cryes, and from the Grove abſtain;

(t) *It is of Circular form, and environ'd with Mountains, ſave there where it ſeems to have joyn'd with the Lake* Lucrinus: *Shadow'd heretofore with over-grown Woods; a main occaſion of thoſe peſtilent Vapours; for they being cut down by* Agrippa, *the place became frequently inhabited on every ſide, as approv'd both healthful and delightful: at which time, when the Woods were cut down, an Image, ſuppos'd* Calypſo's, *was found, which did ſweat as endu'd with Life. Mr.* Sandys.

(u) This was (ſay the Interpreters) *ad probationem victimæ, lib.* 4.

——*media inter cornua fundit.*

Fundere is *ſupina manu libare*; here the word is *invergere*, which is, *converſa in ſiniſtram partem manu, ita fundere ut patera converteretur.* The firſt us'd in ſacrifice to Celeſtials, the latter to Infernals; if the Victime was not ſtartled at this infuſion, it was approv'd.

(x) This is that which the *Greeks* call κατάρχεσθαι, after immolation to begin the Sacrifice; They pluck'd off ſome of the Hair of the Beaſt, and threw into the Fire immediately before they kill'd it.

(y) The Ceremony in this particular was various, ſometimes (*in ſacris feralibus*) they receiv'd the Blood (*in pateris*) as here, and in *Statius, Theb.* 4. wherewith they either beſprinkled the *Foſſa*, or (which was more uſual) fill'd it: *Prudentius, Hymn.* 10. deſcribes the Prieſt taking Blood from every part of the Beaſt.

Quin os ſupinat, obvias offert genas,
Supponit aures, labra, nares objicit,
Oculos & ipſos perluit liquoribus,
Nec jam palato parcit, & linguam ripat,
Donec cruorem totus atrum combibat.

(a) There was never by the Antients any invocation of the Infernal Deities perform'd without Blood: St. *Auguſtine* gives this reaſon (*De Civ. Dei*) Becauſe Devils are thought to delight in Blood; The Interpreter of *Statius*, another; Becauſe Blood is the proper Seat of the Soul; whence the Dead are call'd *Exſangues.* (b) *La Cerda* obſerves, that the killing of the Sacrifice was not alwayes perform'd by the hand of the Prieſt, or expreſs Miniſter, but frequently by the Prince: So *Athenæus, lib.* 14. takes notice, that *Agamemnon* in *Homer* ſacrificeth. (c) Properly to *Proſerpine*, who never had Iſſue. (d) For they ſacrific'd to *Pluto* at mid-night, φθινοντος τε μηνὸς, *at the end of the Moneth. Philoſtrat. de vita Apollon.* 7. 10. (e) The *Holocauſt*, as *Servius* and *Macrobius* interpret; *Viſcera* (ſaith the firſt) ſignifies not onely Entrails, but whatſoever is betwixt the Bones and Skin. (f) *Proſerpina.* (g) *Proſerpina* and her Dogs being call'd out of Hell by theſe Necromantick Rites, *La Cerda* ſuppoſeth that other Infernal Monſters coming along with them are here meant by the *Sibyl*, and driven back; as prophane, not to be initiated into theſe Ceremonies. The Cuſtome of driving away prophane Perſons by a Proclamation in theſe or the like words, is every where known: *Servius* cites theſe words of *Callimachus* as imitated by our Author:

——ἐκὰς ἐκὰς ἔσε βέβηλοι.

Amongſt, that little of him extant, there is no ſuch *Hemiſtich:* this onely comes near it, *Hymn.* 2. and is the ſame form:

——ἐκὰς ἐκὰς ἄσις ἀλιτῆος.

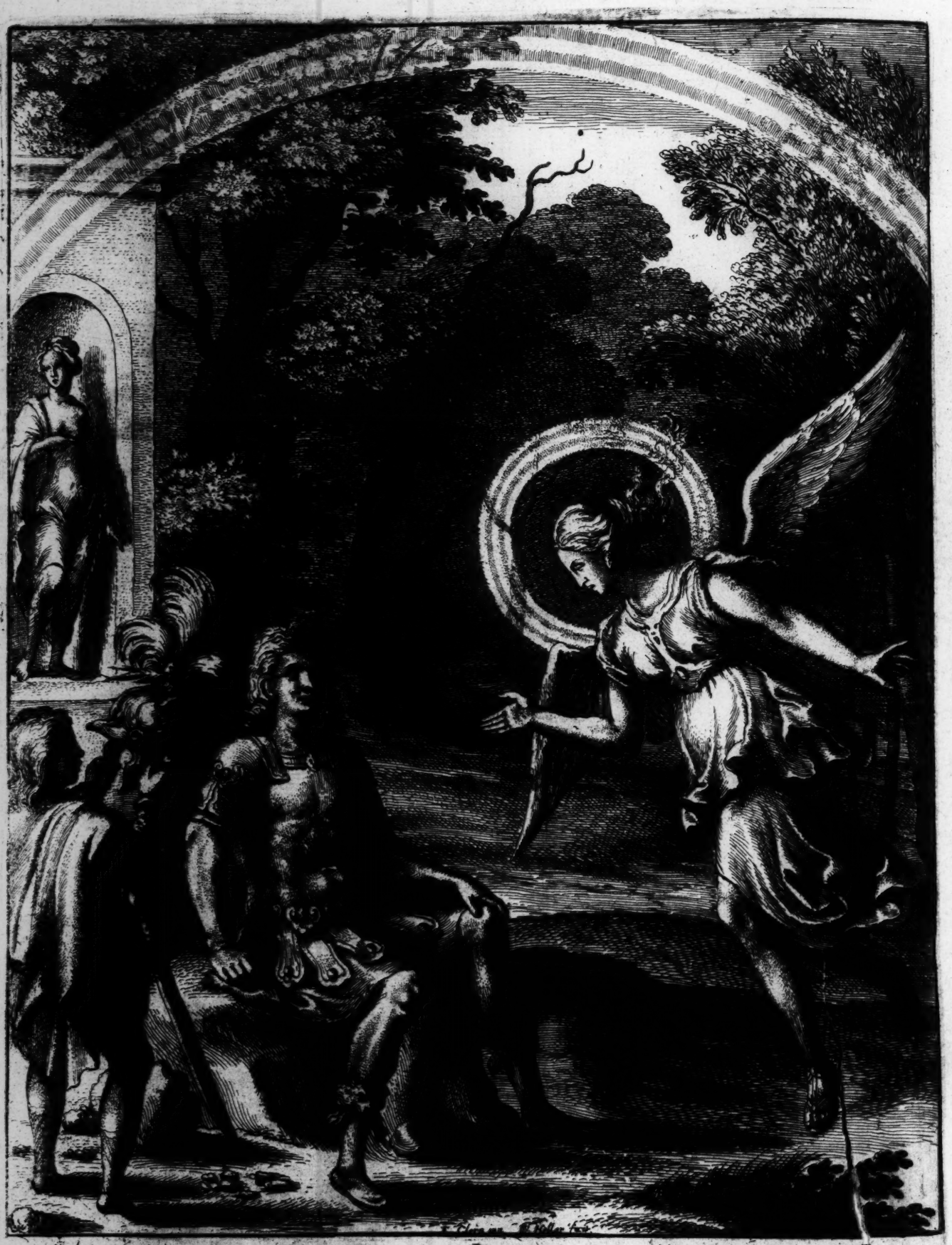
Another there is in the ſame kind, *Hymn.* 6.

——χαιρὰι Διωνύσε βέβηλοι.

Which perhaps *Servius* might confound with the other, and ſo make up what he cites. *Pollux, lib.* 8. obſerves, that they us'd to put a Rope croſs their Gates at theſe times, to keep out ſuch Perſons. Whence the Proverb, ἀπορρίσας τὰ ἱερά.

And





Irim de cælo misit Saturnia Iuno
Audacem ad Turnum, luco tum forte parentis
Pilumni Turnus sacratâ valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti divûm promittere nemo
Auderet, volvenda dies en attulit ultro,

Æneas, urbe, & sociis, & classe relictâ,
Sceptra Palatini, sedemque petit Evandri.
Nec satis: extremas Coriti penetravit ad urbes;
Lydorum manum, collectos armat agrestes.
Quid dubitas? nunc tempus Equos nunc poscere Curru
Rumpe moras omneis, & turbata arripe castra,

Æneid. l. 9.

Duo Thomæ Abdy Militi & Baro- netto. Tabula merito votiva.

And thou, *Æneas*, [b] draw thy Sword, and go,
Now uſe thy Courage, and great Valour ſhew,
This ſaid, down in the Cave ſhe boldly leaps,
As faſt he follows with undaunted ſteps.
You Gods, that Souls and ſilent Shades command,
Hell, *Chaos*, and that miſerable Land,
Grant that I may diſcover under ground,
VVonders, in deep and utter Darkneſs drown'd.
Through ſolitary Night, through [i] Shades they go,
Through *Pluto*'s [k] empty Courts, and Seats of Woe.
Like one in VVoods, that glimmering Beams receives,
The [l] new Moon ſprinkles through diſturbed Leaves,
VVhen *Jove* hides Heaven in Clouds, and ſullen Night
Makes no diſtinction betwixt Black and White.
Juſt in the Gates, and horrid jaws of Hell,
Sorrow, and Fear, and pale Diſeaſes dwell,
Revenging Cares, and diſcontented Age,
Invincible Neceſsity, and Rage;
Labour, and Death, and Sleep, to Death a-kin,
Then all the falſe Delights of deadly Sin,
Terrible Forms, Diſcord, and bloody Wars
On th' other ſide lay, broaching ſtill new jars;
The Furies there their Iron [*] Couches found,
Their viperous Hair with bloody Ribbands bound.
Juſt in the midſt an antient Elm diſplay'd
Extended Branches, with a gloomy Shade,
Where idle Dreams repoſe (as Stories tell)
And under every Leaf in Cluſters dwell:
Then ſeveral kinds of monſtrous Shapes appear;
There *Scylla* ſtood, the [m] *Centaurs* ſtabled there;
[n] *Briareus* fencing with a hundred Hands,
By [o] *Lernian Hydra*, fiercly hiſsing, ſtands;

(*b*) Againſt the Ghoſts, and the Monſters at the Entrance; *Cœlius Rhodiginus* affirms, that the Poet ſaith this from the Doctrine of the *Platoniſts*, who believe that Devils fear Swords; which *Hortenſius* ſaith hath been confirm'd by experience; *Delrius*, *Diſquiſit. lib.* 6. *cap.* 2. *ſect.* 1. *quæſt.* 1. proves this to have been the opinion of the Jewes likewiſe.

(*i*) Some take this for an alluſion to the *Cymmerians*, whom *Homer* ſituates near the *Inferi*.

(*k*) Hell, ſo ſuppos'd either in reſpect to the largeneſs and capacity, or becauſe onely poſſeſt by Souls depriv'd of their Bodies.

(*l*) Some interpret this of the New Moon; others, of the Moon in Eclipſe; *La Cerda* onely, under a Cloud; *Lux incerta.*

(*) Beds, improperly put for Dwellings. He adviſedly mentions the Dwellings of the Furies, not themſelves, becauſe they are ſent to ſeveral places: and if perchance they make any abode in Hell, it is not ordinarily in the Porch, though they have Seats there; but within, to whip the wicked.

(*m*) The *Centaurs* were a People of *Theſſaly*, the firſt Tamers of Horſes, ſuppos'd therefore to have both ſhapes of Men and Horſes: the Sons of *Ixion*, who taken up into Heaven by *Jove*, fell in love with *Juno*, who ſeem'd to yield to his ſollicits, and deceiv'd him with a Cloud faſhion'd in her ſhape, in embraces wherewith he begot theſe Monſters. The hint of the Fiction is from *Nephele* (a Cloud) the name of a Hill inhabited by them.

(*n*) A Giant firſt in War againſt the Gods; but afterwards, when *Juno*, *Minerva* and *Neptune* conſpired againſt *Jove*, boaſting his power and ſtrength, and would have thrown him into Chains: by the perſwaſion of *Thetis*, *Briareus* came to the reſcue of *Jove*, and prevented the Miſchief. Wherefore, whereas other *Titans* were caſt into the Hell of Torments, he was honour'd here with a place of Truſt; to be of the Guard of Hell. *Heſiod* ſaith, he was Son of *Cœlum ad Terra*, Brother of *Cottus* and *Giges*, had a hundred Hands, and fifty Heads. (*o*) The *Hydra*, a Serpent which had many Heads, whereof one cut off, another ſprung in the room: it lurk'd in the Lake of *Lerma*.

Gorgons, and *Harpies*, belching dreadful Flame,
[p] *Chimæra* up, with triple [q] *Geryon* came.
Æneas draws, ſurpriz'd with ſudden Fear,
Offering the dreadful point to them drew near;
But that his learn'd Aſſociate him perſwades,
They were but [r] fleeting, and fantaſtick Shades,
In vain he had attempted Ghoſts to wound.

Hence led the way to th' [ſ] *Acherontick* Sound:
With a vaſt Gulph here Whirl-pits vex'd with Mud,
Caſt boyling Sands up from the *Stygian* Flood.
The Ferriman of Hell, foul *Charon*, keeps
Theſe horrid Waters, and Infernal Deeps;
His untrimm'd Cheeks are rough with hoarie Hair,
Elf-lock'd his Beard, his fiery Eyes do ſtare;
Ty'de o're his Shoulders, hangs a ſordid Coat;
Whoſe Pole, and Sails, drive on his crazie Boat
Laden with Paſſengers; though old, the God
Is youthful ſtill, his Veins ſtill full of Blood.
To theſe ſad Banks, Old, Young, both Rich and Poor,
Haſt in confuſed Throngs; upon this Shore,
Matrons, and Men, lamenting Babes remain
'Mongſt valiant Kings in bloody Battel ſlain;
With beauteous Virgins, and brave Youth, that were
Laid, in their Parents preſence, on the Bier.

No thicker Leaves in VVoods thou may'ſt behold
Fall from their Trees, nipt with Autumnal cold;
No thicker Fowl from th' Ocean flock, whom Froſts,
From Winter-quarters, drive to warmer Coaſts.
With [t] rear'd-up hands, they earneſtly implore
For Tranſportation, to the farther Shore:
But churliſh *Charon* culls his freight, then beats
The reſt, lamenting, to remoter Seats.

Here Prince *Æneas*, much admiring, ſpake.
What means this concourſe, Virgin, to the Lake?

VVhat

(p) *Chimæra* had the ſame Parents as the *Hydra*, a Monſter that had three Heads, and breath'd Flame. It is believ'd a Mountain in *Lycia*, out of which iſſued Fire, on tops whereof Lions haunted, Goats frequented the middle parts, beneath Serpents lurk'd *Bellerophon* ſlew the Monſter, when by his Valour and Induſtry he made the Hill habitable.

(q) *Geryon*, a King of *Spain*, whom *Hercules* ſlew. He was feign'd to have three Bodies, either becauſe of his mighty Stature, or becauſe he had two Brothers alſo ſo nam'd, who liv'd in perpetual concord. *Geryon*, q. γυρίων, going in a Round; meant perhaps of the Sun, as *Hyperion*, becauſe he paſſeth over us; Triple, becauſe the Sun is Author of all vegetation: Whence likewiſe the ſame with *Hercules*, whoſe twelve Labours relate to his twelve Journey through the Zodiack.

(r) The Ethnicks divided Man into three parts, Soul, Body, Image; which laſt they call'd alſo *Umbra*, *Homer*, εἴδωλον. The Soul and Image they ſometimes ſuppos'd together *apud inferos*, ſometimes ſeparate, the Soul in Heaven, the Image in Hell, or the *Elyſian* Fields. This Learning the *Sibyl* opens, ſaying, that Life is thin, bodileſs, fleeting under the Shadow or Image of the Form.

(ſ) The firſt Regions of Hell are ſurrounded with four Rivers.

(t) Some will have the Poet to allude to the manner of Oratours, who ſtood whil'ſt they pleaded; and ſo that following, *tendebantque manus*.

What would theſe Souls? Why leave they thus theſe
Why thoſe roul ſable waves, with yielding Oars(Shores?
Then thus the long-liv'd Prieſteſs ſtraight replies.
Anchiſes Son, and ſprung from Deities,
Thou *Styx* behold'ſt, and deep *Cocytus* now;
By which Gods [u] ſwearing, dare not break their Vow.
Thoſe woful Souls [x] thou ſeeſt, are not interr'd;
That's *Charon*, thoſe he wafts are ſepulcher'd.
None are tranſported o're theſe horrid Waves,
Until their Bones find quiet in their Graves.
[y] A hundred years they on theſe Shores remain,
At laſt their long-expected paſſage gain.
The Prince at this no further did advance,
And full of Thoughts, pitying their ſad miſchance,
[z] *Leucaſpes*, and *Orontes* there he ſpies,
The *Lycian* Captain, wanting Obſequies;
Drown'd by a Tempeſt, as from *Troy* they ſtood,
Both Men and Veſſel ſwallow'd in the Flood.
Behold! ſad *Palinurus* then appear'd,
Who, whil'ſt by Stars he *Libyck* courſes ſteer'd,
Tumbled 'mongſt Billows, from the lofty Stern.
Him, when he could in ſo much ſhade diſcern,
He thus beſpake; Ah! which of all the Gods
Snatch'd thee from us, and ſwallow'd 'midſt the Floods?
Say, for great *Phœbus* ne're deluded me,
But onely in my hopes concerning thee.
He ſung, thou ſafe ſhould'ſt on *Auſonia* land:
What! muſt we thus his promiſe underſtand?
When he reply'd; great *Trojan* Prince, the God
Not thee deceiv'd, nor drown'd me in the Flood;
For the torn Rudder graſping with much force,
As to my Charge I ſtuck, and ſteer'd my courſe,
With it I fell; by the rough Seas I ſwear,
Not for my ſelf conceiv'd I ſo much fear,

(u) This honour, according to the Poets, was given to *Styx*, either in requital to his Son's Victory, Force, Strength, and Fervour, who aided *Jove* againſt the *Titans*, or becauſe *Styx* diſcover'd unto *Jove* the Conſpiracy of the Gods againſt him, and their Plot to bind him.

(x) Tertull. de Anima. *It is believed* (ſaith he) *that ſuch as are not buried went not to the* Inferi *before their Rites were perform'd; according to* Homer's Patroclus, *who requires* Achilles *in ſleep to diſpatch his Funeral, becauſe that otherwiſe he could not approach the Infernal Gates, being kept off and driven back by the Souls of the buried.*

(y) According to the Platoniſts, (ſaith *Hortenſius*) ten, the moſt perfect number, being multiplied in it ſelf, produceth a hundred, the term of years deſtin'd for the purging of Souls, after which they ſhould enjoy *Elyſium*.

(z) Who were drown'd, *lib.* 1.

But that the Maſter wanting at the Helm,
Such threatning Waves thy Ship might overwhelm.
Three tedious Nights on ſwelling Billows born
By furious Winds, I *Italy* next morn
Saw from an o'regrown Sea; thither I ſwam,
And by degrees to ſuppos'd ſafety came.
When cruel People, me, with Arms beſet,
Laden with dropping Weeds, labouring to get
Up by the Cliffs, and ſlew in hope of Prey.
VVinds rowl my Body now, to Shore from Sea.
By Heaven's more joyful Light, thee I require,
And by thy hopeful Son, and happy Sire,
Take me from hence, or [a] Earth upon me lay;
Soon thou may'ſt find my Corps in [b] *Velin*'s Bay.
Or if to thee thy Heavenly Mother give
Aſsiſtance, (neither com'ſt thou, I believe,
To paſs ſuch dreadful Streams, and *Stygian* Floods,
Without Commiſsion from immortal Gods)
Pity a VVretch, and leave me not behind,
That I in Death at laſt may quiet find.
This ſaid, the Prieſteſs thus replies again.
VVhy, *Palinurus*, mak'ſt thou ſutes ſo vain?
VVould'ſt thou, unburied, paſs the *Stygian* Lake,
And without Licenſe theſe ſad Shores forſake?
Never believe, the Fates will hear ſuch Prayers:
But let this Comfort mitigate thy Cares;
The neighbouring Cities ſhall thy Bones interr,
And, mov'd by Omens, build thy Sepulcher;
Then at thy Tomb pay yearly Rites, and ſhall
The place for ever *Palinurus* call.
Theſe words infeſting Sorrow overcame,
Proud that a Countrey now ſhould bear his name.
Then on they went, and to the Stream drew nigh.
As *Charon* theſe, from *Stygian* VVaves, did ſpye

Through

(a) This *Germanus* refers to the antient Rite of the *Greeks*; for it was a high Crime to paſs by one unburied without flinging Duſt upon the Body, after that *Buziges* had firſt curs'd ſuch a one. The expiation was a Sow kill'd in ſacrifice *before reaping of Corn.*

(b) *Hyginus* (*in Agellius*, 10.16.) reprehends *Virgil* for making *Palinurus* name *Portus Velinus*, whereas *Velia*, a Town in *Lucania*, whence the Haven was call'd, was built by *Servius Tullius*, 600 years after the coming of *Æneas* into *Italy*. But *Turnebus* defends our Author by deriving *Velia* from ἕλος, as if he meant no more than *require portus paluſtres*. *Alciat*, by interpreting him not of the Town, but of the Fields and River, which alwayes were in being; and that *Velia* had its name from the River; is affirm'd by *Stephanus*, *de Urbib.* *Cælius Rhodiginus* (with whom agree *Jul. Scaliger*, and *Delrius*) allow *Virgil* to ſpeak proleptically, or by anticipation; not without examples of the like in *Sophocles* and others.

Through ſad Groves, bending to the diſmal Flood,
Thus rudely he begins, and threatning ſtood. (Streams,
'Who e're thou art, that arm'd draw'ſt near our
Thy buſineſs tell; this is the place of Dreams,
Of [d] Shades, and drowſie Night; depart; nor can
My *Stygian* Boat tranſport a Living Man.
Nor was I proud to carry o're theſe Seas
Theſeus, *Perithous*, nor bold *Hercules*, (crown'd;
Though ſprung from Gods, and ſtill with Conqueſt
In Chains * *Alcides* our great Porter bound,
And, trembling, him from the King's Palace led;
Theſe Hell's fair Queen pull'd from black *Pluto*'s Bed.'
Then briefly thus th' *Amphryſian* Prieſteſs ſaid:
This Prince hath no ſuch Plot, be not diſmay'd,
The Arms he bears are not to hurt, but ſave.
Let Hell's huge Porter, kennell'd in his Cave,
Barking, pale Souls eternally affright;
Let *Proſerpine* her Uncle's Court delight.
This Prince, for Arms and Piety renown'd,
Would to his Father paſs the *Stygian* Sound.
If no Example of ſuch Duty thou
Regard at all, take notice of this Bough,
(Shewing the Branch conceal'd within her Veſt;)
Then ſwelling Paſsion leaves his troubled Breaſt;
Nor more he ſaid, admiring what excell'd,
That fatal Bough, after long time beheld;
Then turns his Bark, and to the Shores drew nigh:
Thence driving other Souls, which ſate cloſe by,
His Hatches open'd, he receives his freight.
Th' old [e] Veſſel groans with great *Æneas* weight,
And leakie, freely drinks the *Stygian* Flood.
The Prince and Propheteſs, from ſlimy Mud,
And ſable Ruſhes clear'd, at laſt he bore,
Setting in ſafety on the other ſhore.

(c) Of this form, ſee *Briſſonius*. *La Cerda* ſuppoſeth the Poet to allude to an Inſcription and Edict upon the Bridge of *Rubicon*, which forbad *Cæſar* to paſs over that River arm'd. *Quiſquis es* is a form much us'd in Inſcriptions concerning the Dead.

(d) The Souls of the Dead are call'd Shades, becauſe (as *Plutarch* ſaith) they caſt no Shadow. Thus *La Cerda*.

(*) *Hippodame*, the Wife of *Perithous*, being dead, *Perithous* and his Friend *Theſeus* reſolv'd to marry none, unleſs born of *Jove*. *Perithous* therefore firſt aided *Theſeus* to ſteal the fair *Helen*, Daughter of *Jove* and *Leda*; In requital, *Theſeus* aided *Perithous* to ſteal *Proſerpine*, Daughter of *Jove* and *Ceres*, Wife to *Pluto*, King of Hell: but they both fail'd in the Enterpriſe; *Perithous* at the very entrance of Hell was devour'd by the Dog *Cerberus*, and *Theſeus* was taken and caſt into Priſon. To redeem whom, being his Kinſman, *Hercules* deſcended into *Hell*, and deliver'd *Theſeus*, and brought up with him the Dog in Chains.

(e) VVe follow the ordinary reading, *Futilis*: but *Turnebus* will have it *Sutilis*, becauſe *Pliny* affirms that the *Britains* had ſuch Boats; and therefore he conceives the Epithete given here for the novelty.

Stretch'd

Stretch'd in his Kennel monſtrous *Cerberus*, round
From triple jaws makes all theſe Realms reſound.
But when the Prieſteſs on his Neck eſpy'de
The Serpents bruſſle, ſhe a Morſel, fry'de
With Drugs and Honey, caſt; he ſwallows ſtraight,
With three devouring Mouths, the drowſie Bait:
Then on the Ground at his whole length he lies,
Meaſuring his Kennel with his mighty ſize.

Æneas paſs'd, whil'ſt *Cerberus* ſlept, and leaves
The Shores of irrenavigable Waves.

When ſtraight they heard the Souls of Infants cry,
Which, loud complaining, in Hell's entrance lie;
Whom a [f] ſad Day depriv'd of Vital Breath,
And wean'd from ſweeteſt Teats with bitter Death.
Next, thoſe that dy'd falſly condemned, dwell.
Nor without [g] order take they place in Hell;
A ſilent Councel cruel *Minos* calls,
And Lives examines of the Criminals.

Next after theſe thoſe wretched Ghoſts remain,
Who, weary of the World, themſelves had ſlain,
Caſting away their Souls; Life to procure,
They Poverty and Labour would endure:
But Fate denies, and the moſt dreadful Sound
Binds in, and [h] *Styx* nine times incircles round.
Not far from this open'd a ſpacious Wilde,
Whoſe diſmal Plains were [i] Fields of Sorrow ſtil'de:
Here thoſe whom Love's dire Cruelty had ſlain,
In Walks, [k] conceal'd with Myrtle Groves, remain;
Nor quiet Death concludes their torturing Care.
Here jealous [l] *Procris*, and ſad [m] *Phædra* were;
[n] *Eriphyle* mourning here, *Æneas* found,
Shewing her cruel Of-ſprings deadly Wound;

(f) *Abſtulit atra Dies.* *Pontanus* conceives the Poet to allude to the Cuſtome of carrying forth thoſe that died young, before the Sun roſe; becauſe they thought it unfitting the Sun ſhould behold ſuch a misfortune; for this reaſon *the Day* was ſaid *to take them away*, becauſe they were carried out as ſoon as that appear'd: *Black*, becauſe unfortunate. *Macrob. Saturn.* 1. 15. perhaps reſpecting the marking of lucky Days with White Stones, and unlucky with Black.

(g) Alluding (in the opinion of Interpreters) to the manner of drawing Lots in the *Roman Forum* by the Judges; according to the firſt Lot the firſt Cauſe was tryed, and ſo for the reſt.

(h) *Styx* was ſuppos'd to run nine times about the Infernal Regions, (*Novem circumflua campis*, Stat. 2. Theb.) in reſpect, as *Germanus* conceives, to the *Novemdialia ſacra.*

(i) In alluſion to the belief of the Antients, that *Cocytus* was encreas'd by the Tears of the Damned: whence it hath its name, παρὰ τὸ κωκύω.

(k) Some think alluding *ad cellulas meretricum*, which were in narrow Lanes, and private places. See *La Cerda.*

(l) *Cephalus* had a Dog of that ſwiftneſs, that he took all game; and a Dart of that happineſs, that it never fail'd the aim; wherefore he beſtow'd himſelf immoderately on hunting. *Procris*, jealous that ſome other Nymph was cauſe of his long ſtay abroad, watch'd him one day, and lay near him in a Thicket, where he refreſh'd himſelf in the Shade, and courted the Air: She ſuppoſing he had courted ſome Nymph, drew nearer to him; but he hearing the Buſhes ruſtle, thinking that ſome wild Beaſt had lurked there, threw his unerring Dart, and kill'd the fair Deer, his Wife. *Ovid. Met. l. 7.*

(m) Daughter of *Minos*, and Wife of *Theſeus*, fell in love with her Husbands Son *Hippolytus*, whoſe ſollicits when he refus'd, ſhe turn'd the Crime on him. *Hippolytus* therefore fled his Countrey, but bearing with himſelf the Curſe of his Father, was torn in pieces by his Horſes, after which *Phædra* hang'd her ſelf. (n) *Eriphyle*, corrupted by *Polynices* with a Chain of Gold, betray'd her Husband, the Prophet *Amphiaraus*, to *Adraſtus*, who forc'd him to the *Theban* War, where he fore-knew he ſhould periſh. Therefore at his departure he left a charge with his Son *Alcmæon*, that as ſoon as he heard of his death, he ſhould kill his Mother, which he perform'd.

'Mongſt

'Mongſt theſe *Paſiphae* and [o] *Evadne* goes,
With [p] *Laodamia*, reck'ning up their Woes;
[q] *Cæneus*, now a Woman, once a Man,
Reſtor'd by Fate to her firſt Sex again.
Dido amongſt theſe Lovers wandred round
The ſpacious Grove, with a freſh bleeding VVound;
As ſoon as near the *Trojan Heroe* drew,
Her through the dark obſcuring ſhade he knew;
(As one who ſees, or thinks he ſaw the Moon,
VVhich Clouds diſcover, and conceal as ſoon)
Then from his Eyes a briny Torrent breaks,
And, in ſweet Language courting her, thus ſpeaks.
That News, ah hapleſs *Dido*, is too true,
Thou didſt thy Hands with thy own Blood imbrue.
I was the Cauſe, the Cauſe of thy ſad Death.
Both by the Gods and Stars I vow, and Faith,
If any is below, I did depart
From thee, beſt Princeſs, with a bleeding Heart:
But me the Gods inforc'd (who now compel
To ſee theſe Shades, ſad Seats, and diſmal Hell)
To leave thy Realm; Nor did I e're ſuppoſe
My abſence could have wrought ſo many VVoes.
O ſtay, O turn: Whom fly'ſt thou, here to thee
I utter my laſt words by Fates Decree.
Thus did *Æneas* eaſe his burthen'd Soul,
Whil'ſt down his Cheeks the briny Billows roul.
She, diſcontented, caſting down her Eyes,
Did not his moving Oratory prize,
But like [r] *Marpeſian* Rock or Pillar ſtood;
Then flies to ſhelter in the ſhady VVood:
There to her former Husband ſhe repairs,
Who meets her Love, and comforts in her Cares.
Æneas no leſs ſtrucken with theſe VVoes,
Follows with Tears, lamenting as he goes.
Then [ſ] bordering Confines of thoſe Plains they found,
Poſſeſs'd by Valiant Souls, in War renown'd;

Tydeus

(o) *Evadne* the Wife of *Capaneus* (who in the War between *Polynices* and *Eteocles*, ſcaling the *Theban* Walls, was overwhelm'd with Stones, and ſlain) at her Husband's Funeral threw her ſelf into the burning Pyre.

(p) Daughter of *Acaſtus*, VVife to *Proteſilaus* Son of *Iphiclus*, one of the *Grecian* Princes, the firſt ſlain in the *Trojan* VVar by *Hector*, who was ſo foretold by the Oracle, yet went on in that Expedition the foremoſt. *Laodamia* took the news of his death with exceſſive ſorrow, not to be ſatisfied without the ſight of his Ghoſt, who appearing by night unto her (upon her extraordinary Complaints) ſhe expir'd in his embraces.

(q) *Cænis* was a fair Virgin, deflowr'd by *Neptune*, who granted her the choice of a wiſh; ſhe choſe to be a Man, ſtrong, and invulnerable, to the end that ſhe might never more be ſubject to the like violence. VVith her Sex ſhe chang'd her Name for *Cæneus*; ſlain by the *Centaurs* overwhelm'd with Trees; after death chang'd (according to *Ovid*) into a *Swan*.

(r) *Marpeſus*; according to *Servius*, is a Mountain in the Iſland *Parus*; but *Jordanus*, *de rebus Gothicis*, ſpeaking of the *Amazons*, and particularly of *Marpeſia* their Queen, addeth, that ſhe came to *Caucaſus*, and ſtaying there ſome time, the place was after her nam'd *Saxum Marpeſiæ*.

(ſ) *Virgil* divides the Infernal Places into five Regions, for Infants Falſly-condemn'd, Selfmurtherers, Lovers, VVarriers; alluding to thoſe ſubterraneous places deſcrib'd by *Plato* lying circular.

Tydeus and bold [t] *Parthenopeus* here,
With pale [u] *Adraſtus* Shade, did firſt appear;
Then many *Trojans*, in that long VVar ſlain,
So much above lamented, in a Train;
[x] *Glaucus*, [y] *Medon*, *Therſilocus* he ſpies,
And th' [z] *Antenorides*, with weeping Eyes;
Then *Polybetes*, *Ceres* Prieſt, and there
[a] *Idæus* in his Chariot bore a Spear.
Now from all Quarters Souls about him drew;
Tis not ſufficient once their Friend to view;
They ſtay, and talk, inquiſitive to know
What buſineſs brought him to theſe Shades below.
But *Greek* Commanders, and the *Grecian* Band,
A Man in bright Arms viewing, frighted, ſtand,
Trembling with Fear; but ſome, as in times paſt,
To their Fleet, routed, in diſorder haſt;
Whil'ſt others, gaping, raiſe a feeble Cry,
And in the birth th' abortive Voices die.

Here *Priam*'s Son, [b] *Deiphobus*, he found,
Mangled all o're, his Face one entire VVound;
His Face, and Hands, his Ears cut off, and Noſe,
A lamentable Apparition ſhews.
Soon as he knew him, crouching, and diſmaid,
Covering dire puniſhments, he pitying, ſaid;
Deiphobus, great *Teucer*'s Royal Seed,
What barbarous Monſters could ſo vile a Deed?
Could Men in ſuch Immanity delight?
It was reported, thou that diſmal Night,
With mighty ſlaughter of the *Grecians* tir'd,
On a confuſed heap of Corps expir'd;
I rear'd thy Tomb upon the *Rhœtian* Shore,
And did thy *Manes* [c] thrice aloud implore;
[d] There are thy Arms, and name; thee not being found,
I could not lay, dear Friend, in Native Ground.

Then

(t) Son of *Atlas*, famous for ſwiftneſs in running. See *Ovid. Met.*

(u) Some underſtand the King of the *Argives*; others a *Grecian* mention'd by *Homer* in the *Trojan* War; but the firſt is the truer; deſcrib'd pale, in reſpect to his timorous flight from the Battel.

(x) A *Trojan*, Son of *Antenor*, kill'd by *Agamemnon*, as *Dictys* reports. the Poet may likewiſe be underſtood of another *Glaucus* that came to aid the *Trojans*, *Iliad.* 6.

(y) *Medon* was a *Grecian*, Son of *Oileus*, *Iliad.* 2. nor was there any mention'd of that name amongſt the *Trojans*; whence *La Cerda* reads here *Mydon*, a *Trojan*, ſlain by *Achilles*, *Iliad.* 21.

(z) Not meaning the three foregoing perſons, ſaith *Servius*, but three others: for *Homer* gives other names to the ſons of *Antenor*, viz. *Archilochus*, *Acamas*, *Helicon*.

(a) Charioteer of *Priam*, mention'd in the laſt of the *Iliads*.

(b) Dictys Cretenſis, lib. 5. *Menelaus* (ſaith he) *took* Deiphobus, *who, as we ſaid, after the death of* Paris *married* Helena, *and cutting off his Ears, his Armes, his Noſe, and all other parts of his Body by degrees, kill'd him with great torture.* *La Cerda* ſuppoſeth the Poet to allude to the *Julian* Law concerning Adultery, whereby the Husband, if he took any Man with his Wife, and would not kill him, might maim or cut off any part of his Body.

(c) With reſpect to the three-fold repetition of *Vale*. *Servius* upon this Verſe, *Æn.* 2.

Sic, O ſic poſitum affati diſcedite corpus.

The ſenſe (ſaith he) *is this; Give me the Funeral comfort, that is, ſpeak to me as they do to the Dead,* Vale, Vale, Vale.

(d) The Antients took great care that no Man ſhould be buried in a Grave, which another Body had taken up before.



Atque hæc Priamiden laniatum corpore toto
Deiphobum vidit, lacerum crudeliter ora,
Ora manusq; ambas, populatq; tempora raptis
Auribus et truncas inhonesto vulnere nares.

Domino ROGERO *Langley Baronetto.*

Tabula merito votiva. 263

UMI

Then he reply'd: Thou didſt, my deareſt Friend,
My Funeral Rites, and Obſequies attend:
But my own Fate, and falſe [e] Wife, ſent me here;
I, as Love-tokens, theſe her Favours wear.
For, as thou know'ſt, we paſs'd with fond Delight,
Never to be forgot, that laſt [f] ſad Night,
When through high *Troy* that fatal Horſe did come,
Bearing an Army in his pregnant Womb:
Then ſhe, pretending Piety, advanc'd
With *Phrygian* Dames, and [g] *Bacchanalia*'s, Danc'd,
Bearing a blazing Torch amidſt the Rites,
The *Grecians* from a lofty Tower invites.
Drowſie with Sleep, and wearied out with Woes,
In my unhappy Bed I took repoſe;
When deep and pleaſant Sleep my Soul poſſeſt,
Like the ſweet quiet of Eternal Reſt.
Out of my Chamber then all Arms ſhe laid,
And from my Head my [h] truſty Sword convey'd;
Opens the Gates, lets *Menelaus* in,
Expecting thus his long-loſt Love to win;
And, by ſo great a piece of Service, gain
An expiation from all former ſtain.
Brief, they broke in, with whom *Ulyſſes* joyns,
That curſt Contriver of all dire Deſigns.
Ah! may the Gods ſuch Cruelty repay,
If for the *Greeks* with pious Lips I pray.
But what ſtrange Fortune brought thee here alive?
Did ſome miſtake in Navigation drive?
What was the Cauſe? or by the Gods Commands
Com'ſt thou to dark and miſerable Lands?
By this the [i] Golden Chariot of the Sun
Celeſtial ſtages to high Noon had run;
Their whole time thus there they had talking ſtaid,
When briefly *Sibyl*, thus adviſing, ſaid.

(e) *Helena* (as we ſaid) upon the death of *Paris* became the Wife to *Deiphobus*, ſo order'd by *Priam*; but againſt her will, as ſhe complains in *Euripides Troad.*

(f) That laſt night of *Troy* is by *Valerius Flaccus* term'd *Nox Durica, ab equo* Durateo.

(g) *Helena* that night pretending to perform the Rites of *Bacchus* round about the Horſe, by the Torches (which were in uſe at thoſe Myſteries and Sacrifices) gave Signal to the *Grecians.*

(h) They us'd amongſt the Antients to hang up their Sword and Arms at their Beds head when they went to ſleep: So is *Neſtor* deſcrib'd by *Homer*, *lib.* 10. and *Appian. lib.* 3. Cato (ſaith he) *miſſing his Sword which us'd alwayes to be by his Bed ſide, cry'd out, that he was betray'd by Domeſtick Enemies.*

(i) The Interpreters of *Homer* and *Virgil* obſerve, that theſe Necromantick Rites muſt not exceed the ſpace of 24 hours; for which reaſon the *Sibyl* here haſtens *Æneas*, urging, that it was now paſt midnight, and the morning of the ſecond day ready to riſe. So *La Cerda* beſt interprets; in which ſenſe *Varro*, *Noctis meridies.*

Night haſts, great Prince, and Hours, in weeping, glide:
This is the place where the two ways divide;
The right, which to great *Pluto*'s Palace bends,
Leads to *Elyſium*; but the left deſcends
Unto the Land of Torments, impious Hell,
Where tortur'd Souls in utter Darkneſs dwell.
Great Prieſteſs, be not mov'd, *Deiphobus* ſaid,
I ſtraight ſhall fill the number of the Dead.
Go on our Glory, go with better Fates;
And whil'ſt he ſpake, to ſhadie Groves retreats.
Under a left-hand [k] Rock the Prince now ſpy'de
Vaſt Walls, with triple Trenches fortifi'de,
Which *Phlegeton*, with flaming Waves ſurrounds,
Whoſe furious Stream 'gainſt thundring Cliffs reſounds.
Th'inchanted Gates were wondrous large, and ſtrong,
Which on huge [l] Adamantine Pillars hung;
No ſtrength of Men, nor Steel, nor Gods, hath power
This to deſtroy; high ſtands the brazen Tower.
Girt in a bloody Robe, *Tiſiphon* keeps
The Paſſage Night and Day, and never ſleeps:
Here cruel Stripes reſound, and groaning Pains,
Claſhing of Steel, and rattling mighty Chains.
Much troubled at the Noiſe, *Æneas* ſtaid;
What lamentable Skreeks my Ears invade?
How are they tortur'd? whence thoſe hideous Cryes?
Virgin relate, he ſaid; then ſhe replyes;
Great *Trojan* Prince, no Soul that's innocent,
Over theſe [m] impious Threſholds ever went:
When *Hecate* on me this place beſtow'd,
She all theſe Parts, and Seats of Torture ſhew'd.
O're theſe ſad Realms ſtern [n] *Rhadamanthus* reigns,
He hears, then judging Criminals, conſtrains
Their ſecreteſt Offences to declare,
Crimes at their laſt Hour unrepented were.

Cruel

(k) At this Rock in *Tartarus*, *Homer* makes the fall of *Phlegethon* and *Cocytus* into *Acheron*, *Odyſſ.* 10.

(l) Interpreted proverbially, in reſpect to the hardneſs of Adamant; of which upon *Æſchylus*, *Prom. Vinct.* not far from the beginning, (thus perhaps to be reſtor'd)

Ἀδαμαντίνων δεσμοῖσιν ἀῤῥήκτοις πέδων,

thus a Scholiaſt, not yet publiſh'd, Ἀδάμαντ' λίθος ἔστι σκληρὸς ὡς μὴ δύνασθαι ὑπὸ σιδήρου τμηθῆναι, αἵματι δὲ τράγου, ἢ λέοντος μαλάττεσθαι, διὰ τὸ μὲν Ἀδάμαντα ψυχρὸν ξηρὸν εἶναι. τὸ δ' αἷμα θερμὸν καὶ ὑγρὸν εἶναι; *The Adamant is a Stone ſo hard, that no Iron can cut it; yet with the Blood of a Goat or Lion it is ſoftned; becauſe the Stone is cold and dry, the Blood hot and moiſt.*

(m) Becauſe the place of the Furies, who ſit at the entrance. *Ovid. Met.* 4.

(n) According to the opinion of *Plato*, who thus diſtinguiſheth the powers of *Rhadamanthus* and *Minos*.

Cruel *Tiſiphone* inſulting ſhakes
Her dreadful Whip, and arm'd with twiſted Snakes
In her left hand, ſtraight on the guilty falls,
And Troops of unrelenting Furies calls.
On groning hinges then th'inchanted Gates
Wide open fly; ſeeſt thou what Porter waits
In th'Entrance there? what Monſter keeps the dore?
Hydra with fifty ugly jaws: one more
Cruel than this by far, within doth dwell,
Whence two ſteep ways lead headlong down to Hell.
So far it doth beneath Earths ſurface lie,
As tall *Olympus* thruſts into the Skie.
Here young [o] *Titanians* be, Earths antient Race,
With Thunder ſunck down to the loweſt place;
Here I the two [p] *Aloides* beheld,
Whoſe mighty ſize all Fictions far excell'd,
Theſe, though but mortals, ſtorm'd high Heav'n, & ſtrove
To drive from his Celeſtial Kingdoms *Jove*.
I ſaw [q] *Salmoneus* as he tortur'd ſate,
Who Lightning could, and Thunder imitate;
Brandiſhing Flames, he in a Charriot rode
Through *Greece* in triumph, honour'd like a God;
And did inimitable Fire and Rain,
With Braſs, and ſpeed of horn'd-hooft Horſes feign:
But through the Clouds, at him great *Jove* did aim
A Thunder-Bolt, pointed with piercing flame;
Not with ſlight Squibs, or Crackers on him fell;
But with a whirlwind tumbled him to Hell.
Th'all-Parent Earths huge Off-ſpring I beheld
[r] *Tityus*, whoſe body nine whole Acres fill'd;
Where a huge Vulture, with a crooked Bill,
Lies tearing his immortal Liver ſtill;
And, Dainties ſearching, dwells upon his Breaſt,
Nor grants to his renewing Bowels reſt.

(o) *Titan* ſon of *Cœlum* and *Veſta*, with his Sons (Giants nam'd after him) warred firſt againſt *Saturn*, then againſt *Jupiter*, by whom caſt into Hell.

(p) *Othes* and *Ephialtes*, Sons of *Neptune* and *Iphimedia*, the wife of *Aloeus* (whoſe name they bear) laid *Pelion* upon *Oſſa*, to climb up into Heaven and unthrone *Jupiter*, but were kill'd by *Apollo* and *Diana*.

(q) *Salmoneus* deſirous to aſſume unto himſelf Divine Honours, made ſome Machines (our Author ſaith here of Braſs, others with Timbrels made of Skins) and Fire-works, to imitate Thunder and Lightning; for which, ſtruck with Thunder by *Jove*. The Crime aggravated by the Place where it was acted, *Elis* a City where *Jupiter* was moſt particularly honor'd. The ſame uſurpation is reported of *Metellus Pius*, *Macrob*. 2. 9. and of *Caligula* by *Dion*.

(r) *Jove* having gotten with Child *Elara*, fearing the jealouſie of *Juno*, cleft the Earth, and hid her therein till the time of her delivery. She brought forth this Son, who attempted the Chaſtity of *Latona*, for which, by her Son *Apollo* thrown into Hell, where a Vulture feeds on his Liver which daily renews for his Torment.

Should I the *Lapithes* dire Seats make known,
s Ixion, and *Pirithous*? a huge ſtone,
Ready to drop, hangs o're their frighted heads;
On [t] golden Feet ſtand high and [u] genial Beds,
And Boards before them fill'd with Princely Cates;
But neer the greateſt of the Furies waits;
Who brandiſhing a Torch, ſtarts from her ſeat,
And thundring in their face, forbids to eat.
Here Brother-haters are with pains repaid,
Who ſlew their Parents, or their [x] friends betraid;
Or brooding lay on golden heaps alone,
Theſe thouſands are, which did impart to none;
Thoſe in Adulterie ſlain, or thoſe [y] rebell,
And did their native Prince to Traitors ſell,
Here meet their Dooms; ſeek not theſe woes to ſound,
Nor by what way Fate did their Souls confound.
Theſe rowl huge ſtones, and ſtretch'd on [z] wheels do lye;
There [a] *Theſeus* ſits, and ſhall eternally;
Aloud through Shades, ſad [b] *Phlegyas* mourning cries,
Admoniſh'd, [c] Juſtice learn, nor Gods deſpiſe.
This to a potent Prince his Country [d] ſold,
And [e] Laws enacted, and repeal'd for Gold;
That beds his Daughter, and no Inceſt ſpar'd;
All dar'd bold Crimes, and thriv'd in what they dar'd.
Had I a hundred Mouths, as many Tongues,
A Voice of Iron, inſpir'd with brazen Lungs,

(s) *Ixion* having ſlain his Father-in-Law, wander'd up and down the Earth, deſpis'd by all, until *Jupiter*, mov'd with his Repentance, took him up to Heaven, where he ſollicited *Juno* (which Example *Jupiter* had before given him lying with his wife *Dia*, by whom he had *Pirithous*) on a Cloud in her ſhape, wherewith *Jupiter* deceiv'd him, he begot *Centaurs*: *Jupiter* for the inſolence of this attempt, at firſt onely baniſh'd him to Earth; But there bragging of *Juno*'s favours, he put him in Hell, to be tortur'd upon a Wheel.

(t) *Fulcra* are the Feet and Pillars that ſupport the Bed; nor is this any thing repugnant to the cuſtom of the *Grecians* and *Romans*, who laid their Beds on the Ground when they went to ſupper; ſince ſometimes it is certain they rais'd them upon ſuch Poſts, whence the *Tori* are call'd here *Alti*. Thus *La Cerda*.

(u) This ſome interpret of *Tantalus* King of *Corinth*; others of *Phineas* King of *Arcadia*, who having pull'd out the Eyes of his Sons by inſtigation of their Mother-in-Law, fell himſelf blind, and had his meat taken from him by the Harpyes; *Apollon. Argonaut.* 2. Hence they conceive our Authour to feign that he had the like Torment in Hell; The wicked (as *Plato* ſaith) carrying the marks of what they have done in this life, at their backs in Hell; that their puniſhments may be ſuitable to their offences: But *Spondanus*, whom *La Cerda* follows, underſtands this of *Pirithous*.

(x) Alluding to the Law of the twelve Tables; *Patronus, ſi clienti fraudem fecerit, ſacer eſto.*

(y) Some conceive he hath reſpect to the Servile war, which (as *Florus* ſaith) was as important as the *Punick*: It was manag'd by *Eunus* General of the Slaves in *Sicily*, and coſt much *Roman* blood, againſt him were imploy'd three Conſulls, firſt *C. Fulvius Flaccus*, then *L. Piſo*, and *P. Rupilius*, who overthrew them; Yet preſently after *Athenio* a Shepherd took up *Eunus* his quarrel and Arms, and was overcome by *M. Aquillius*. Others think this is meant of *Spartacus* the Gladiator, who got together an Army of Slaves, and gave many Foils to the *Romans*, till at laſt ſlain by *M. Craſſus*.

(z) *La Cerda* ſaith much of this kind of Torture, as us'd by the *Grecians*, and *Romans*, the ſumme whereof is this; The Offender brought to an high eminent place, was ty'd to the Spokes of the Wheel, his Limbs much diſtended, in a circular Form, then hung up; next turn'd about with the Wheel as ſwift as poſſible, till his Bowels fell out, and his Limbs were torn aſunder: The torment was increas'd by Fire, and a weight at his Feet. (a) The Story ſaith that *Theſeus* went along with *Pirithous* to Hell to ſteal away *Proſerpina*, for which he was condemn'd to ſit upon a Rock, which he did until *Hercules* came there, who ſet him at liberty, yet not without ſo much difficulty, that he came from thence ἀπυγῶ; in relation to that part which he left behind *Titius* expounds the *eternal ſitting* of our Poet, *lib.* 1. *Locor. Cap.* 11. but is derided by *Villiomarus lib.* 1. *Animadverſ. Cap.* 14. Others referre this to the return of *Theſeus* after Death. (b) Father of *Ixion*, who burnt the Temple of *Apollo* in revenge of the Rape of his Daughter by him; For which *Apollo* ſhot him, and then ſent him into Hell. The Ambiguity of the word *Phlegyas* admits a ſecond interpretation, for it may be the Accuſative Caſe; as if the *Phlegyæ* (a People of great impiety, as *Pauſanius in Boeot.* atteſts) were here admoniſh'd by *Theſeus*. (c) There is a Story of a Maid at *Padua*, who falling mad, ſpoke Greek and Latine, whereof ſhe was till then ignorant; and being thrice demanded which was the beſt Sentence in *Virgil*, as often repeated this Verſe. (d) *Servius* here cites two, *Laſthenes* who ſold *Olynthus* to *Philip*, and *Curio*, who ſold *Rome* to *Cæſar* for twenty ſeven thouſand *Seſtercies*. (e) The Laws were engraven in Tables of Braſs faſten'd to Pillars in publick places, which when they were repeal'd were taken down: In theſe Tables *Salmaſius* ſaith, beſides Laws and Edicts, were the diviſions of Grounds, Aſtronomical Tables, and other things ordinarily cut; call'd ἀνεπίγραφα, becauſe faſten'd to Pillars.

I could not all their ſeveral Crimes declare,
Nor the variety of Tortures there.
When *Phœbus* long-liv'd Prieſteſs thus had ſaid,
Go on, ſhe bids, no time ſhould be delay'd,
And now our promis'd Gift we muſt preſent;
I ſee *Cyclopean* Walls of vaſt extent,
And mighty Gates, with ſtately Arches, where
We were commanded the rich Bough to bear;
Then through dark ways they went with equal pace,
The mid-path taking, and approach the place.
Æneas, purg'd with [f] water, enters now,
And fix'd on gloomie Gates the Golden Bough.
This done, they came to ſeats of Joy, and Reſt;
Groves, happy Manſions of the ever bleſt,
Which larger Skies cloath with a purple Grey,
New Stars attending their [g] own God of Day.
Some, in green meads, their time in wraſtling ſpend,
And gallantly on golden Sand contend:
Some graceful Footing with a Song preſent.
In a [h] long Robe the *Thracian* Poet went,
On [i] ſeven ſweet ſtrings, deſcanting ſacred Laies,
His hand now ſtrikes, his [k] ivory quill now plaies.
Here *Teucer*'s antient and fair Race appears,
Magnanimous *Heroes*, born in better years,
Ilus, *Aſſaracus*, and who built *Troy*'s Spires;
Their Arms, and empty Chariots he admires;
Their Spears ſtuck down, their Steeds about the ground
At pleaſure fed; what happineſs they found,
In Arms, or Charriots, or brave Horſe, alive,
That pleaſure under Earth did ſtill ſurvive:
Others he ſaw, on each ſide banquetting,
Then in a ſolemn dance glad [l] *Pæans* ſing,
Shaded with ſweeteſt Laurel, through whoſe woods,
[m] *Eridanus* riſing, rowls his ſwelling Floods.

Here

(f) They who offer'd to Celeſtial Gods, waſhed themſelves, as for the Infernal, it was enough to beſprinkle themſelves: This Sparſion, *Servius* refers to the impurity which *Æneas* had contracted by the ſight of *Tartarus*; *La Cerda* to another cuſtom of thoſe who went about to ſacrifice, which they did not until they had firſt beſprinkled themſelves *luſtrali aqua*.

(g) They were of opinion, that in *Elyſium* there was a new Sun and new Stars.

(h) The habit of Muſicians was of old, a long Robe down to their feet: of that kind which was call'd *Palla*, of colour commonly purple, or figur'd. See *La Cerda*.

(i) *Callimachus Hymn. in Del.* affirms, that *Apollo* confin'd his Harp to ſeven ſtrings, becauſe the Swans at his birth ſung ſeven times: But that the Lyre of the Antients was *Heptachordos* is enough known, ſo firſt order'd by *Terpander*. *Pliny* 7. 56. *Fulgentius* ſuppoſeth the Poet here to allude to the ſeven kinds of Muſick; *Diaſtemata Syſtemata*, *Phthongi*, *Toni*, *Metabolæ*, *Melopœa*, in the ſeventh he is defective.

(k) *Naſcimbœnus* affirms, that in the time of *Julius* the Third, there was found a Marble Statue, holding in the left hand a Lute, in the right, a Quill, or Pecten: Hence (ſaith he) it is manifeſt that the antient Muſicians us'd a Quill not a Bow to their Lyre; nor is the Poet here to be underſtood of the latter.

(l) *Pæan* is a warlike Hymn; of which there were two ſorts, one to *Mars*, the other to *Apollo*: The firſt ſung before Battel, the ſecond after Victory. Thus diſtinguiſht by *Suidas*.

(m) The River *Eridanus* ſinks into the ground, and none knows where it riſeth again; and therefore is feign'd by the Poet to be in Hell, yet not wholly, but *Plurimus amnis* in relation to the other part on Earth.

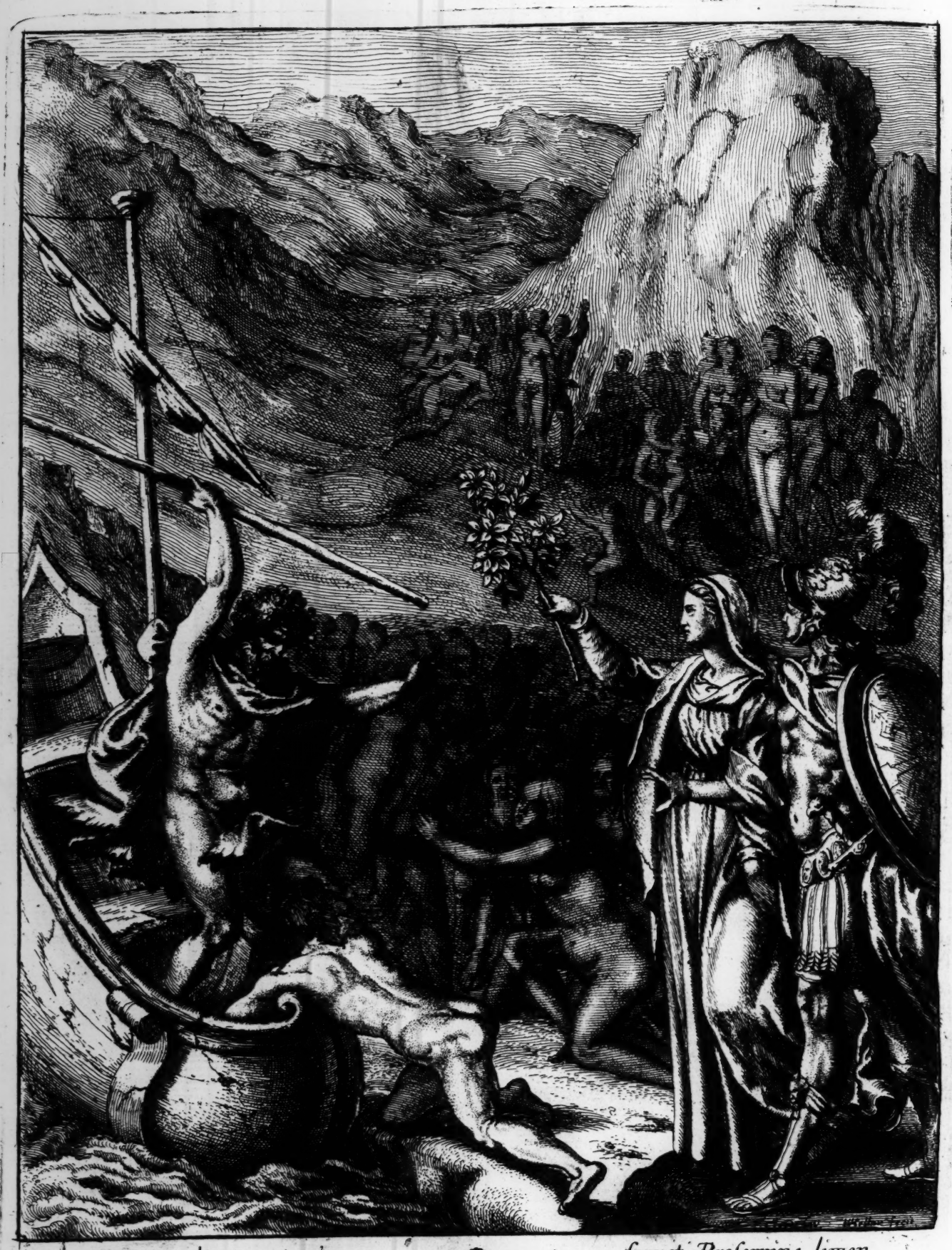
Here thoſe that fighting for their Country dy'd,
And Prieſts, that whilſt they liv'd were chaſt, reſide,
With Divine Poets who lov'd *Phœbus* beſt,
Or did b'invented Arts mans life aſſiſt,
And others in their memory renown'd,
Their temples all with ſnow-white Garlands crown'd.
When *Sybil* thus to thoſe about her ſpake,
Addreſsing to *Muſæus*, who did take
Place in the midſt, and taller than the reſt:
Say bleſſed Souls, and thou of Poets beſt,
Where is *Anchiſes* Seat? to him we come,
And o're *Cocytus* diſmal Billows ſwum.
To whom the *Heroe* thus in brief repli'd;
We have no certain places, but reſide
On Beds of Graſs, and walk in shady Woods,
And Meadows ever green with chryſtal Floods:
But if you pleaſe to ſcale this riſing Brow,
I ſhall the neareſt way and certain'ſt ſhew.
This ſaid, he leading, they the Banck aſcend,
Where glorious Fields they view, to which they bend.
But old *Anchiſes* ſought with ſpecial care,
Souls which in pleaſant Vales confined were,
Ready to view once more etherial Skies,
Where he by chance his own dear Off-ſpring ſpies,
Then takes recogniſance of their numerous ſwarms,
Their fates, their fortunes, manners, wealth and arms.
As towards him he ſaw *Æneas* bend,
He both his hands did earneſtly extend;
Then bathing of his cheeks with tears, he ſaid;
Ah art thou come! thy Piety hath made
Eaſie the way; Son, have I leave to ſee
Thy face, and freely to diſcourſe with thee?
So I did, calculating Seaſons, look
Juſt for thee now, nor hath my care miſtook.

From

(n) *Servius* obſerves that the Souls of *Heroes* us'd to be worſhipp'd in Groves: with which agrees the teſtimonie of *Lilius Giraldus Syntag.* 17. That Groves were made conſecrated by Temples of the Gods: and thence as *La Cerda* conceives borrow'd their name à *lucendo*; *quod ibi accenderentur lumina, Religionis cauſa.*

om

UMI



Casta licet patrui
Troius Æneas, pietate
Ad genitorem, imas
Si te nulla movet
At Ramum hunc (aperit
Lanoscas, tumida ex ira

servet Proserpina limen,
insignis, & armis,
Erebi descendit ad vmbras,
tanta pietatis Imago;
ramum, qui veste latebat)
tum corda residunt.

260

Iohanni Rickards de Prestcine Gen: Tabula merito votiua.

From what ſtrange Lands, through vaſt Seas haſt thou (run,
That I enjoy thee now once more, dear Son?
What perills haſt thou paſt? how did I fear
Danger in *Libya*, whilſt thou linger'dſt there?
Then he repli'd, Bleſt Father, thy pale ſhade,
To ſeek thee here, oft ſtrickt Injunctions laid.
On *Tyrrhen* Shores the Navy rides; oh grace
Me with thy hand! nor fly from my embrace.
Then down his cheeks a briny deluge rould.
His neck three times he labour'd to infold,
And thrice the Shadow ſwift evaſion finds,
Like flying Viſions, or more nimble Winds.
When in a winding Vale *Æneas* ſees
A ſecret Grove, Woods, and reſounding Trees,
And pleaſant Seats, which *Lethe* water'd; here
A world of various Nations did appear;
As thick as Bees, when they in Meadows cling
To various Flow'rs, and rifle all the Spring,
And ſilver Lillies are beleaguer'd round,
Whilſt with mixt murmurs all the Plains reſound,
Æneas at the wonder ſtruck with Fear,
Inquires the Cauſe, and what thoſe waters were;
Or why ſo many perſons on each ſide
Did fill the Banks? *Anchiſes* then repli'd;
Souls that muſt take new ſhapes, at *Lethe*'s brink,
Quaff ſecure draughts, and long Oblivion drink:
Secrets of Fate now I deſire to ſhew,
That thou our numerous Progeny mai'ſt know;
By which thou mai'ſt build greater hopes, and more,
Landing at laſt on *Latium*'s fertile Shore.
Sir, muſt pure Souls review etherial air,
And to ſlow Bodies once again repair?

Why have the wretches ſuch a dire delight?
Then thus *Anchiſes* ſaid; I ſhall recite
(Nor will I hold thee in ſuſpence dear Son)
Each circumſtance, ſo went in order on.
From firſt, Earth, Seas, and Heav'ns all-ſpangled Robe,
The Golden Stars, and *Phœbes* ſilver Globe,
A Spirit fed, and to the Maſs conjoin'd,
Inſpiring the Vaſt body with a Mind.
Hence Men, and Beaſts, and Birds, derive their ſtrain,
And Monſters floating in the marble Main;
Theſe ſeeds have fiery vigour, and a birth
Of Heavenly race, but clog'd with heavy Earth,
Our dying Bodies, and dull Limbs annoy;
From hence they fear, deſire, they grieve, and joy;
Nor more they mind their high deſcent, when they
Impriſon'd lye in a dark houſe of clay.
But when an end of pleaſant life they make,
Not all corporeal puniſhments forſake
The wretches; for 'tis juſt to cleanſe, with pains,
Their wondrous and their long contracted Stains:
There, for old Crimes, they ſeveral Tortures find;
Some hang a ſport to every idle Wind,
Others, vaſt Billows purge, ſome fry in Fire;
All [o] puniſh'd for themſelves; ſome few retire
To great *Elyſium* then, and happy Plains,
'Til antient Time obliturate their Stains,
Leaving a Fire cleans'd from all earthly ſenſe
A pure Etherial Intelligence.
All theſe, a thouſand years being finiſh'd, God
Calls in great Troops to the *Lethæan* Flood,
That they forgetting, may Heavens convex view,
And act Old parts again in Bodies New.
Anchiſes then his Son and Her, this ſaid,
'Mongſt buſie Troops and noyſful throngs convaid;

Then

(o) Omitting the Explications of *Servius* and *Turnebus*, we underſtand with *La Cerda*, by *pati manes*, to undergo the Tortures of the Furies: For *Ælius Stilo* (cited by *Lilius Giraldus Synt.* 6.) ſaith, that the *Manes* are nothing but the *Dii inferi*.

Then takes a Hill, from whence they might diſcern
Their March, their Order, and their Perſons learn.
I'le ſhew thee now our glorious *Dardan* ſtrain,
Whoſe mighty Of-ſpring muſt o're *Latium* Reign;
Illuſtrious Souls that will our ſirname bear;
In brief, I ſhall thy deſtiny declare.
Seeſt thou that Youth, that leans upon his Lance?
He firſt muſt to Etherial Air advance;
Sylvius an *Albane* name, thy [p] Poſthume Race,
Sprung from *Italian* Blood, next takes his place;
To thee, then old, him thy *Lavinia* brings
Forth in the Woods, a King, and Sire of Kings:
From whom our Race ſhall in long *Alba* reign.
Next, [q] *Procas*, th' honour of the *Dardan* ſtrain,
Capys, and *Numitor*, then *Sylvius*, he
Sylvius Æneas ſhall be ſtil'd from thee;
Like Piety and Arms ſhall him renown,
When he in *Alba* ſhall enjoy the Crown.
What mighty ſtrength theſe young men ſhew, behold!
But civil [r] wreaths their Temples muſt enfold.
Theſe [s] *Gabii* ſhall, [t] *Noment*, and [u] *Fiden* found,
And [x] *Collatine* Tow'rs erect on riſing ground,
[y] *Pometia*, [z] *Inui*, [a] *Bola*, [b] *Cora* plant,
Such ſhall their names be, though now names they want.
And next great *Romulus* to his Grandſire joyns,
Whoſe Mother *Ilia* ſprung from *Teucer*'s loyns.
Seeſt thou two Creſts ſhine on his ſtately Crown?
This *Jove* himſelf ſhall honour as his own;

(p) Upon the death of *Æneas*, *Lavinia* big with child fled the Court, and ſecur'd her ſelf in the Woods, there ſhe was preſerv'd by *Tyrrheus* the Kings Herdſman, and deliver'd of this *Sylvius*, ſo nam'd from the woods wherein he was born; but after ſhe had been a while miſſed, the people murmur'd, and laid the aſperſion of her death upon *Aſcanius*, who ſucceeded his Father. This her Hoſt knowing, perſwaded her to return to Court, which ſhe did, and was lovingly entertain'd, and well allow'd all his life; And at his death, *Aſcanius* prov'd himſelf ſon of *Æneas*, and ſetled the *Alban* Throne upon his brother *Sylvius*, and the chief Pontificate upon his own Son *Iulus*. So from *Sylvius* the *Alban* Kings are ſaid to have deſcended unto *Romulus*, and from him were call'd *Sylvii*; who reigning in long *Alba* fulfill'd the promiſe of *Jove* to *Venus*.

(q) *Procas* is here call'd *Trojanæ gloria gentis*, becauſe the Father of *Numitor*, Grandſire of *Rhea*, Mother of *Romulus*.

(r) An Oken Garland was the Reward of him who had ſav'd the life of a Citizen of *Rome*.

(s) A City in *Via Præneſtina*, built by *Galatius*, and *Bius*, brothers, *Sicilians*, thence perhaps the name *Gabii* in the plural number.

(t) A midland City belonging to the *Latines*, according to *Livy* and *Ptolomy*.

(u) A Colony of the *Latines*. This City was demoliſh'd by *M. Æmilius* the Dictator. *Strabo* ſaith it was diſtant from *Rome* thirty Stadias.

(x) *Collatia* (ſaith *Feſtus*) was a Town neer *Rome*, ſo call'd becauſe the Wealth of other Cities was conferr'd there; whence that Gate of *Rome* ſo nam'd. *Servius* ſaith it was built by *Tarquinius Superbus*, but rather by the *Alban* Kings, and augmented by *Tarquinius*. That which commonly follows *Laude pudicitiæ celebres*, &c. is not *Virgil*'s, but inſerted by ſome Impoſtor, friend to *Lucretia*. (y) By *Pliny* reckon'd amongſt the eminent Towns of *Latium*. *Ortelius* will have it the Head of the *Volſci* in *Campania*. (z) A City in *Thuſcany*, ſo call'd from *Pan*, whom the *Latines* nam'd *Inuis*. *Macrob. Saturn.* 1. 22. *ab inendo paſtim cum omnibus animalibus*, ſaith *Servius*. (a) A City placed by *Ortelius* among the *Samnes*; mention'd by *Pliny* 2. 5. among the *Latian* Towns. It was taken by *Martius Coriolanus* in behalf of the *Volſcians* in his Expedition againſt the *Romans*. (b) A City mention'd by *Strabo*, and by *Pliny*, who affirms, that the *Corani* are deſcended from the *Trojan Dardanus*. (c) *Romulus* was grown, in his Age, too ſevere to the Senate; and they in the Senate-houſe tore him in pieces, and ſo convey'd him away under their Gown; the multitude miſſing him, ſtorm againſt the Senate, but are pacifi'd by the ſubornation of *Julius Proculus*, who ſware he ſaw *Romulus* in the Night ſeaſon in ſhape more majeſtick than was wont; and that he charged that they ſhould ceaſe their Grief for him, and purſue their Military affairs; for his City ſhould at length be the head of the World, and that himſelf, raiſed up into Heaven, was made a God.

By this man's *Auſpice*, Son, great *Rome* ſhall riſe,
Queen of the VVorld, and Rival of the Skies;
He ſhall ſeven Hills with one huge VVall ſurround,
Happy with Men in Peace and War renown'd.
As *Berecynthia*, crown'd with Turrets, rides
In ſtate through *Phrygian* Cities, by her ſides
A hundred Nephews, Off-ſprings of the Gods,
All Heaven's Inhabitants, all in high aboads.
But hither turn thy Eyes, this Nation ſee,
Here *Cæſar* comes, and theſe thy *Romans* be;
Now all *Aſcanius* Progeny ariſe,
Under the mighty Axe ſupports the Skies.
There, there's the Prince, oft promis'd us before,
Divine *Auguſtus Cæſar*, who once more
Shall Golden Dayes bring to th' *Auſonian* Land,
Kingdomes of old King *Saturn* did command,
And ſhall his power to *India* extend,
Beyond the Annual Circle, and beyond
The Sun's long progreſs, where great *Atlas* bears,
Laden with Golden Stars, the Glittering Sphears;
At his approach Heaven's Oracles will ſhake
The *Caſpian* Realms, and the *Mæotick* Lake;
Nile in ſeven Chanels ſhall amazed ſtand;
Nor did *Alcides* progreſs ſo much Land,
Though he the [d] Hart and [e] Boar did overthrow,
And *Lernian Hydra* trembled at his Bow;
Nor *Bacchus*, who with Viney Reigns came down,
Driving fierce Tigers from tall [f] *Nyſa*'s Crown.
Doubt we to raiſe our Glory then? ſhall we
Deſpair to plant our ſelves in *Italy*?
What's he, with Olive crown'd, does Offerings bring?
The [g] Silver Treſſes of the *Roman* King,
And hoarie Chin, I know; he firſt ſhall come,
From a mean People, to eſtabliſh *Rome*,

VVith

(d) Of this Stag the ſtory is uncertain, ſome affirming that it was neither ſlain nor ſhot (as our Poet implies) by *Hercules*, becauſe ſacred to *Diana*, but taken by him running; others with Nets, others ſleeping; it is call'd *Æripes*, as by the *Greek* Fables χαλκοπόδης, being feign'd to have brazen Feet: Though *Scaliger* affirm the Epithite to be common to all Stags, upon that of *Auſonius*.

Vincunt æripides ter terno Neſtore cervi.

So *Heſychius* interprets χαλκόποδας, ἀχυέποδας.

(e) A Boar which haunted *Erimanthus*, and waſted all *Arcadia*, was by *Hercules* taken and carried to *Euriſtheus*; the Teeth of this Boar hung up a long time in *Apollo*'s Temple at *Cuma*.

(f) A City of *Arabia*, to the Nymphs whereof *Jove* deliver'd *Bacchus* to be brought up; whence ſome conceive he is call'd *Dionyſius*.

(g) *Numa Pompilius*, ſecond King of *Rome*, was white-hair'd from his Infancy; but *La Cerda* refers this to his great Wiſdome; of which *Dion. Chryſoſt. Orat.* 25. Numa (ſaith he) *undertaking the charge of* Rome, *when as it was little, mean, planted in a ſtrange Countrey, her Citizens mix'd and bad, Enemies to their Neighbours, poor, unciviliz'd, living dangerouſly by reaſon of the cruelty of* Romulus, *he eſtabliſh'd them in the land, made them Friends to their Neighbours, gave them laws, Gods, and a Common-wealth, and was Author of all the happineſs that enſued to them.*

With Rites, and Laws, and from a barren Land
Invited, muſt receive a great Command;
[b]*Tullus* ſucceeds, who ſhall from ſlothful Farms
Rouſe idle Men, and exerciſe in Arms (Arch,
Troops, knowing no Triumps yet. To Heavens bright
Next him behold vain-glorious [i] *Ancus* march,
Now alſo, now too much with popular grace
Delighted. Wilt thou ſee the [k] *Tarquin* Race?
And the revenging [l] *Brutus* haughty Soul?
His [m] *Faſces* born before him to the Pole:
He firſt the Conſul's Dignity ſhall take,
And o're his Sons the cruel *Axes* ſhake,
For ſpecious Liberty, and to judgment bring,
Becauſe they rais'd new War for their old King:
Although Poſterity the Fact may blame,
It was thy Countrey's love, and thirſt of Fame.
The [n] *Decii*, [o] *Druſi*, ſtern [p] *Torquatus* ſee,
[q] *Camillus* bringing Gold and Victory.
But thoſe behold, which ſhine in equal Arms,
Concording Souls, whil'ſt Night their Spirits charms:
Ah when they live, What Wars ſhall they maintain,
Oppoſing each! What Fights! What numbers ſlain!
From the ſteep [r] *Alps*, and the [ſ] *Monœcick* Tow'rs,
The Father comes, the Son leads Eaſtern Pow'rs;

(*h*) *Tullus Hoſtilius*, third King of *Rome*, of whom *Livy* ſaith, That *he was not onely unlike his Predeceſſor, but fiercer than* Romulus; *his age, ſtrength, and the glory of his Anceſtors, excited his Courage; and therefore thinking the City would ſoon grow old with Idleneſs, he ſought occaſions every where of War.*

(*i*) *Ancus Martius*, the fourth King of *Rome*, who is by *Livy* deſcrib'd, *Of a middle temper, betwixt* Numa *and* Romulus; *equal to any of his Predeceſſors in the glories of Peace and War.*

(*k*) *Tarquinius Priſcus* the fifth, and *Tarquinius Superbus* the ſeventh King of *Rome*: He omits *Servius Tullus* the ſixth King, as worthy Fame as any of the reſt; ſome think becauſe born of a Slave. His Son-in-law, *Tarquinius Superbus*, ſlew him, his own Daughter drove her Chariot over his dead Body; and *Rome* did not onely not revenge her good King's Death, but gave the Crown to his Murtherers. Theſe ſhames of his Countrey the Poet was willing to overpaſs.

(*l*) The Avenger of *Lucretia*'s injur'd Chaſtity (who was raviſh'd by *Tarquinius Sextus*, Son of *T. Superbus*) and of the oppreſt Commonwealth groaning under the Tyranny of *T. Superbus*, upon his Sons, who conſpir'd with the *Vitelli* and *Aquilii* to reduce *Tarquin*.

(*m*) The *Faſces* were Bundles of Rods with Axes wrap'd in the midſt; born before the Kings by two Lictors, afterwards conferr'd on the Conſuls.

(*n*) Of this Family *Decius Mus* the Father, and *Decius* the Son, were moſt famous: In the *Latine* War, before the Battel, the *Roman* Conſuls, *Manlius Torquatus*, and *Decius Mus*, pitching their Tents before *Capua*, heard a Voice in the Night, ſaying, That the General on the one ſide, the Army on the other, were deſtin'd to the Infernal Gods, and Mother Earth; and that the ſide whoſe General periſh'd, ſhould have the Victory: Whereupon they agreed between themſelves, that he whoſe Legions firſt waver'd ſhould beſtow himſelf upon his Country, which chanc'd upon *Decius*, and he ruſh'd upon a preſent death. The like his Son did in the War againſt the *Gauls*. (*o*) The Family of the *Druſi* he eſpecially mentions for *Druſus* his ſake, ſirnam'd *Germanicus*, Son of *Livia Auguſta*, Wife of *Auguſtus*. (*p*) *T. Manlius Torquatus* (who becauſe his ſon fought a Battel contrary to his Command, although he came off Victor, ſentenc'd him to death) was nam'd from a Chain (*a torque & armis*) which he took in ſingle combat from a *Gaul* that challeng'd the *Romans*. (*q*) *Lucius Camillus* drove *Brennus* and the *Gauls* out of *Italy*, who had taken and burnt *Rome*; by *Plutarch* honour'd with this *Elogium*, Ῥώμης δεύτερος κτίστης, *The ſecond Builder of* Rome. The name, *Tzetzes* (*in Chiliad.*) derives from καζειν, *ornare*. (*r*) Spoken with a kind of Prophetick Omen; for aſſigning the *Alpine* and Northern Forces to *Julius Ceſar*, the Eaſtern to *Pompey*, he directly implies, that the firſt ſhould be Victor. The like happen'd betwixt *Alexander* and *Darius*, *Severus* and *Niger*, where the Northern Armies overcame the Eaſtern. *Vegetius*, lib. 1. *cap.* 2. thus diſtinguiſheth them, That the Northern are very apt to War, the Eaſtern much afraid of VVounds; for which he gives this reaſon, That they have leſs Blood than the other. (*ſ*) A Haven of *Liguria*, from which *Hercules* was call'd *Monœcus*, either becauſe driving away all the Inhabitants he liv'd there alone, or becauſe no God but himſelf was worſhipt there. See *Strabo*, *lib* 4. *Pliny*, *lib.* 3. *cap.* 5.

Your hearts to harden with dire War forbear,
Nor with ſuch force your Countreys Bowels tear.
But thou, my Blood, who from the Gods deriv'ſt,
Firſt pity take, and Arms lay down.
Fam'd with *Greek* ſlaughters, This in [t] triumph ſhall
From *Corinth* ride, to the high Capitol;
He [u] *Argos* and *Mycenæ* ſhall deſtroy,
Revenging Anceſtors of antient *Troy*,
And *Pallas* Temple, which they did deface,
On great *Æacides*, *Achilles* Race.
Who thee, renowned [x] *Cato*, can forget?
Nor [y] *Coſſus*, nor the [z] *Gracchi*'s Deeds repeat?
Or the [a] two *Scipio*'s, Thunderbolts of War,
Libya's deſtruction; or *Fabricius* ſpare,
Powerful with little; or [b] *Serranus*, thee,
Turning thy Glebe; where will the *Fabii* Me
Tranſport! Thou, [c] *Maximus*, the onely Man
That by delays *Rome*'s fortune muſt regain.
Others, I grant, ſhall mould reſpiring Braſs,
And grave on Marble a more lively Face;
Some better plead; and ſome Aſtronomers
Better deſcribe Heavens motion, and the Stars:
Be thou ambitious how to govern beſt,
In theſe Arts, *Roman*, thou muſt be profeſt,
That we a Peace well-grounded may enjoy,
Subjects to ſpare, and Rebels to deſtroy.
Anchiſes ſaid, they wondring all the while,
Marcellus view, glorious in wealthy [d] Spoyl;
This Conquerour muſt in Virtue all o'recome,
And ſhall in mightieſt Tumults ſettle *Rome*,
The *Pœni* waſt, and *Gauls* rebellious Swarms,
And to *Quirinus* offer thrice their Arms.

(t) He mentions *L. Mummius*, who being conſul, overcame the *Achæi*, whence ſirnam'd *Achaicus*, and demoliſh'd *Corinth*, for which he triumph'd; and is therefore ſaid here to drive his Chariot to the Capitol, whither thoſe that triumph'd went with great ſolemnity.

(u) *Paulus Æmilius* (who is here intended) overcoming *Perſes* King of *Macedon*, and reducing that Kingdome to the *Romans* (for which he triumph'd) is here, thereby ſaid to revenge the *Trojans* his Anceſtors, upon the Race of *Achilles*, from whom *Perſes* was deſcended, and is therefore here call'd *Æacides*. Of the Victory *Livy* gives this account; *There was ſo much Spoil, that every Horſman had* 400 Denarii, *the Foot* 200 *apiece*; *they carried away a hundred and fifty thouſand Heads of Men.*

(x) The two *Catoes*, both nam'd *M. Porcius*, one having the title of *Cenſorius*, the younger of *Uticenſis*, were fam'd for Learning, Juſtice, and Wiſdome: here the elder is conceiv'd to be meant, as well from the Epithite, *Magnus*, as becauſe the younger was of the oppoſite Party to *Julius Cæſar*.

(y) *A. Cornelius Coſſus* having conquer'd *Lartes Tolumnius*, King of the *Veientes*, offer'd the *Opima ſpolia* to *Jupiter Feretrius*. See hereafter.

(z) The *Gracchi* were one of the moſt noble *Roman* Families, allied to the *Scipios*, and therefore are they joyn'd here by the Poet.

(a) Some here underſtand the two *Scipios*, Brothers, *Publius* and *Cneius*, who died in *Spain*; others, the two *Africani*, becauſe he adds, *Cladem Libyæ*. *Publius Scipio Africanus* overthrew *Hannibal*, and made *Carthage* tributary to *Rome*, paying yearly ten thouſand Talents of Silver for fifty years. *Paulus Scipio Æmilianus*, the ſon of *Paulus Æmilius*, adopted by *Scipio Africanus*, took, burnt and level'd *Carthage* with the Ground, and reduc'd it to a *Roman* Province.

(b) *C. Attilius* was taken from the Plough, and made Conſul, whence he had his ſirname *Serranus*, *a ſerendo*: but *La Cerda* labours to prove the ſtory miſtaken for that of *Cincinnatus*, of whom is recorded the ſame.

(c) Amongſt the Family of the *Fabii*, whereof 306 were ſlain at *Cremera* in the War againſt the *Veientes*, *Virgil* particularly chooſeth for praiſe *Fabius Maximus*, who from tiring out *Hannibal* got the name of *Cunctator*, Delayer. Well known is the Verſe of *Ennius* here imitated;

Unus homo nobis cunctando reſtituit rem.

(d) Thoſe Spoils were call'd *Opima*, *Rich and Magnifick*, that in Battel were taken from the General of an Army. The firſt of this kind (for we read but of three) were by *Romulus* taken from *Acron*, King of the *Cæcinenſes*, in the *Sabine* War; the ſecond by *A. Cornelius Coſſus*, taken from *Lar. Tolumnius*, King of the *Veientes*; the third here by *Marcellus*, call'd the Sword, as *Fabius* the Shield of *Rome*.

Æneas here (for he a Youth beheld
March in bright Arms, whoſe Perſonage excell'd,
But with ſad Looks, and a dejected Face)
Said, Who is this with him keeps equal pace?
Is he his Son, or one of his great Stock?
How like to him! What Noiſe! What Suters flock!
But Night with gloomy Clouds involves his Head.
Then, with abortive Tears, *Anchiſes* ſaid;
Know not, dear Son, the Sorrows of thy own,
This Wonder to the World muſt be but ſhewn;
The *Roman* Progeny too great had ſeem'd,
Had Heaven beſtow'd this Jewel ſo eſteem'd.
What Groans, from *Mars* his Field, afflict ſad *Rome*!
Tyber, when thou glid'ſt by his recent [e] Tomb,
What Funerals wilt thou ſee! nor any ſhall,
Like him, who ſprung from *Troy*'s Original,
Raiſe *Latium*'s hope; and never *Roman* Earth
Shall boaſt that ſhe had foſter'd ſuch a birth.
Ah piety, antient Faith, th' unvanquiſh'd Hand!
None ſhall him arm'd, though n'ere ſo ſtrong, withſtand,
Whether on Foot he charge the Hoſtile Rank,
Or ſpurr his Steed from Shoulder to the Flank;
Ah pitied Youth! if thy hard Deſtiny
Thou overcom'ſt, thou ſhalt [f] *Marcellus* be.
[g] Handfulls of Lillies bring, and Purple Flow'rs,
That I may ſtrew this Noble Soul of ours;
Let me in Heaps ſuch Preſents on him lay,
And, though the Gifts are vain, an Offering pay.
Then through thoſe Regions they a Progreſs made,
And all thoſe wide Aerial Plains ſurvey'd.
Walking aſide, *Anchiſes* did inflame
Æneas ſoul with love of future Fame;
After to him enſuing Wars relates,
Deſcribes *Laurentum*, and *Laurentian* States,

Directing

(e) It was a Cuſtome amongſt the Antients to erect their Tombs near a River.

(f) *Virgil* reciting this Book before *Auguſtus* and *Octavia*, ſhe at the mention of her Son *Marcellus* ſwouned, and was ſo taken with the Poet's commemoration, that ſhe gave him for every Verſe which concern'd her Son ten *Seſtercies*; ten *Seſtercies* are about 78 pound, 2 ſhillings 6 pence of our Money.

(g) *Virgil*, lamenting *Marcellus*, alludes to the *Greek* faſhion of ſtrewing Flowers upon the *Sepulchres* of thoſe who died untimely, relating to their momentary vigour and ſhortneſs of life.

Directing him a courſe how to oppoſe,
Or wave the Fury of his greateſt Foes.
There are two Gates of Sleep, one made of Horn,
Through which true Viſions to the Skies are born;
The other Ivory, poliſh'd purely bright,
Whence falſe Dreams ſally to ætherial Light.
Theſe, when *Anchiſes* had to's Son declar'd,
And *Sibyl*, he the Ivory Gates unbarr'd;
The Prince *Cajeta* finds the neareſt way,
Where both his Friends and Fleet in ſafety lay.

UMI



F. Cleyn inu. W. Hollar fecit.

Exin se cuncti diuinis rebus ad urbem
Perfectis referunt, ibat Rex obsitus ævo,
Et Comitem Æneam iuxta gnatumq tenebat
Ingrediens, varioque viam sermone levabat.

Miratur, facileisq oculos fert omnia circum
Æneas, capiturque locis, & singula lætus
Exquirit, auditque virûm monumenta priorum,
Æneid. L. 8

RICHARDO BVLSTROD armig: socio Templi Interioris, Tabula merito votiua. 315

VIRGIL'S ÆNEIS.

The Seventh Book.

The Argument.

MAny ſtrange Signs and Prodigies declare,
A Forein Prince muſt wed th' Auſonian *Heir.*
Æneas *enters* Latium; *threatned Wants*
Turn'd to a jeſt; the promis'd Land he plants,
And Embaſsies to King Latinus *ſends.*
A Peace is made. Vext Juno *ſtirs the Fiends,*
And calls Alecto's *aid, ſince Heaven denies.*
A tame Deer kill'd, has bloody Obſequies.
The Queen and Turnus, *ſpurr'd by Helliſh Charms,*
From long Peace, Latium *rous'd to impious Arms.*
Againſt th' old King's advice, all ſtraight engage:
Ianus *Gates open'd, the fierce Vulgar rage.*
The Martial Liſt. Camilla, *in the Rear*
A Virgin, march'd, arm'd with a Myrtle Spear.

THou didſt, [a] *Æneas* Nurſe, *Cajeta*, give,
Dying, our Shores a Name ſhall ever live;
The place thy Honour keeps, ſeal'd with thy Name,
[b] Great *Latium* hides thy Bones, and ſpreads thy Fame.
But

(a) As *Palinurus* nam'd a Promontory in *Lucania* (*lib.* 6.) and *Miſenus* a Hill in *Campania* (*ibid.*) ſo likewiſe *Cajeta*; whom *Æneas* upon his return from Hell finding dead, buried near the *Baiæ*, and built there a City which he call'd after her name.

(b) i. e. *Italy*. *Heſperus*, the Brother of *Atlas*, gave *Spain* its name, it being from him call'd *Heſperia*; afterwards flying from his brother into *Italy*, that receiv'd the ſame name, which for diſtinction ſake they call'd *Magna*.

But Prince *Æneas*, Rites of Funeral paid,
Her Monument rais'd, and ſwelling Seas allay'd,
Forſakes the Port, unfurling all his Sails,
Which Night made pregnant with reſpiring Gales;
Nor the bright Moon denies his courſe, but paves,
With trembling Beams, his way through Silver Waves.
By neighbouring Shores, [c] *Circæan* Coaſts, they run,
Where the rich Daughter of the Golden Sun
In unfrequented Forreſts hourly calls
With charming Notes, and burns in ſtately Halls,
Loads of ſweet Cædar, in Nocturnal flame,
Running neat Shuttles through a curious Frame.
Hence Yels, and Lions ſcorning to be bound,
In gloomy Night, moſt hideouſly reſound;
Bears, and wild Boars penn'd up, fill all with Cries,
And huge Wolves howl, of a prodigious ſize,
Which the dire Goddeſs *Circe* there inveſts
With fierce aſpects, and chang'd to * ſalvage Beaſts:
Leſt that the pious *Trojans* ſhould be made
Such dire Examples, by enticements ſtaid;
Leſt there they anchor, *Neptune* ſwels their Sails,
And, o're rough Shoals tranſports, with gentle Gales:
And now the Sea bluſh'd at the Dawn's approach,
Aurora ſhining in her Golden Coach;
When ſuddenly the bluſtring Brethren ſlept,
Onely tough Oars the azure Billows ſwept.
Here Prince *Æneas* ſaw a ſpacious [d] Wood,
Through which untroubled *Tyber*'s gentle Flood,
In nimble eddies, bright with Golden Sand,
Glides to the Sea; the Chanel, and the Strand,
Haunted with Fowl, which to the Forreſt fly,
Lulling with pleaſant Notes a froward Skye;
He bids them ſtand to Shore, with joy they ſtood,
And took poſſeſsion of the ſhadie Flood.

Erato

(c) *Circe*, according to the Scholiaſt of *Apolonius*, was Daughter of *Æata*, and *Hecate* Daughter of *Perſeus*; conſequently the Siſter of *Medea*: but by Poets feign'd the Daughter of the Sun, perhaps becauſe all Magick power is deriv'd from him; her name implying no more than his Circular motion. She poyſon'd her Husband *Scytha*, King of the *Sarmatians*; whereupon expell'd by her own Subjects from her own Kingdome, ſhe fled to this place, call'd from her, *Circeum*. Then an Iſle, now joyn'd to the Continent; in reſpect of which former diviſion perhaps her Groves are here ſaid to be unpaſſable; if not in relation to the danger of her Charms. See Mr. *Sandys* his *Ovid. Met.*

(*) See the ſeveral Fables at large in *Ovid. Met. lib.* 14.

(d) *Strabo* expreſly, *lib.* 5. Æneas (ſaith he) *with* Anchiſes *his Father, and his Son* Aſcanius, *came to* Laurentum, *as the Tradition goes, landing near* Hoſtia *or* Tyber.

[e] *Erato*, now the Times I muſt declare,
What Kings of old in [f] antient *Latium* were,
When firſt *Auſonian* Shores the Stranger found,
And the Wars prime Original reſound.
[g] O Goddeſs aid; I bloody Battels ſing,
And Troubles, which did Princes ruine bring,
The *Tyrrhen* Troops, and all th' *Auſonian* Land
Muſter'd in Arms; great Tasks I take in hand;
A mighty Work. *Latinus* aged grown,
Now in long Peace enjoy'd his quiet Throne.
Whom Nymph [h] *Marica* did to *Faunus* bear,
And Royal *Faunus* was King *Picus* Heir;
Saturn, from thee he boaſts his Race Divine,
And thou the firſt of that Illuſtrious Line.
This had no Off-ſpring, no male Iſſue left,
In flow'rie Youth his Sons the [†] Fates bereft;
One Daughter muſt enjoy this vaſt Eſtate,
Now ripe for Marriage, and a Princely Mate.
Many from mighty *Latium* made reſort,
And all *Auſonia* did this Lady court:
Turnus, the Nobleſt, and moſt Eminent,
The Virgin ſought, and had the Queens conſent,
Who ſtrove with ſtrange affection them to joyn;
But dreadful Omens thwarted her Deſign.
A ſacred [i] Laurel 'midſt the Court did rear
A lofty Top, long kept by Pious Fear;
Which the King finding, he (as they report)
To *Phœbus* gave it, when he built his Court;
And the [k] *Laurentians* took from this their name.
When ſwarming Bees (a wondrous ſtory) came
Murm'ring through Heaven, then all at once ſate down
Upon the ſacred Laurel's lofty Crown;
There with imbracing Feet in Cluſters clung,
And roping down on loaden Branches hung.
Then ſtraight aloud the skilful Augure cryes,
A ſtranger from that Region of the Skyes

(e) *Servius* obſerves, that *Erato* is here ſet for *Calliope*; others are of opinion, that all the Muſes are invok'd under the name of one. *Pimpontius* thinks, that the Poet did purpoſely invoke *Erato*, becauſe all this War of which he is to write was occaſion'd by the love of *Lavinia*.

(f) In diſtinction from the other, call'd New *Latium*, ſaith *Servius*. That there were two, is atteſted by *Pliny*, *lib.* 3. 5.

(g) Alluding (according to *Germanus*) to *Moneta*, by the *Greeks* call'd *Mnemoſyne*, Mother of the Muſes.

(h) The ſame with *Circe*. For *Lactantius*, *l.* 1. *c.* 21. informs us, that *Circe* after her death was by the *Minturnenſes* worſhipp'd for a Goddeſs under the name of *Marica*. Whence *Latinus*, in *Heſiod*, is ſtyl'd Son of *Circe*: which if *Servius* had obſerv'd, he had not been entangled in ſo many difficulties, as *Turnebus* obſerves.

(†) He hints at the *Latine* ſtory, which is this; Amata *had two Sons, whom, with their Father's conſent, ſhe caus'd to be ſlain for promiſing and plotting to give their Siſter in Marriage to* Æneas. (*Serv.*)

(i) That the Laurel was confatal with the *Roman* Empire, is affirm'd by other inſtances; as of that eminent Laurel which began to ſpring up not long after the building of the City, call'd *Lauretum* Numæ. And from that Laurel-branch which after the Marriage of *Auguſtus*, which a white Hen holding, was by an Eagle let fall into *Livia's* Lap, ſhortly after growing up to a fair Tree, of which were gather'd the Triumphant Wreaths for the Emperours.

(k) The ſtory may be parallell'd with many, as that *Bœotia* was nam'd from an Oxe, the Capitol from the head of *Tolus* found there: But *Herodian*, *lib.* 1. avers, that *Laurentum* was nam'd from the plenty of Laurels which grew there.

Coming I ſee, who muſt with Forein Powers
Poſſeſs theſe Coaſts, and rule our lofty Towers.
Beſides, as near the King *Lavinia* ſtood,
With chaſter Brands kindling the ſacred Wood,
Her flowing Treſſes ſeem'd to be a-fire,
And greedy Flame devouring her Attire;
Her rich *Tyara* blaz'd, her Crown of Gold
Sparkling with Jems, now buſie Flames infold;
Fire, and dark Smoke, ſeize all her Royal Robes
And *Vulcan* ſcales the Roofs, in pitchy Globes.
But this ſtrange Chance, and wond'rous Prodigie,
Declar'd the Princeſs ſhould Illuſtrious be,
Her Glory ſhine, her Fortune ſhould tranſcend,
Yet to the People did great War portend.
But the King troubled, goes t'[l] *Albunean* Groves,
And his Prophetick Father, [m] *Faunus*, moves;
Where the moſt great, and ſhadie of all Woods
Reſounds with ſacred and ſulphurean Floods.
From hence th'*Italians*, all [*] *Oenotria*, ſought
Anſwers in doubts: when Gifts the Prieſt had brought,
Here he repos'd on skins of [n] ſlaughter'd Sheep,
And in the ſilent Night prepares to Sleep,
When wondrous Shapes of fleeting Forms appear;
He talks with Gods, and does ſtrange Language hear,
Deep *Acheron*'s darkeſt Counſels doth partake,
And ſounds the boſome of th'*Avernian* Lake.
Here King *Latinus* ſeeking Anſwers, ſlew
A hundred choſen Sheep, by Cuſtome due;
Then on their skins, being ſpread, to reſt prepar'd;
When from the lofty Grove a voice he heard.
To no *Italian* Prince thy Daughter wed;
Unmake, dear Son, the ready Marriage-bed;
A [o] Forein Match is coming, who ſhall place
Our Stock and Name amongſt the Stars, whoſe Race
Muſt

(*l*) A Spring and Wood there are of the ſame name, dedicated to the Nymph *Albunea*, which ſome ſuppoſe to have been *Ino*, Wife of *Athamas*, who threw her ſelf with her Son *Melicerta* into the Sea, to eſcape her Huſband's fury; but ſwimming, recover'd theſe parts, and was here alſo Deified. Others ſuppoſe her to be the *Tiburtine Sibyl*.

(*m*) *Faunus* was Grandchild of *Saturn*, Son of *Picus*; for the merits of his life, he was conſecrated a God after his death, and his Oracles in the Wood *Albunea* frequented.

(***) Properly that part of *Italy* inhabited by the *Sabins*, ſo call'd from *Oenotrius* their King.

(*n*) In alluſion (as is ſuppos'd) to the Oracle of *Amphiaraus*, which who conſulted, they lay upon the skins, eſpecially of Rams, for the interpretation of Dreams. See *Cæl. Rhod. l.* 27. *c.* 14. Or as *La Cerda*, becauſe the *Roman* Commanders lay on beds of skins. *Claud.* 1. *Stilic.*

—*quoties ſub pellibus egit*
Ædonas hyemes—

(*o*) The like Oracle is atteſted by *John Leſley*, *lib.* 1. of the *Scotch* Chronicles.



Eneas primique duces, & pulcher Iulus,
Corpora sub ramis deponunt arboris altæ:
Instituuntque dapes, & adorea liba per herbas
Subjiciunt epulis (sic Iupiter ipse monebat)
Et Cereale solum pomis agrestibus augent

Consumptis hinc forte alius, ut vertere morsus
Exiguos in Cererem penuria adegit edendi,
Et violare manu malisque audacibus orbem,
Fatalis crusti patulis nec parcere quadris:
Heus etiam mensas consumimus, inquit Iulus.
Æneid. l. 7

Duo: Henrico Puckring *alias* Newton de Charleton in Com: Cantiæ Baronetto
Tabula me rito votiua. 280

Muſt in full power thoſe numerous Nations ſway,
Which *Phœbus* ſees, poſting from [p] Sea to Sea.
This Counſel by old *Faunus* given in deep
And ſilent Night, *Latinus* did not keep,
But it was trumpeted by flying Fame,
Which round through all th' *Auſonian* Cities came
When firſt the *Trojans* did at anchor ride
Near *Tyber*'s pleaſant Banks, and flow'rie ſide.
The King, ſome prime Commanders, and the Prince,
Repos'd under a ſpreading Trees defence;
Then, to refreſh, on verdant Graſs being ſet,
Viands they lay on [q] Cakes of pureſt Wheat,
Making, with juicy Fruit, their Biskets ſwell:
Food ſhort, and Stomacks ſharp, ſtraight on they fell,
And hard Foundations violently brake,
Storming, with bolder Teeth, the fatal Cake;
Then round about their wheaten Plates invade:
We eat our [*] Trenchers too, *Aſcanius* ſaid.
Nor ſaying more; this heard, an end affords
To all their Toyl; his [†] Father takes the words,
And, frivolous, did former Threatnings find:
Then ſaid, Hail Lands, to me by Fates conſign'd,
Welcome aſhore, our never-failing Gods,
This Soyl is yours, theſe Kingdoms your aboads:
Such Secrets, now I call to mind, my old
Father *Anchiſes* thus to me foretold;
When thou, dear Son, on Forein Shores being ſet,
Sharp Hunger, Trenchers ſhall inforce to eat;
Then let the [r] weary reſt, remember there
To build a City, and ſtrong Bulwarks rear.
This is that Famine, thus we are undone,
When Ruine threatned.
Then let us boldly, with the riſing Sun,

(p) From the Eaſtern to the Weſtern Ocean.

(q) *Adorea liba.*

(*) Of this eating of their Trenchers, *Strabo, lib.*13 and *Dionyſ. Halicarn. lib.*1. make mention, ſo that there ſeems to be as much of Hiſtorie as Fiction in this Omen. See *Germanus* upon this place.

(†) Not much unlike to this was that apprehenſion of as happy an Omen by *Paulus* the Conſul in *Valerius Max.* who preparing to war againſt the *Perſian*, coming home one day from the Senate, meets at the door his Daughter *Tertia*, then a Child, whom taking in his Arms to kiſs her, and perceiving her to look ſad, ask'd her the reaſon of it; ſhe told him that *Perſa* was dead, meaning her little Dog; the Conſul preſently takes hold of the words, and builds thereupon certain hopes of a moſt glorious Victory. *Val. Max. lib.*1.

(r) This Fiction ſome parallel with a ſtory related by *Crantzius, Hiſtor. Vandal. lib.*1. *ca.*17. Libuſſa, *Queen of* Bohemia, *was adviſ'd by Oracle to marry him that ſhould dine in the Field upon an Iron Table; which happen'd to be a Countryman nam'd* Pribiſl us, *who turning up his Plough, eat his Meat upon it.*

The Countrey ſearch, to find who rules theſe Lands,
And ſeveral ways ſee where their City ſtands.
Now ſacrifice to *Jove*, and to the Soul
Of my bleſt Father; ſwell the flowing Bowl.
With cooling Branches then he binds his Brows,
And to the **Genius* of the Countrey vows,
To *Tellus* firſt of Gods, to Streams unknown,
To Night, and Stars which gild her purple Throne:
Then, on his Knees, to *Jove* and *Sibyl* fell,
And calls his Parents, great in Heaven and Hell.
Here the all-potent Father thrice aloud
From high Heaven thunder'd, and a fiery Cloud
His powerful Hand did brandiſhing unfold,
Edg'd with reflecting Raies, and fring'd with Gold.
The *Trojans* here a ſudden rumour fill'd,
The time drew near expected Walls to build.
At the bleſt ſign they feaſt, and chear their Souls
With joyful [ſ] Cups, and crown the flowing Bowls.

Soon as the Morn with Golden Beams ſet forth,
And took Night's ſable Mantle from the Earth,
They make a ſearch; ſome find [t] *Numicus* Well;
Here *Tyber* flows, and there bold *Latines* dwell.
Æneas Choſen Perſons did prepare,
That to the Court his Embaſsie ſhould bear,
And for the *Trojans* tearms of Peace propound,
With Royal Preſents, all with [†] Olive crown'd.
They haſten to perform what he enjoyn'd:
He, to a ſhallow Trench, ſlight Works deſign'd,
Erects a Fort, and Camp-wiſe did begin
His firſt abode to fence with Bulwarks in.

Now going on, they to the Walls drew near,
When *Latine* Towers, and lofty Roofs appear:
Then Gallant Youth, they ſaw, brave Horſes ride,
Or thund'ring in their duſty Chariots pride;

Or

(*) It was the Cuſtome of the Antients, both *Greeks* and *Romans*, at their firſt entring into a Land to ſalute the ſame by kiſſing the Earth, and by ſacrificing; which they did, in regard they believ'd there was a peculiar tutelary *Genius* to every Place and Region. See *Heinſ. in Crepund. Syllian.* *Alexander* the *Macedon* is reported to have done the like at his coming to *Ilium*, as the Scholiaſt of *Apollonius* affirms, *lib* 2. *Argon.* Theſe topick Deities were never nam'd, but for the greater reverence were ſtyl'd [illegible] and *Dii indigetes*; they were always fix'd to one Place or County. So *Servius*, *Dii topici*, i.e. *locales*, *ad alias regiones nunquam tranſeunt.* And yet by the *Genius* of the place here he will have *Apollo* to be meant.

(ſ) *Crater* is the largeſt ſiz'd Cup: It is ſtrange what is reported by *Arrian*, *lib* 8. of a certain Feaſt of *Alexander*, whereat were preſent nine thouſand Men, and that all drunk out of the ſame *Crater*.

(t) *Servius* ſaith, that this Water decaying, the River was reduc'd to a Fountain; and this again being dried up, the Sacrifices to *Veſta* ceas'd for Want of Water, which was to be fetch'd from thence. Perhaps it was more rightly call'd a *Stagnum*, becauſe, iſſuing from the *Lacus Nemorenſis*, it runs through *Ardea* into the Sea. And of this Lake mention is made by *Suetonius*.

(†) Thoſe that were ſent to intreat of Peace among the Antients were crown'd with Olive-leaves, and bore Branches thereof in their hands; and therefore *Virgil* calls the Olive elſewhere, *Olivam paciferam*. An Example *Livy* gives of the *Carthaginians* ſending Embaſſadours to *Scipio* for Peace, *l.* 30. *c.* 36. His words are theſe; *Haud procul aberat cum velata infulis ramiſque olea* Carthaginenſium *occurrit Navis. Decem Legati erant Principes Civitatis, Authore* Annibale *miſſi ad petendam pacem, qui cum ad puppem Prætoriæ Navis acceſſiſſent, velamenta ſupplicum porrigentes, orantes implorantesque fidem, &c.*

Or casting Lances, or strong Bows they bend,
Or bravely in a Tournament contend.
When one with speed brought to the Royal Ear,
In unknown Garments mighty Men drew near;
He bids them straight be to the Presence shewn,
Then takes his place in his great Grandsire's Throne.
Rais'd on a hundred Pillars, 'midst the Town,
Stood *Picus* Court, and Palace of Renown,
Awful with Groves, and Mysteries profound.
Here Kings (u) receiv'd their Scepters, and were crown'd;
This was the (x) Temple, and the Princes Court,
Where they at sacred Festivals resort;
The Nobles here, a Ram being slaughter'd, sate,
In th'antient manner, at (y) long Boards in state.
Cut in (*) old Cedar, the Effigies there
Of *Italus*, and Prince *Sabinus* were,
Who first set Vines, his Hook in bended Wood;
Saturn without, and (†) two-fac'd *Janus* stood,
And many more, with honourable scars,
For their dear Countrey got, in bloody Wars.
Besides, on sacred Pillars all along,
A World of Arms, Axes, and Chariots hung,
Crests, and huge Bars of Gates, the Ports adorn,
And Spears, and Shields, and Prows from Gallies torn.
Horse-taming (z) *Picus* a short Garment wore,
An Augure Staff, and little Target bore:
Whose Love, when slighted *Circe* could not gain,
She with her Golden Wand, and powerful Bane,
Turn'd to a Bird, and py'de his colour'd Wings.
There sate *Latinus*, in th' old Throne of Kings;
Then bids, the *Trojans* they should usher in,
Who thus to them did curteously begin.
Say, *Trojans* (for we oft have heard of you,
Your City, and your tedious Voyage too)

Or What's

(u) He toucheth the most known Custome of inaugurating Kings in Temples. This was done among the *Roman* People, as *Germanus* observes; for the Magistrates took the *Fasces* out of the Capitol by long Custome.

(x) I believe he alludes to the *Curia Hostilia*, in which not only Divine, but Civil Affairs were transacted; which is attested by *Varro, lib. 2. Ling. Lat.* And that their Temples were generally so us'd, is observ'd by *La Cerda* upon the Authorities of *Livy, l. 23.* and *Thucydides, l. 1.*

(y) *Perpetuæ mensæ.* It is certain that the *Romans*, and others, in the Antient and Heroical times sate at their Meat; afterwards they lay down, as the *Greeks*, and almost all the East, at this day. See *Celius, Lipsius, Ciacconius*, and others.

(*) The *Roman* Emperours, and Nobles, in the Courts of their Houses us'd to place the Effigies of their Ancestors, which commonly were of Wax, Brass, and sometimes Gold and Silver, here of Cedar, which is a wood not subject to worm-eating and rottenness, and therefore their *Scriniaes* where they laid up choice Records, or Writings, were antiently made of this Wood. Hence, -- *Cedro digna locutus. Pers.* These Statues they plac'd in Nieches, or Cels, to take out upon occasion, which they did at the Funerals of any of the Family, carrying them before the Hearse. The reason why they so carefully adorn'd their Houses with the Statues of their Ancestors, *Valerius Maximus* gives, *lib. 5. cap. 8. Idcirco in prima ædium parte poni solere, ut eorum virtutes non solum posteri legerent, sed etiam imitarentur.*

(†) *Janus* is not onely pictur'd *bifrons*, but *quadrificus*; So in the Coyns of *Adrian* the Emperour; expressing his Circumspection and Prudence, looking on either hand, as well before as behind.

(z) *Picus*, fam'd for Augury, is here plac'd in the form of a *Roman* Augur, according to the institution of *Romulus*, with a Staff crooked at the bigger and upper end, wherewith the Augurs pointed out the Quarters of Heaven in Divination; call'd *Quirinal*, from the use of the *Romans*, call'd *Quirites*; or in honour of *Romulus*, and girt with a Robe, call'd *Trabea*, whereof there are three kinds; one of Purple, consecrated to the Gods; the next of Purple, mix'd with some White, the wear of Kings and Consuls, call'd *Quirinalis*; the third was the Augural, of Purple and Scarlet; all which were borrow'd of the *Etruscans*. This *Picus* in hunting about the *Circeian* Promontory was lost, feign'd therefore to have been transform'd by *Circe* (because he yielded not to her sollicitations, preferring the chast Bed of his Wife *Canens*, Daughter of *Janus*, before her imbraces) into a Wood-pecker, both because of the alliance of the Bird's name, and his, and because he us'd that Bird most in Augury; therefore on his head stood the resemblance of a Wood-pecker.

What's your requeſt? what buſineſs made you come,
Through all thoſe dangerous Seas, to *Latium*?
Miſs'd you your courſe? or by rough Tempeſt toſs'd?
(For many ſo 'mongſt raging Waves are loſt)
That thus you boldly anchor in our Road.
Nor ſhun our Friendſhip; know, from *Saturn*'s Blood
We *Latines* ſprung, without or Law, or Tye,
Juſtice afford, like the old Deity.
Now I recall, but Time obſcureth Fame,
That th'old [a] *Arunci* ſaid, *Dardanus* came
To *Phrygian Ida*'s Cities, from this place,
And *Thracian Samos*, now call'd *Samothrace*:
Who ſince from *Tyrrhen Corite*'s Palace gone,
In ſtarrie Courts ſits in a Golden Throne,
Filling the number of the Deities.
He ſaid; then *Ilioneus* thus replyes.

Great *Faunus* Off-ſpring, us no Tempeſt toſs'd,
And drove with raging Billows to your Coaſt;
Nor miſs'd our Courſe; we by advice were brought,
And voluntarily thy Countrey ſought,
Driven from our Realms, which not long ſince excell'd
What e're the Sun from Eaſt to Weſt beheld.
From all-commanding *Jove* we *Trojans* ſpring,
Proud, our great Grandſire is Heavens mighty King;
Our Prince *Æneas*, *Jove*'s Celeſtial Line,
Thus to attend on thee did us injoyn.
How great a Tempeſt from the *Grecian* States
Drown'd *Trojan* Fields, and with what various Fates
Thoſe mighty worlds, *Europe* and *Aſia*, ſtrove,
Is known in Lands which endleſs Seas remove,
And where betwixt four Zones the ſcortching Sun
Doth through th'Ecliptick Line unbyaſs'd run.
Tranſported through ſo many raging Floods
From that deſtruction, for our Countrey-Gods

(a) The *Arunci* and *Aurunci* were ſeveral People, and are afterwards diſtinguiſh'd by their place and Commanders: For the *Arunci* were *Latii*, Neighbours to the *Rutilians*, whoſe Captain was *Turnus*; but the *Aurunci* border'd upon the *Campani*, *Caleni*, and *Sueſſani*, whoſe Commander was *Haleſus*, Companion of *Turnus*.

A ſpot of Ground we crave, though ne're ſo ſmall,
With Air and Water, common unto all.
Nor ſhall your Kingdom our Plantators ſhame,
Nor with the ſmalleſt blemiſh blaſt your Fame
By baſe Ingratitude; nor ſhall it grieve
That *Troy* you in your Boſome did receive.
I, by *Æneas* Force, and Fortune, ſwear,
His Juſtice, Valour, and Command in War;
Us many Realms (nor ſlight us that we bring
Theſe [b] Wreaths, and ſpeak like Men petitioning)
Courted, that we as one might be conjoyn'd;
But Fate commanded us your Shores to find:
Hence *Dardan* came, and here again would dwell.
With ſtrict injunctions *Phœbus* did compell
Us to ſeek out [c] *Numicus* ſacred Waves,
And pleaſant Shores, which *Tyrrhen Tyber* laves.
Beſides, ſmall Gifts of former Fortune, we,
Preſerv'd from burning *Troy*, preſent to thee.
Anchiſes offer'd in this Bowl of Gold;
This Diadem King *Priam* wore of old,
When Laws he to th'aſſembled People gave;
This Mace, and Robe, which *Ilian* Dames did weave.
At *Ilioneus* Speech *Latinus* bent
A ſtedfaſt Look, and fix'd his Eyes, intent,
Upon the Earth: The King not much approv'd
Wrought Purple, nor at *Priam*'s Scepter mov'd,
As in his Daughters Marriage he delay'd,
Fortunes revolving, which old *Faunus* ſaid:
This was the Son from Forein Lands muſt come,
Led by auſpicious Fate, to *Latium*;
From this a moſt renowned Race ſhall ſpring,
Muſt the whole World to their ſubjection bring.
Bleſs (then he ſaid) you Gods, the work in hand,
And your own will; take, *Trojans*, your demand.

(*b*) Suppliants that petition'd for Peace carried in their hands an Olive-branch, which was wrapp'd about with Wooll, and ſome Strings, to repreſent Bondage. This Wooll the Poet here calls *Vittæ*, κλάδος ἐλαίας εἰρίῳ ἀπεπλεγμένος, as deſcrib'd by the Scholiaſt of *Ariſtophanes*; by *Æſchylus in Supplic.* (near the beginning) call'd, κλάδος ἐριοστέπτος, not ἐρεσσέπτος, as it is in the Text.

(*c*) Reſpecting perhaps the Cuſtom mention'd by *Servius*, *lib.* 12. which was for the *Romans* to uſe the Water of the Fountain *Juturna* in their Sacrifices; which runs about *Numicus*; or elſe the report of *Æneas* being drown'd, and deified there.

I take your Gifts; whil'ſt I am King, enjoy
Riches of fruitful Fields, and Wealth of *Troy*.
And let *Æneas* come, if he intend
Such Love to us, and would be ſtyl'd our Friend,
Nor ſhun an interview of laſting Peace;
I'le give him Earneſt with a ſtrict imbrace.
Now to your King from us this Meſſage tell:
I have a Daughter, which the Oracle,
And many Signs from Heaven, to match at home
Forbids; from Forein Shores a Prince muſt come,
(Such happy Fates for *Latium* they declare)
Who to the Stars our Stock and Name ſhall bear;
This, I believe, is he whom Fates require,
And, if my Mind prompt rightly, I deſire.
He orders then choyce Horſes forth be led,
Snow-white three hundred, in high Stables fed;
Which to the *Trojans* were in order brought,
In Purple Trappings curiouſly wrought:
Gold Poitrels on their Breaſts, from Head to Feet
Cover'd in Gold, they champ'd the Golden Bitt.
A Chariot for *Æneas*, every Steed
Breath'd from his Noſtrils Fire, ætherial Breed,
Of the ſame kind, which cunning *Circe* ſtole,
Whoſe Mortal Dam brought an Immortal Fole.
With theſe Gifts, and the Anſwers of the King,
Home Peace, the *Trojans* bravely mounted bring.
But then behold! from *Argos* did repair
Jove's cruel Wife, and flying, cuts the Air.
Æneas, and the *Trojan* Fleet, ſhe ſpyes
From high *Pachynos*, through ætherial Skyes,
Saw how they Houſes built, and left the Flood,
Now truſting Land, fix'd ſhe with Sorrow ſtood,
Benumm'd with bitter Grief, all Motion ceas'd;
Her Head then ſhaking, thus ſhe eas'd her Breaſt.
Ah hateful Race, and *Trojan* Fates, which ſtain
Our Fates; why dy'de not theſe on th'*Ilian* Plain?

Why

Why not made Slaves? why did they not expire
In *Trojan* Flames, through Enemies, through Fire,
Theſe found a way. I weary grow of late,
Or without Vengeance ſatisfi'de my Hate.
Yet bravely I theſe Fugitives purſu'd,
Whom their own Countrey's ruines did exclude,
Againſt them, I made the whole Ocean riſe,
With the united power of Waves and Skies.
What *Scylla*, *Syrts*, *Charybdis* me avail'd?
They to ſweet *Tyber*'s long'd-for Chanel ſail'd,
Clear from rough Seas, and me. [d] *Mars* ruin'd quite
The mighty *Lapithes*, [e] *Diana*'s ſpight
Jove himſelf wreak'd on antient *Calydon*:
What were their Crimes? or what had either done?
But I, *Jove*'s Royal Spouſe, unhappy I,
A thouſand wayes did all Concluſions try,
Yet worſted by *Ænæas*: If Heaven's Queen
Wants power to wreack on him deſerved ſpleen,
Thout ſcruple Aid I'le ſeek, where e're they dwell;
Will Heav'n not help allow, I'le raiſe up Hell.
Grant, ſpight of us, that he in *Latium* reign,
And immov'd Fates *Lavinia* his ordain;
But yet we may obſtruct this great Affair,
And waſt both Nations, with deſtroying War.
At ſuch coſt let them joyn; thy Dowry, Maid,
In *Rutil* ſhall, and *Trojan* Blood, be paid;
And ſtern *Bellona* ſhall for *Hymen* ſtand;
Nor [f] *Ciſſeis* onely ſhall bring forth a Brand:
Another *Paris* comes, and *Venus* Son,
And Fire for riſing *Troy*'s deſtruction.
This ſaid, ſhe dreadfully to Earth deſcends,
Then from Infernal Shades, and Seats of Fiends,
Alecto calls, who in her Boſome bears
Treaſon, dire War, fond Jealouſies and Fears.

(d) *Pirithous*, Son of *Ixion* King of the *Lapithæ*, at his VVedding invited the Neighbour *Centaurs*, and all the Gods but *Mars*, who being inrag'd, ſent a Fury amongſt them, that ſet the *Lapithæ* and *Centaurs* together by the ears.

(e) The leſſer Deities, without leave, could hurt no body. *Jupiter* gave power to *Diana* to pour out her Fury upon *Calydon*, which is a City of *Ætolia*, the Royal Seat of *Oeneus*; who when he had ſacrific'd of the firſt-fruits to all the Gods but *Diana*, ſhe for anger ſent in a Boar that deſtroy'd all, which was afterwards ſlain by *Meleager*.

(f) He makes *Hecuba* the Daughter of *Ciſſeus* King of *Thrace*, as *Euripides* and *Ennius* do likewiſe. *Homer* and *Ovid* will have her to be Daughter to *Dymas*. She dream'd that ſhe was deliver'd of a Fire-brand, and brought forth *Paris*, who was the cauſe of burning *Troy*. Therefore our Poet ſaith, that the birth of *Venus* ſhall be like to *Paris*; and as *Troy* was conſum'd by him, ſo the remnant of the *Trojans* by *Æneas*: For he compares *Hecuba* to *Venus*, *Paris* to *Æneas*, and *Helena* to *Lavinia*.

The Devil himſelf at this Hag ſhuts his Gate,
This Monſter the Infernal Furies hate:
So oft ſhe is transform'd, ſuch faces makes,
Her foul Breaſt broody with ten thouſand Snakes.
Whom *Juno* in ſuch Language did perſwade.
Virgin, Night's Daughter, muſter all thy Aid,
Bring all thy Forces, leſt our honour'd Name,
Ruin'd, now ſink, with our declining Fame;
Leſt that the King his Child *Æneas* grant,
Leſt needy *Trojans* rich *Auſonia* plant.
Unanimous Brothers thou canſt arm to fight,
And ſetled Courts deſtroy with deadly ſpight,
Storm Palaces with Steel, and Pitchy Flames,
Thou haſt a thouſand wicked Arts, and Names;
Thy Boſome diſimbogue, with Miſchief full,
And, Articles concluding Peace, annull:
Then raiſe a War, and with bewitching Charms
Make the mad People rage to take up Arms.
Big with foul Poyſon, thence the Hag reſorts
To *Latium*, and *Latinus* lofty Courts,
There ſilently t'*Amata*'s Chamber ſtole;
When female Rage and Care perplex'd her Soul,
About the *Trojans* coming to their Coaſt,
And *Turnus* Marriage ſpightfully thus croſt.
At her the Goddeſs from foul Elf-locks caſt
A Snake, and near her Stomack fix'd it faſt:
By which diſtracted, ſhe might all diſtract.
It gently gliding in a harmleſs Tract,
Did through her Garments to her Boſome rowl,
Her Breaſt inſpiring with a viperous Soul:
Wound up in Links, the Snake's a Chain of Gold,
A Fillet now her Treſſes to infold.
Before the Poyſon, and ſharp Peſtilence
Rais'd ſwelling Paſsion, and ſecur'd all ſenſe;

(g) *La Cerda* obſerves out of *Arnobius*, that when any were initiated into theſe prophane Miſteries, a Snake was caſt into their Boſoms, by which Ceremony they were conſecrated.

Before

Before the Flame her ſweet Affections catch'd,
And milder Thoughts; about her Daughter match'd
Unto a Stranger, weeping, much diſmay'd,
As Mothers uſe t'expreſs their minds, ſhe ſaid.
On th' exil'd *Trojan*, Sir, will you beſtow
Lavinia, and on her no pity ſhew?
Nor pitieſt me, whom he, when North-winds riſe,
Will leave, and bear to Sea his Virgin-prize?
The *Phrygian* Swain in *Greece* no longer ſtaid,
And [b] *Helen* to the *Trojan* Tow'rs convey'd.
Where is thy ſacred Faith, and antient Care,
And Vows ſo oft thou didſt to *Turnus* ſwear?
But if a Match from Forein Lands muſt come,
And thou decreeſt what is thy Father's doom;
Sure I believe all Countreys Forein are
Which thou not rul'ſt, and ſo the Gods declare.
From *Inachus*, and old [i] *Acriſius*, ſprings
Turnus, thou know'ſt; and theſe were *Grecian* Kings.
When ſhe perceiv'd Perſwaſions vain, and found
No Argument could move him from his Ground,
Th' infernal Poyſon ſhoots through every part,
And Serpentine Affections ſeiz'd her Heart:
Then the unhappy, direly diſcontent,
Through the great City, like a [k] Frantick, went.
So turns a Top, which Boys through empty Courts
Drive with huge laſhes, eager at their Sports,
Running in Circles, counter-circled round
Through winding Entries, which with Blows reſound;
The ignorant, and childiſh Troop, admire
That Blows ſhould ſmooth-skind Box with Life inſpire:
Thus giddily about the Town ſhe rag'd,
And the rude Vulgar, apt to catch, engag'd.
Then flies to Woods, pretending *Bacchus* Rites,
The foul Crime heightning, greater Rage excites;

(h) All Poets, as well *Greek* as *Latine*, ſuppoſe *Helena* to be Dughter of *Leda*, except one cited by *Athenæus*, *lib.* 8. who makes her the Dughter of *Nemeſis*: but *Lactantius*, *lib.* 1. *cap.* 21. affirms, that *Leda* after her death (at which time the change of names was uſual) was call'd *Nemeſis*.

(i) As ſoon as *Danae*, who was with Child by *Jove*, as they ſay, deſcending into her Bolome in a Golden ſhower, was deliver'd, her Father *Acriſius* put her and her young Son in a Boat, and expos'd them to the mercy of the Winds and Seas: but ſhe was ſafe brought to the *Apulian* ſhore, and preſented by a Fiſherman, who took her up, unto *Pilumnus* the King, he having learn'd her Progenitors, married her, and had Iſſue of her *Daunus* Father of *Turnus*.

(k) *Lymphata*, q. *Nymphata*, ſuch as thoſe were ſaid to be whom the Nymphs tormented with Furies for beholding them naked; or ſuch as run mad upon ſight of their ſhadows in the Water: though *La Cerda* derive the word immediately from *Lympha*, becauſe Wine drunk at Feaſts pure was believ'd to procure a languiſhment in the Body; but mix'd half with Water, madneſs and Fury.

For ſhe her Child t'obſcuring Groves convey'd,
That ſo the *Trojan* Match might be delay'd.
Euæ, Bacchus, crying in a dreadful tone,
The Virgin thou deſerv'ſt, thou, thou alone;
Deck'd with Vine-leaves, for thee they Javelins bear,
For thee they dance, and ſave their (*l*) ſacred Hair.
The modeſt Matrons ſtartle at the Fame;
At laſt all burn in like Infernal Flame;
Their Houſes they forſake, new Roofes to find,
Treſſes expoſing to the wanton Wind.
But others deaf with Cries Heaven's Chryſtal Arch,
And girt in (*m*) Skins, with Viney Javelins march.
She with a blazing Pine amidſt them flings,
And *Turnus*, and her Daughters *Hymens* ſings;
Rowling her bloody Eyes, thus ſhe exclames
With direful Looks; Io! you *Latine* Dames,
If any Love in your chaſt Boſomes yet
Remain for me, the moſt unfortunate;
If any Care of Mothers power excites,
With flowing Treſſes act now *Bacchus* Rites.
Alecto ſuch a Queen through Deſarts brings,
And drives, where wild Beaſts dwell, with Furies Stings.
After ſhe ſaw enough that Fury burn'd,
Latinus counſel his whole Houſe o'return'd,
From thence the ugly Goddeſs made reſort,
On black wings mounted, to bold *Turnus* Court;
Whoſe City, *Danae* (as Fame informs)
Planted with *Grecians*, thither drove by Storms:
From Augury of old they call'd this Seat
(*n*) *Ardua*, and *Ardua*'s name is ever great.
Here *Turnus* in his Royal Court repos'd,
When ſilent Night with Darkneſs all inclos'd.
Alecto ſtraight transforms her Helliſh Limbs,
Her Furies Face, and an old Woman ſeems:
Plowing deep wrinkles in her horrid Brow,
Her grey Hairs binding with an Olive-bough.

Like

(*l*) Reſpecting the antient ſuperſtition, τεθρεν κομην, where they let grow their hair for ſome god to whom they vow'd it for Health and Proſperity. See *Turneb. l. 7. c. 14.*

(*m*) Of Harts; Others ſay, of Does. *P. Lætus* affirms, that the *Bacchanalians* were cover'd with the skins of Foxes.

(*n*) So read (as *Pierius* atteſts) the antient Manuſcripts, not *Ardea*; with which agrees the expoſition of *Servius*; *He alludes well* (ſaith he) *for* Ardea *is ſo call'd*, q. Ardua, i. e. *Great and Noble*; *though* Higinus, in Italic. Urb. *will have it to be call'd from the augury of the Bird* Ardea. *For that of* Ovid. Met. *is fabulous, that the City burnt by* Hannibal *was chang'd into this Bird.*

Like *Calyb*, *Juno*'s Prieſteſs, ſhe appears,
And with theſe Voices fils the Princes Ears.
Muſt all th'indeavours, *Turnus*, prove in vain?
And ſhall *Æneas* o're thy Kingdomes reign?
The King thy Match, and promis'd Dow'r, withſtands,
And ſues a Forein Prince t'injoy his Lands.
Go, baffled Prince, to thankleſs Dangers go,
Latins protect, and *Tyrrhens* overthrow.
Heav'ns Queen commanded me I ſhould declare
Theſe things to thee, now ſleeping without care.
Then muſter up thy Forces with all ſpeed,
And, arm'd compleatly, to the Port proceed,
In pleaſant *Tyber*, where the *Phrygians* ſit;
A God commands thee burn their painted Fleet:
And if the King thy promis'd Bride deny,
Let him in Arms bold *Turnus* Valour try.
Then thus the Prince, ſmiling on her, reply'de.
That now a Fleet in *Tyber*'s Channel ride,
Could'ſt thou believe the News eſcap'd my Ear?
Spare me the trouble of ſuch idle Fear,
Heaven's Queen will mindful be of us.
But Mother, thee, Age growing back to Youth,
Wither'd with Time, and barren of all Truth,
In vain ſo oft Affrights, with falſe Alarms,
And Mocks, with cauſeleſs fears of Kings and Arms.
Take for the Temple, and the Statues, care,
Let Men t'whom it belongs, make Peace and War.
Alecto's Rage ſwels high at what he ſaid.
But ſudden trembling ſeiz'd him as he pray'd;
His Eyes grow ſtiff, Faces ſo dire ſhe makes,
Whil'ſt round ſhe hiſſeth with Infernal Snakes;
Rowling her bloody Eyes, ſhe drives him back,
Labouring Requeſts, and once again to ſpeak:
Then with two Serpents from her Snakie Hair
She ſcourging him, did thus her Rage declare.

Age

Age void of Truth, behold! whoſe falſe Alarms
Mocks thee with cauſeleſs fears of Kings and Arms;
I from the Seat of the dire Siſters bring,
In this hand, War and Death.
This ſaid, at him a blazing Torch ſhe caſt,
And Helliſh Fire fix'd in his Boſome faſt.
VVith extreme Fear he wakes; through all his Limbs
A ſalt Sweat flows, in Brine his Body ſwims:
Arms, Arms, he cries; about for Arms he ſought;
Love of Steel rag'd, and Wars dire Madneſs wrought.
As when a blazing Bavine is apply'de,
With crackling Flames, to a full Caldrons ſide,
The ſimp'ring Liquor muſters to the Brim,
Whil'ſt bubblie Mountains raging, ſink and ſwim:
Now fomy Streams above the Verges riſe,
And ſullen Vapours muffle all the Skies.
He to the King againſt the Peace declar'd,
Bids the [o] Prime Youth all be for Arms prepar'd,
To protect *Latium*, and expel the Foe,
Elſe he 'gainſt *Trojans* would, and *Latins*, go.
This ſaid, he makes his Vows, *Rutilians* rage,
And one another for the Cauſe engage;
This *Turnus* Youth, and gallant Perſon, charms;
That his high Birth, this his great Deeds in Arms.
Whil'ſt *Turnus* his *Rutilians* did inflame,
Mounted on *Stygian* Wings, *Alecto* came
Amongſt the *Trojans*, to the place where fair
Aſcanius did, to hunt wild Beaſts, prepare.
Here ſuddenly th' Infernal Maid inrag'd
The Dogs, and with known ſcent their ſmell engag'd
More hot to chace: hence ſprung the woful Jar
That firſt incens'd the Ruſtick Souls to War.
There [p] was a fair Deer with a ſtately Head,
Which [q] *Tyrrheus* Son took from the Dam, and fed,
And

(o) The Poet, an ingenious Flatterer of *Auguſtus*, by the by alludes to the *Principes Juventutis*, an Order inſtituted by *Auguſtus*, as appears by *Tacitus*, *Annal.* 1. *He adopted* Caius *and* Lucius, *the ſons of* Agrippa, *into the Family of the* Cæſars, *before they were out of the Prætexture, and deſir'd they might be call'd* Principes Juventutis. Of whom there is extant a Coyn in *Goltzius*, with this inſcription, *C. L. CÆSARES AUGUSTI F. COSS. DESIG. PRINC. JUVENT.* Theſe *Principes Juventutis*, the next year call'd *Cæſars*, were ſuch as were deſtin'd to ſucceed in the Empire.

(p) See *Virgil* defended from *Macrobius* (who ſuppoſeth this to be too ſlight a ground for War) by *Modicus*, *cap.* 7. and *La Cerda*.

(q) This *Tyrrheus* is-mention'd by *Dionyſius Halicarnaſſæus*, *lib.* 1. as Chief over all the Shepherds of King *Latinus*, and that he was the ſame to whoſe truſt *Lavinia* committed her ſelf when ſhe fled into the Woods, and was there deliver'd of *Sylvius*, who rul'd after *Aſcanius*.

nd

UMI



Cervus erat forma præstanti, & cornibus ingens,
Tyrrheida pueri quem matris ab ubere raptum
Nutribant; Tyrrheusque Pater, cui regia parent
Armenta, & late custodia credita campi.

Eneid. 1.

DANIELI HARVEY de Combe *in Com. Surrey Armi:*

Tabula me[illegible]rito Votiua.

And *Tyrrheus*, whom the Royal Herd obey'd,
To whom thoſe fertile Plains obedience paid.
Sylvia, their Siſter, daily comb'd the Beaſt,
And his fair Horns with curious Garlands dreſt;
Then bath'd the gentle Hart in Chryſtal Floods.
He us'd to's Maſters Table, would through [r] Woods
Wander all Day, and though grown late, would come
Back to his Stall, and well-acquainted home.
This tame Deer, wandring through remoter Grounds,
Was rous'd by young *Aſcanius* eager Hounds,
As he by chance paſs'd pleaſant *Tyber* o're,
And hot, repos'd upon the verdant Shore.
The love of Praiſe *Aſcanius* Soul inflam'd,
He bends his Bow, and his ſwift Arrow aim'd;
Nor wanted there a Power his hand to guide;
It pierc'd his Bowels through his tender ſide;
Home the hurt Deer with ſpeed directly flies,
There bleeding, fills his Stall with plaints and cries,
And like one begging aid his wrongs expreſt.
Sylvia, their Siſter, beating firſt her Breaſt,
Loud to ſtern Ruſticks for aſſiſtance cry'd.
They (for the Hag in ſilent Woods did hide)
With Clubs and Staves ſtraight anſwer the Alarms,
What Tools they us'd, Fury converts to Arms.
Tyrrheus his Hinds calls, cleaving of an Oke,
And threatning mainly, a ſharp Hatchet took:
But the foul Hag that Miſchiefs time did watch,
Aſcends a Roof, and ſounds, on lofty Thatch,
From her dire Horn, the Paſtoral Alarm;
The tall Woods ſhake, and thunder at the Charm;
The [s] Lake of *Trivia* heard; 'twas heard as far
As [t] *Velin*'s Fountains, and Sulphurean [u] *Nar*;
Where trembling Matrons their dear Babes embrac'd.
From all parts Swains with ſnatch'd up Weapons haſt.

(r) *Aricinum nemus*, the *Arician* Wood near the Town *Aricia*, behind the *Alban* Hils in *Latium*.

(s) A Pool by *Aricia*, ſacred to *Diana*, and call'd her Looking-glaſs.
(t) A River emptying it ſelf into the *Nar*, as *Nar* doth into *Tyber*.
(u) A River dividing the *Sabins* from the *Umbrians*.

Nor

Nor in their Camp the *Trojan* Youth delay'd,
But, like a Torrent, hasts t' *Ascanius* aid.
Their Ranks are clos'd; these not like Rusticks fight,
With Clubs and Staves, but in sharp Steel delight.
A horrid Crop of drawn Swords hides the Fields,
Reflections, gilding Clouds, from glittering Shields.
Like Winds that first the Sea with Silver purls,
And by degrees *Neptune*'s green Tresses curls:
Then Waves grow high, at last huge Mountains rise,
And Sandy Bottoms wash Imperial Skies.
Here youthful *Almon*, *Tyrrhus* eldest Son,
Was in the Front, by a swift Shaft o'rethrown;
For in his Throat it stuck; the stifling wood
Stopp'd the moist passage of his Life with Blood.
There many were with old *Galesus* slain,
Whil'st he for Peace oppos'd himself in vain;
The justest Man which all *Ausonia* yields,
And once the Richest both in Stock and Fields:
Five bleating Flocks, five herds in his command,
A hundred Ploughs turn'd up his fertile Land.
Now whil'st the Fight with equal Fortune stood,
Alecto's promise kept, when she in Blood
And Slaughter had first-fruits of Battel paid,
Forsaking Earth, to Heaven her self convey'd,
And boldly these to *Juno* did declare.
Behold! Division ripen'd for sad War;
Let them in Solemn League and Covenant joyn;
So with their Blood the Articles they sign.
More, if thou wilt, I'le adde, and spreading Fame
The neighbouring Cities shall to War inflame;
Mad Discord they shall court, provok'd by Charms;
Aids from all parts shall fill the Fields with Arms.
Then *Juno* said, Fair the Pretences are,
And Jealousies, and Fears, enough for VVar;

Since

Since they have fought already, and imbrew'd,
In this firſt Fight, their Arms with Forein Blood:
Let *Venus* Off-ſpring, and th'old King, in ſtate
Such happy Hymeneals celebrate:
But thou thus boldly 'mongſt bright Sphears to rove,
Is not the will of Heaven-commanding *Jove*:
Go to thy place; I'le carry on the reſt,
As Fortune and Occaſion ſhall aſſiſt.
This ſaid, the Hag on wings, with hiſsing Snakes,
Stoops ſtraight to Hell, and lofty Skyes forſakes.
In * *Latiums* Center is a ſacred Ground,
Under high Hills, through all the World renown'd;
On each ſide guarded with a ſhadie Wood, (Flood:
Through which there glides 'mongſt rocks a murmuring
Here is the dreadful Cave, and Mouth of Hell,
Where boyling *Acheron* a deadly ſmell
Sends from foul jaws. Hither *Alecto* flyes,
And here concealing, eas'd both Earth and Skyes.
Heav'ns Queen, mean while, no leſs did ripen War;
To Town the Shepherds fly, and ſlain Friends bear,
Young *Almon*, and *Galeſus*, foul with gore;
The Gods atteſting, they the King implore.
Turnus was preſent, and their wrath incends,
Straight to revenge the Murther of their Friends;
Nor there let *Trojans* plant, nor † *Teucer's* Race
To match with theirs, nor ſuffer this diſgrace.
Then they whoſe Mothers in the Deſart rag'd,
Whom *Bacchus* dreadful Orgies had engag'd,
(Great was the Queens example) now repair
From every part, and weary *Mars* with Prayer.
Againſt the Gods, and Fate, and Omens, all
For impious War, with ſtrange perverſneſs, call;
And clamouring, round *Latinus* Palace ſtood.
But he, like a fix'd Rock againſt the Flood,

(x) *Floridus*, *l.*2. *c.*18. *Lect. ſucciſ.* ſaith, that the place which *Virgil* here deſcribes, is in the midſt of *Italy*, that is, *in agro Rheatino*, where the Lake *Velinus* falls from ſteep Hills into the peſtiferous River *Naris*, and is ſtill by the neighbouring People call'd *Amſacti*. But becauſe there was ſo filthy a ſtink, that the Victims brought to the Water (according to ſome manner of ſacrifice) dy'd, it was ſaid to be the paſſage to the *Inferi*.

(y) This was taken from a Cuſtome of the *Greeks*, who accounted all Marriages with Strangers inceſtuous and illegitimate; whence thoſe were call'd μιξέλληνες among them, and *Hybridæ* among the *Romans*, that were born of ſuch Parents.

Like a fix'd Rock, which when a breaking Wave
Tumbles againſt him, and loud Billows rave,
Stands by his weight; the fomie Cliffs reſound,
And broken weeds 'gainſt bruiſing ſides rebound.
But when no Power mad Counſels could prevent,
And th'whole Affair with cruel *Juno* went,
The King, the Gods atteſting, ſaid; Our State
Is Tempeſt-torn, and we are rack'd by Fate;
Your impious Blood, Wretches, for this ſhall pay,
And for thee *Turnus* waits a woful day,
When thou too late ſhalt Heaven implore in vain;
I ſoon my wiſh'd-for Harbour ſhall obtain,
Though Funerals I want. Nor more he ſpoke,
But ſtraight retires, and Government forſook.
There was an antient uſe in *Latium*,
Which *Alban* Towns held ſacred, and now *Rome*,
Greateſt in power, obſerves, when they prepare
'Gainſt *Arabs*, [z] *Getes*, or fierce *Hyrcanians* War,
Or march to *India*, or the Eaſtern Main,
Or Enſigns from the [a] *Parthians* to regain;
Two Gates there be, are ſtyl'd the Ports of War,
Sacred to *Mars* with reverential fear,
Shut with a hundred Iron and Brazen Bands,
There in the Porch bifronted *Janus* ſtands;
Here, when the Senate have a War decreed,
The Conſul, glorious in his Regal Weed,
And [b] *Gabine* Robe, doth groaning Gates unbar;
In his own Perſon then proclaims the War;
The valiant Youth attending, guard him round,
And doleful Trumpets *Diapazons* ſound.
The King was here required by the States,
War to denounce, and open *Janus* Gates.
He flyes th'Engagement, and ſo foul a Cauſe,
And ſtraight himſelf to privacy withdraws.

Then

(z) He celebrates the *Thracian*, *Dacian*, and *Sarmatian* War, in honour of *Auguſtus*, and withal ſhews how largely the *Roman* Empire was extended towards the Eaſt, North, and South. Of which, *Lipſius in Admirandis, l.1.c.2,3.*

(a) The *Romans* took it moſt hainouſly that *Craſſus* being cut off with their Army, their Enſigns ſhould be carry'd away in triumph by the *Parthians*: and they requir'd them again; which afterwards they reſtor'd of their own accords to *Auguſtus*. *Horat.4. Od.15.*

(b) *Cinctus Gabinus*, the *Gabian* Girt, was when the Gown was thrown behind, and the middle girt round with one skirt thereof. The *Roman* Conſul us'd this guard in denouncing War, from the *Gabiinenſes*, People of *Gabii*, a City in *Campania*, upon whom at ſacrifice, while the Enemy ſet, they thus girt went from the Altars to the Wars, and gain'd the Victory; whence this Cuſtom.

Then from high Heaven the Queen of Gods deſcends,
And the reſiſting Portals open rends;
She breaks the Hindges, tears down Iron Bars,
And makes a ſpacious way for impious Wars.
Auſonia burns, rows'd from long happy Peace.
Some in the Field Foot-ſquadrons exerciſe;
Some break proud Steeds, and uſe them to Alarms
Wrapp'd in a Duſty Cloud; all mad, take Arms;
This ſcours his Shield, his Axe whets, oils his Spear,
Glad to bear Enſigns, and ſhrill Trumpets hear.
Five mighty Towns, to make Arms, Anvils lay,
Tyber, *Ardea*, and ſtrong [d] *Atina*,
Tow'rie *Antemna*, *Cruſtumere* the great:
Helms of high Proof the Work, and Shields compleat
With Sallow wrought; theſe ſhining Breaſt-plates caſt;
Or with fine Silver ſmooth-wrought Greves inchac'd.
Farewel all Love, and honour of the Plough!
Their Fathers Swords again they furbuſh now;
Loud Trumpets ſound, the Word is given; with ſpeed
This takes his Cask, that mounts his neighing Steed;
This claps on Mail, which fineſt Gold did gild,
Then takes his faithful Sword, and ſolid Shield.
Open, you Muſes, now your ſacred Springs,
And raiſe my Verſe to tell what valiant Kings,
Provok'd to War, with Armies ſpread the Field,
And what great Princes *Italy* did yield.
You Goddeſſes aſſiſt, you all did hear,
Onely a ſlender Fame hath touch'd our Ear.
First proud *Mezentius* from the *Tyrrhen* Lands,
The Gods Contemner, march'd, with armed Bands;
And *Lauſus* next, his Son, then whom more fair
Was none, unleſs *Laurentian Turnus* were.
Lauſus rid bravely, and, a Hunter bred,
A thouſand he from *Agyllina* led;

(d) *Atina*, an antient Town in *Campania*, near the *Pontine* Fens a place, by reaſon of their nearneſs, unhealthful.

Then

To rule Paternal Realms, a worthy Heir,
If proud *Mezentius* not his Father were.
With conquering Steeds, in's Chariot next to these,
March'd *Aventine*, thy Son bold *Hercules*;
He bore a hundred Snakes on's Father's Shield,
And *Hydra*, girt with Serpents, charg'd the Field;
Him *Rhea* bore, in th' *Aventinian* Wood,
A Mortal Woman proving by a God,
When entring *Latium*, *Geryon* being slain,
His *Spanish* Bulls bath'd in the *Tyrrhen* Main.
These war with cruel Tucks, and Darts they bear,
Charge with strange Weapons, and a sable Spear.
He march'd on foot, clad in a Lion's skin,
Dreadfully rough, on's Head the white Teeth grin:
The Court he enters, in this horrid guise,
And on his Back th' *Herculean* Mantle ties.
Two Brothers from [e] *Tyburtian* Bulwarks came,
Whose Brother, *Tyburt*, gave their Walls his name;
Catillus, and fierce *Coras*, youthful *Greeks*,
Lead bravely, guarded with a Stand of Pikes.
So Cloud-born *Centaurs* from the Hills descend,
When they from [f] *Homol*, or cold *Othrys*, bend
Their rapid course; the mighty Wood gives way
And rustling Branches wide themselves display.
Nor [g] *Cæculus*, that did *Præneste* build,
Was wanting, whom (as antient Stories yield)
Found on a Hearth, black *Vulcan* did beget,
And, as a Prince, o're Herds of Cattel set.
Rusticks a Legion, *Cæculus* commands
From high *Præneste*, and cold [h] *Anio*'s Strands,
Whom *Gabii*, and rough [i] *Hernici* bred,
Those rich *Anagnia* with clear Rivers, fed,
Old [k] *Amasen*: nor all bore Arms, nor ring
With Shields and Chariots; a great number sling
Bullets

(e) *Tyburtus*, *Catillus*, and *Coras*, were Sons of *Amphiarius*, who, after the death of their Father at *Thebes*, came under *Evander*'s conduct into *Italy*, and there seating themselves, built *Tybur*; which hath its name from *Tyburtus* the elder Brother.

(f) Two Mountains in *Thessaly*, inhabited by the *Centaurs*.

(g) *Cæculus*, from the smalness of his Eyes so call'd, was Author of the *Cæcilian* Family in *Rome*, and is said to have built *Præneste*; nam'd, ἀπὸ τῶν πολλῶν, from the abundance of Okes growing there.

(h) *Anio*, or *Anien*, is a River in *Italy* which washeth the Field of *Tybur*, so nam'd of an *Etrurian* King there drown'd.

(i) The *Hernici* which inhabited the *Hernican* Hills, nam'd *ab herniis*, so so the *Sabins* call'd Rocks: yet *Macrob. Sat. l.* 5. *c.* 48. that they had the name from *Hernicus*, a *Grecian* Commander; their Metropolis was *Anagnia*.

(k) A River of *Campania*.

Bullets of Lead, and ſome two Javelins bear,
And on their Heads did yellow Bonnets wear,
Made of Wolfs skin, with their [l] left foot they did
March naked, a raw brogue the other hid.
Well-hors'd [m] *Meſſapus*, *Neptune*'s Off-ſpring, whom
Nor Fire, nor Sword, had power to overcome,
Soft People, unaccuſtom'd to Alarms,
Invites to War, and taught the uſe of Arms.
Theſe juſt *Faliſci*, and *Feſcennine* Bands,
Thoſe hold *Soractes* Tow'rs, and *Flavin* Lands,
Mount *Cymin*'s Lake, and *Capen* Groves, who ſing,
Marching in order, Verſes of their King.
Like ſilver Swans, which through the Clouds retire
From ſweet repaſt, they in a joyful quire
Tune their long Pipes; then all the *Aſian* Coaſt,
And Floods far off, reſound.
Nor think the brazen Bands of ſuch an Hoaſt
Confuſed were; they did in order march,
Like Fowl from Sea, through Heaven's ætherial Arch.
Next [n] *Clauſus*, of the *Sabine* Blood, commands
Great Troops: himſelf more worth than all his Bands.
From *Clauſus* did the *Claudian* Off-ſpring come,
After the *Sabins* ſhar'd a part in *Rome*.
Then old *Quirites*, *Amiterns* renown'd,
Eretians, and *Mutuſcans*, Olive crown'd,
Who *Nomentum*, who roſy *Veline* till,
Who plow rough *Tetric*, and *Severus* Hill:
Thoſe plant *Caſperia*, *Folurus*, and them
Drink *Himel*, *Faber*, and ſweet *Tyber*'s Stream.
Next *Nurſia*, *Hortine* Troops, and *Latines* came,
Thoſe [o] *Allia* parts, with an unlucky name.

As

(l) From this Cuſtome *Virgil* proves covertly, that the *Hernici* were an antient Colony of the *Ætolians*.

(m) *Meſſapus* was *Neptune*'s Son, becauſe a good Horſman, for Horſes are under the patronage of *Neptune*; ſaid to be invulnerable; becauſe he periſh'd not in this War; or perhaps in honour of *Æneas*, who was overcome by him, yet had ſlain him had it been poſſible.

(n) After the *Sabine* War, wherein while the Fathers and Sons-in-law are in cruel fight, the Daughters and Wives come between, and win a Conqueſt, and Peace, and an eternal League between both, ſo that both Nations became one, under the equal Empire of *Romulus* and *Tatius*, one *Clauſus* came to *Rome* with a Troop of his Tenants, and had his name chang'd into *Claudius*: Hereto the Poet alludes, and ſo endears himſelf to the great Families of *Rome*, which he deduceth either from the antient *Latian* Kings, or *Trojan* Heroes.

(o) A River riſing out of the *Cruſtuminian* Hills, and enricheth *Tyber* with his Streams; famous for the great overthrow which *Brennus* with his *Gauls* gave the *Romans* there; therefore was the River abhorr'd, as here 'tis call'd *Infauſtum nomen*; and in the *Roman* Calendar, *Allienſis dies* was written *Infauſtus*. Lucan.

Et damnata diu Romanis Allia *faſtis.*

As many Waves from *Libyck* Seas are rowl'd,
When ſtern *Orion* Winter ſtorms infold;
Or as thick Corn, parch'd in the Summer, ſtands
On *Hermus*, or on *Lycia's* Golden Strands:
So Shields reſound, Earth trembling as they came.
Atrides Son, Foe to the *Trojan* name,
Haleſus ſtraight his Chariot-horſes joyns,
And leads a thouſand Men; thoſe, bleſt with Vines,
Maſsica plow; th' *Aruncian* Father's train
From Mountains, and *Sidicine* near the Main;
Thoſe who left *Cales*, and dwell near the Stream
Of dry *Vulturnus*, *Saticle* with them,
And *Oſcian* Bands; Thoſe fight with Javelins long,
But, as their Cuſtome, fitted with a Thong;
Thoſe Falchions uſe, and Leather Shields protect.
Nor thee, *Oebalus*, muſt our Muſe neglect,
Whom Nymph *Tebethide* to *Telon* bore,
Now old, he rul'd the *Teleboon* Shore;
The Son not with his Father's Realms content,
To his ſubjection the *Sarraſtians* bent,
And them which *Sarnus* watereth, forc'd to yield;
With thoſe held *Batulus*, and *Celen* Field;
And thoſe *Abella's* fruitful Countrey view,
Who darts in the *Teutonick* manner threw;
Rinde arms their Heads, which ſpungie Cork affords,
They ſhine with Brazen Shields, and gallant Swords.
Thee *Ufens*, *Nurſia* ſent to theſe Alarms,
Renown'd by Fame, and fortunate in Arms;
Whoſe hardy People did in Hunting toyl,
And till'd *Æquicola*, a barren Soyl;
Theſe armed plow, and Preys delight to drive,
Who by baſe Plunder, and vile Rapine, live.

Next

Next march'd a Prieſt of the *Marrubian* race,
His ſtately Creſt did branching Olives grace,
By King *Archippus* ſent, *Umbro* the bold,
Who deadly Vipers, and fierce Serpents, could
Caſt with his Charms in ſleep, ſoften their rage,
And by his Art their Bitings could aſſwage:
But for the *Dardan* Spear no help he found,
Nor could a ſleepy Medicine eaſe the Wound,
Nor all thoſe Herbs in *Marſian* Mountains grow.
Tears from the Woods, Tears from the Floods did flow,
For thee the Fountains wept.
Next *Virbius*, [p] *Hippolytus* Off-ſpring, went,
Whom his fair Mother to *Ægeria* ſent,
For Education, near *Hymettia*'s Strands,
Where pleas'd *Diana*'s ſtately Altar ſtands.
After his Stepdames art *Hippolytus* kill'd,
Paternal Puniſhments with Blood fulfill'd,
Torn by ſcar'd Horſes, His departed Soul
Return'd again to the ætherial Pole,
Reſtor'd by Phyſick, and *Diana*'s love.
This much incenſed all-commanding *Jove*,
That from the Dead a Mortal ſhould ariſe,
Therefore great *Phœbus* Son, that did deviſe
The wond'rous Med'cine, him he did alive,
With Thunder, down to *Stygian* Billows drive.
But *Trivia* did to Nymph *Ægeria*,
In ſecret Groves, *Hippolytus* convey,
Where in *Italian* Woods he liv'd alone,
And by a new name *Virbius* was known.
Therefore all Horſes they far off remove
From *Trivia*'s Temple, and her ſacred Grove,
Since boggling they his Chariot overthrew,
And torn in pieces, their young Driver, ſlew.

(p) *Hippolytus* flying from his Father, in his Chariot, his Horſes affrighted with the Sea-Monſters, dragg'd him on the Rocks, and tore him in pieces; but the chaſt *Diana* pitying the chaſt *Hippolytus*, by help and art of *Æſculapius* reſtor'd him to life, and ſent him into *Italy*; and changing his name into *Virbius* (that is, *Bis vir*) married him to *Aricia*, after whoſe name he call'd both a City and Grove there, ſacred to *Diana*, whence ſhe is call'd *Aricina*. Here ſhe had an Altar, where Beaſts were ſacrific'd, not Men, as at *Taurica Cherſoneſus*, where they us'd to ſacrifice to her Strangers, whereof ſhe is call'd *Taurica*. *Æſculapius* the Son of *Apollo* and *Coronis*, *Ovid. Met. l.* 2: for this ſo admirable a cure performed on a Subject ſo worthy, *Jove* ſlew him with Thunder, and threw him into Hell; yet thence the *Epidaurians* fetch'd him, and made him a God. Of them the *Romans* borrow'd him, and worſhipp'd him in the form of a Snake.

His

His Son no ſlower his ſwift Horſes trains,
And in the Battel gives his Chariot reigns.
Amongſt the firſt moſt valiant *Turnus* led,
Glorious in Arms, and taller by the Head.
On's creſt *Chimera*, through a triple tire
Of buſhy Horſes Mains, breath'd *Ætnean* Fire;
Strangely it roars, and Flame more fiercely glows,
When in the Battel Blood in Rivers flows.
His dazling Shield, [q] *Io* in Gold adorns,
Hair cloaths her Limbs, her Head is deck'd with Horns:
There *Argus* watch'd, leſt to her ſhape ſhe turn,
By *Inachus* pouring from a graven Urn.
A Cloud of Foot did follow, the whole Strands
Shield-bearing Squadrons hide; the *Argive* Bands,
The *Arunci*, *Rutuli*, antient [r] *Sicani*,
[ſ] *Sacrans*, and Shields of painted [t] *Labici*:
Thoſe plow thy Shores, O *Tyber*, People tils
Sacred *Numicus*, ſow *Rutilian* Hils,
Circæus tops, who [u] *Anxur*'s Fields, where *Jove*
Commands, and glad *Feronias* verdant Grove,
Where black-fenn'd *Satur* lyes, and *Ufens* glides
Through the deep Vales, and in the Ocean hides.
Volſcian Camilla, next to theſe, march'd up,
Preceding gallantly her glorious Troop:
She was no Spinſter, us'd to card and reel,
Nor female Fingers wet at *Pallas* Wheel;
But the bold Virgin did in War delight,
And to outſtrip the ſwifteſt Winds in flight;
She over ſtanding Corn would run, and ne're,
In her ſwift motion, bruiſe the tender Ear;
Or over bounding Billows fly ſo fleet,
That Water ſhould not touch her nimble Feet.

From

(q) The Daughter of *Inachus*, King of *Argos*, coming aboard a *Phœnician* Ship, was thence carried into *Egypt*, where ſhe was married to *Oſiris*, call'd *Jupiter*, and after death was worſhipp'd in the form of a Cow, as *Oſiris* in the form of an Oxe, becauſe ſhe firſt taught there Husbandry. From this worſhip of the *Egyptians*, the *Iſraelites* in *Moſes* his abſence made their Golden Calf; and *Jeroboam*, who had long ſojourn'd in *Egypt*, his two Calves: But the Poet gives him this fancy in his Shield, becauſe he was of *Grecian* deſcent.

(r) The *Sicanians*, a People of *Spain*, that ſeated themſelves here in *Italy*.

(ſ) People near *Rome*, ſo nam'd from ſacrificing, who had their Original from *Corybas* a Prieſt of *Mars*, or the *Ardeates*, *ob ver ſacrum*, becauſe they being in eminent danger vow'd to the Gods all the increaſe of the enſuing Spring.

(t) A People under *Turnus*, deſcending from *Glaucus*, *Minos* his Son, ſirnam'd *Labicus* from a kind of Shield with a handle, call'd λάβη.

(u) Here *Jupiter imberbis*, or *Puer*, was worſhipp'd, call'd *Anxurus*, q. ἄνευ ξυρὸς because never ſhaved; and *Juno Virgo*, who was likewiſe nam'd *Feronia*, à *ferendis arboribus*, from giving increaſe and fruitfulneſs to Trees: A Grove was ſacred to her under the Hill *Soracte*, which was once conſum'd with Fire; mov'd with which bad preſage, the Inhabitants would have remov'd the Image of the Goddeſs to another: To prevent them, being delighted with the place, ſhe the Patroneſs of Trees, who made them ſpring and fructifie, made the Trees in her own Grove on the ſudden flouriſh again.

From Fields and Houſes, Men and Women haſt,
With greedy Eyes, admiring as ſhe paſt;
Her Royal Habit wondring to behold,
Her Treſſes pleated with a Jem of Gold:
Then how her *Lycian* Quiver ſhe did bear,
And tipt with Steel her paſt'ral Myrtle Spear.

UMI



Quanta per Ideos sævis effusa Mycenis
Tempestas ierit campos, quibus actus uterq
Europæ atq; Asiæ fatis concurrerit orbis;

Audit, et si quem tellus extrema refuso
Submovet Oceano, et si quem extenta plagarū
Quatuor in medio dirimit plaga Solis iniqui.

Roberto Dormir de Dorton in Comitatu Bucks Armig:
Tabula merito votiva.

VIRGIL'S ÆNEIS.

The Eighth Book.

The Argument.

ÆNeas *is admoniſh'd by a Dream,*
To ſeek Evander's *aid, up* Tyber's *Stream.*
Arcadians *ſolemnizing Annual Feaſts,*
Æneas *and the* Trojans *make their Gueſts.*
Cacus *ſtrange ſtory, and* Herculean *Rites.*
The King Æneas *to his Court invites.*
Fair Venus *with ſweet Love her Husband charms,*
And for her Son obtains Vulcanian *Arms.*
Evander, Pallas *ſends t'* Æneas *aid.*
A League th' Hetrurians *and the* Trojans *made.*
Venus *preſents the Arms; a Golden Field,*
With Roman *Victories charg'd, adorn'd the Shield.*

WHil'ſt *Turnus* [a] Enſigns of Defiance crown'd
Laurentian Tow'rs, whil'ſt diſmal Trumpets ſound,
Whil'ſt Horſe he rais'd, and [b] exercis'd in Arms
His willing Foot, frighted with falſe Alarms,

(a) He alludes to the Cuſtome of the *Romans*, who in ſudden Tumults hung forth two Flags out of the Capitol, whither all thoſe repair'd who wiſh'd well to the Common-wealth; the Foot to *Vexillum Roſeum*, a red Banner; the Horſe to *Vexillum Cæruleum*, a sky-colour'd Banner. This kind of Leavy was call'd *Conjuratio in tumultu*, if the War were within *Italy*, or with the *Gauls*; *Conjuratio*, becauſe the ſuddenneſs of the Expedition not giving leave otherwiſe, the People ſwore all together; not as in the ſecond kind call'd *Sacramentum*, where they took Oath one by one; there is a third kind, *Evocatio*, when divers were employ'd into ſeveral parts, *ad evocandos milites.*

(b) Others interpret *impulit arma* with reference to another Cuſtome of the *Romans*, whoſe General going to War, enter'd the Temple of *Mars*, and claſh'd the Shields which hung there, and mov'd his Image, ſaying, *Mars vigila.*

All *Latium* then tumultuouſly engage,
And the mad People, covenanting, rage.
Meſapus, and bold *Ufens*, Generals were,
With proud *Mezentius*, who no God did fear;
Each where they preſs, and empty ſpacious Plains,
To fill their Regiments with ſturdy Swains.
They *Venulus* ſend to great [c] *Titides* Seat,
Againſt the *Trojans* landed, aid t'intreat,
And tell, *Æneas* vanquiſh'd Gods did bring,
Who ſtiles himſelf, by Fates Decree, a King;
That many Nations with the *Dardan* ſide,
His Name through *Latium* ſpreading far and wide.
Of ſuch beginnings what may be the End,
If favouring Fortune ſhould his Sword attend,
Was far more evident to him alone,
Than to King *Turnus*, or *Latinus*, known.
Againſt all this, the *Trojan* Prince prepares,
Surrounded with a Sea of ſwelling Cares,
His active Thoughts a thouſand wayes divide,
And ſwift through all imaginations glide.
As when the Sun, or Silver Moon, their Face
In trembling VVater view, or ſhaking Braſs,
Reflected Beams dance near, now fly aloof,
Then ſtrike high Seelings, and the Golden Roof. (Beaſt,
'Twas Night, and through the World, Man, Bird, and
Fetter'd with Sleep, from Labour were releaſt;
When on a Bank, under th'ætherial Pole
Lay Prince *Æneas*, with a troubled Soul,
About the ſad concernments of this War,
At laſt ſoft Slumber mollify'd his Care.
The Genious of the place, [d] old *Tyber*, here,
Amongſt the Poplar Branches, did appear;
Of fineſt Linnen were his [e] azure weeds,
And his moiſt Treſſes crown'd with ſhady Reeds.

Then

(c) i.e. *Arpos*, or *Argirippa*, which he built: for when by reaſon of the anger of *Venus*, who was wounded by him, his Wife *Ægialia* liv'd looſly at *Argos*, he would not return home, but marry'd the Daughter of *Daunus*, and ſeated himſelf in *Apulia*.

(d) In the ſame faſhion as *Tyber* is here deſcrib'd, there is yet remaining a Statue at *Rome* of him.

(e) A colour proper to River-Gods. So *Paterculus*, *lib.* 2. of *Plancus* ſaluting *Glaucus* the Sea-God.

Then thus he ſpake, in words appeaſing care;
Thou Off-ſpring of the Gods, who *Troy* didſt bear
From Foes to us, and ever ſhalt protect;
Laurentian Tow'rs, and *Latine* Fields expect:
This is the Seat, here are thy fixt Aboads,
Fear not theſe threatning Wars; the angry Gods
Are now appeas'd.
(Nor think a Dream vain Fictions coyns) for thou
Under an Oke ſhalt find a pregnant Sow,
Suckling her thirty young ones, laid to reſt,
A white Sow, a white Iſſue at her Breaſt:
There thou muſt ſettle, there thy City build;
When thrice ten years have circling Periods fill'd,
I tell thee truth, *Aſcanius* on that Ground
Shall *Alba* rear, whoſe Name ſhall be renown'd.
That better thou mayſt carry on this War,
Attention give, and briefly I'le declare.
Here the[f] *Arcadians* of Prince *Pallas* Race,
Following *Evander*'s Enſigns, choſe a place,
And on theſe Mountains did their City frame,
Stil'd *Pallanteum*, from their Grandſires name.
Theſe reſtleſs Wars with valiant *Latins* make;
Joyn, and theſe People to thy Friendſhip take:
Betwixt my Banks I'le guide thee to their Shores,
Oppos'd Streams breaking with thy ponderous Oars.
But now ariſe, and, Goddeſs Son, prepare
(The Stars being ſet) for[g] *Juno*'s Rites, and Prayer;
With humble Vows her antient Spleen allay,
And, Conquerour, to me due Honour pay;
I am bright *Tyber*, lov'd of all the Gods,
Whoſe ſtreams thou ſeeſt now bathe with ſilver Floods
Theſe fertile Banks, here muſt my City ſtand,
My City mighty Cities muſt command.

This

(f) *Evander* was an *Arcadian*, Grandſon of *Pallas* King of *Arcadia*; he ſlew his own Father by the perſwaſion of his Mother *Nicoſtrata* (who was call'd *Carmentis* for propheſying in Verſe) Others ſay, that *Nicoſtrata*, Mother of *Evander*, when ſhe was 110 years old was ſlain by her Son. *Evander* being baniſh'd, went to *Italy*, drove out the *Aborigines*, founded at *Rome* a little Town upon the *Pallatine* Mountain, as *Varro* ſaith, *Did not the baniſh'd Arcadians flye into the* Palatium *under the Conduct of* Evander? There are many reaſons given why the Pallatine Hill was ſo call'd; *Virgil* derives it from *Pallas* Grandfather of *Evander*.

(g) *Helenus* commanded the ſame, *lib.*3. And that the *Vejoves* were to be appeas'd, you have from *Homer* and *Apollonius*. The Gods and Goddeſſes, Enemies to *Troy*, are thus reckon'd;

Hermes, Neptunus, Vulcanus, Juno, Minerva.

The Friends thus;

Xanthus, Apollo, Venus, Mavors, Latona, Diana.

This ſaid, the River drives into the Deep,
And from *Æneas* flies both Night and Sleep.
Then up he roſe, and views *Sol*'s Eaſtern beams,
[b] Taking the Water from the gliding Streams,
Up in his Hand, and thus invokes the Gods;
Laurentian Nymphs, you Parents of theſe Floods,
And thou, Prince *Tyber*, with thy ſacred Wave,
Protect me now, and from all Danger ſave;
And whereſoe're, thou, pitying our Woes,
Bleſt River, glid'ſt, where e're thy Chanel flows,
There I'le for ever honour'd Preſents bring:
[i] Horn'd Flood, of all th' *Heſperian* Rivers King,
[k] O help us now, and with thy power protect.
Then from the Fleet [l] two Ships he did ſelect,
And Men, and all things fitting, did provide:
When he, behold! the wondrous Omen ſpi'de,
A white Sow, her white Iſſue at her Breaſt,
Laid in a Grove, on a green Bank, at reſt:
To thee, to thee, great *Juno*, this he ſlew,
And with her Race thy Altars did imbrew.
Tyber all night appeas'd his ſwelling Flood,
And ſilent now, his murmuring Billows ſtood;
His Streams he levell'd, to make ſmooth their way,
Like to a Chryſtal Lake, or glaſsie Sea.
Therefore they launch, and ſtraight their Veſſels trim,
And o're the Shallows well-calk'd Bottoms ſwim:
The Waves and Groves admire, when Shields they ſpi'de,
And painted Galleys up the River glide.
With luſty Oars, a Day and Night they waſt,
And doubling Points, through winding Reaches paſt;
Through quiet Streams, through ſhady Groves, they
Shelter'd with Trees, which caſt a [m] pleaſing ſhade. (made,

Now the bright Sun had reach'd the middle Skye,
When they far off did ſcatter'd building's ſpye,

And

(b) Thoſe that were about to ſacrifice, or to pray, waſh'd their hands firſt. *Ovid. Faſt.* 4. *Claudia* going to her prayers, took up pure River-water with her hands. *Briſſon. Formul. Ben. l.* 1. *Credebatur enim nox*, ſaith *Servius*, *ſclo ſomno polluere.*

(i) The Poets feign Rivers horn'd, or ταυρωπούς, Bull-headed. So *Ovid. Met.*

Et gemina auratus Taurino cornua vultu.

Why Horns were attributed to them, ſee *Turneb. l.* 24. *c.* 40.

(k) That is, quickly. For *Æneas* doubts not the truth of the Oracle, but deſires its ſpeedy execution. *J. Palmerius Spicileg. fol.* 4. reads *omina* for *numina*. *They who expected Omens were not wont* (ſaith he) *though the ſign were dexterous, to be preſently ſatisfied, unleſs there were an acceſſion of ſomething in confirmation of it; for it might be Chance.* Therefore after the ſudden Flame which had caught the Hair of *Iulus* (*Æn.* 2.) *Anchiſes* begs preſently, *Da deinde auxilium Pater, atque hæc omina firma.* By and by it thundred on the left hand, and the Star falling, ſeem'd to carry Fire with it. *Propius* is accurately added by our Author (according to the ſame *Palmereus*) for the firſt Omen was given when he was aſleep: now it was to be confirm'd to him when he was awake. So he reads that of the *Eclogs*, *Credimus an qui amant ipſi ſibi omina* [not *ſomnia*] *fingunt*; for there is nothing relating to Dreams, but Omens, the Aſhes having taken hold of the Altar, and *Hylax* being barking at the Door.

(l) *Virgil*'s word is *Biremes*, which were not in uſe in *Æneas* his time. *Turn. b.* 24. 40.

(m) *The* reflection of the neighbouring Woods upon the Water. *Terentianus.*

Natura ſic eſt fluminis,
Ut obvias imagines
Nemorum recipiat in ſuam
Lucem.

And ſlender Bulwarks, with a little Tower,
But now to Heaven advanc'd by *Roman* power:
Then Prince *Evander*'s City was but poor.
They turn their Prows, and ſudden make the Shore.
It chanc'd th' *Arcadian* King upon that day,
Did ſolemn Rites to great *Alcides* pay,
And near the Town, in conſecrated Woods,
With his Son *Pallas*, offer'd to the Gods:
There the prime Youth, and thrifty Senate, gave
Incenſe, and Altars with warm Offerings lave.
As they tall Ships ſaw through the ſhady Grove,
With ſilent Oars towards landing gently move,
At the firſt ſight, ſtrangely amaz'd they were,
And from their Tables roſe, ſurpriz'd with Fear.
Bold [n] *Pallas* ſtraight commands them [o] keep the Board,
And forth he haſtens, ſnatching up his Sword:
Then from the riſing Bank aloud did ſay;
What brought you, Sirs, this unfrequented way?
Where are you bound? whence come you? whether are
You Friends, or Foes? is't Peace you bring, or War?
Then, from the lofty Stern, *Æneas* ſaid,
(And Olive-boughs, Emblems of Peace, diſplay'd)
Trojans thou ſeeſt, that Foes to *Latins* are,
Which exil'd, they invade with cruel War;
A prime Commander of *Evander* begs
To make Offenve and Defenſive Leagues.
The *Trojan* Name put *Pallas* to a ſtand.
VVho e're thou art, he ſaid, be pleas'd to Land,
And with my Father ſpeak; then take a ſhare
Of hoſpitable, though but homely Fare.
Embracing him, then his right hand he ſhook;
The Grove they enter, and the Stream forſook,
VVhere thus *Æneas* to *Evander* ſaid;
Beſt *Grecian* Prince, to whom my Fortune made,

VVith

(n) *Virgil* (ſaith *Servius*) uſeth the word *bold* ſo often as he deſires to repreſent Virtue without Fortune. Therefore *Æn.* 9. *v.* 3. calls *Turnus* bold, *i.e.* valiant without ſucceſs.

(o) He alludes to the Religion of the *Romans*, by which it was a hainous ſin to break off the Sacrifices and Plays inſtituted to the Gods upon any intervening occaſion whatever. Whence that Proverb, *Salva res eſt, ſenex ſaltat*, All is well, the old man dances: who underſtanding the Pontifical Law, whil'ſt others ran to their Arms to oppoſe the entrance of *Hannibal*, avoided the ſin by his continual dancing.

With [p] Olive-branches me a Suter here:
Nor thee do I, though an *Arcadian*, fear,
Although thy Stock from [q] both th' *Atrides* came:
But my own Virtue, and thy ſpreading Fame,
Our antient Kin, Fate, and the Gods commands,
My will concurring, brought me to theſe Lands.
Dardan [r] *Troy*'s Founder, and firſt *Trojan* King,
As *Greeks* relate, did from *Electra* ſpring;
Great *Atlas* got *Electra*, he that bears,
On his huge Shoulders, the Celeſtial Sphears;
Hermes got thee, whom *Maia* [s] ſoon brought forth,
On cold *Cyllenian* Mountains in the North;
But *Atlas*, *Maia*'s Father was, the ſame.
Atlas, they ſay, ſupports Heaven's ſtarry frame.
Thus from one Blood the Stocks of both divide.
This truſting, I no Meſſenger imploy'd,
Nor [t] felt thee firſt by art, but my ſelf came,
And, life adventring, here now Suppliant am.
Theſe *Rutils*, which vex thee with cruel Wars,
When us they have expell'd, think nought debars,
But all *Heſperia* ſhall their yoke obey,
Or whatſoe're is waſh'd by [u] either Sea.
Let us conjoyn, our People valiant are,
Train'd up to great Experience in long War.
Whil'ſt theſe he ſpoke, *Evander* him ſurvey'd
All o're with buſy Eyes, then briefly ſaid;
Bold *Trojan*, I receive thee as my Friend,
And to thy will moſt willing condeſcend;
I call to mind thy Father, ſuch a Face
Anchiſes had, and ſpoke with ſuch a grace,
When *Priam*, I remember, came to ſee
His Siſters Kingdome, fair *Heſione*,
From thence he ſtraight for [x] *Salamina* bore,
Then viſiting the cold *Arcadian* Shore.

When

(p) The Olive ſignifies Peace; the Fillet, Religion.

(q) *Agamemnon* and *Menelaus* were Sons of *Atreus*; he deſcended of *Peleus* and *Hippodamia*, ſhe Daughter of *Oenomaus*, he Son of *Mars*, and *Sterope* one of the Pleiades, Daughter of *Atlas*. *Evander* was Son of *Mercury* and *Carmentis*, or *Nicoſtrata*; *Mercury* Son of *Jupiter* and *Maia*, the fairеſt of the Pleiades: But the alliance was nearer between *Evander* and the *Trojans*, whoſe Anceſtour *Dardanus* was ſon of *Jupiter* and *Electra* another of the Pleiades, Daughter of *Atlas*.

(r) That Region was not at that time call'd by this name, for *Dardanus* came long before from *Samothracia* into *Phrygia*, built the Town *Dardania*, and there died. His Sepulcher was near *Troy*, in the Territory of *Dardania*. Afterwards *Dardania*, *Ilium*, and *Troy* were united into one City.

(s) *Fudit*. Phyſically. For *Mercury* being every where ſwift, why not in his Nativity? Mercurius *utero fuſus* Maiæ. *Arnob. l.4.*

(t) Alluding to the ſounding of Water with Plummets, to the ſearching of Wounds with Probes.

(u) The *Adriatick* and *Tyrrhen* Seas, *Mare Superum & Inferum.*

(x) The Metropolis of *Telamon*'s Kingdome, who married *Heſione*, *Priam*'s Siſter, by whom he had *Ajax* and *Teucer*.

When budding Youth had firſt my Cheeks attir'd
With a ſoft Down, I *Trojan* Chiefs admir'd;
With wonder youthful *Priam* me poſſeſt,
But moſt *Anchiſes*, (y) taller than the reſt,
With great Affection did my Mind excite
To know the Man, and joyn right hand to right.
I gladly lead him (z) round our Battlements:
He a fair Quiver, and neat Shafts, preſents,
With a rich Cloke, to me, taking his leave,
With Golden Reigns, which ſince I *Pallas* gave.
Therefore I grant thy Sute, and Leagues conjoyn;
And when the Morn with purple Light ſhall ſhine,
I will diſmiſs you ſafe, with Aid, and Gold.
Mean while, ſince you are here, theſe Annuals hold,
(A ſin now to neglect) and keep our Feaſt,
Making your ſelves to Friends a welcome Gueſt.
Then he commands Goblets of Wine, and Meat,
And plac'd the *Trojans* on a [a] Graſſie Seat:
But up he leads the Prince, and ſets him in
A maple Chair, grac'd with a Lion's skin.
The Prieſt, and Choſen, adorn'd Tables ſpread
With ſtore of Cates, and Waiters ſerv'd up Bread;
Rich Wine they fill; the *Trojans*, and their Chief,
[b] Feed on fat Inwards, and huge chines of Beef.
Hunger appeas'd, and feaſted to the height,
Evander ſaid, On us this ſolemn Rite,
This Feaſt, theſe Altars, to ſo great a Name,
By Superſtition, nor by Ignorance, came
To be impos'd: From Dangers ſav'd, we do,
Yearly theſe Honours (Noble Gueſt) renew.
Firſt on that hanging Rock, with torn Cliffs, look;
Then view thoſe Ruines, and that Place forſook
Upon yon Hill, and Breaches wide as Hell:
There did that horrid [c] Monſter, *Cacus*, dwell.

(y) He imitates the receiv'd opinion of the Heroes, that they excell'd not only in the endowments of the Mind, but in greatneſs and excellence of Body. Mov'd by thoſe bounties of Nature, they beſtow'd Empires and Magiſtracies, after the example of the *Indians* and *Ethiopians*. German.

(z) *Pheneum* is a Town of *Arcadia*. The Poets (ſaith *Servius*) take all neighbouring Cities for one and the ſame.

(a) *Graminco ſedili*, whereon at the Rites of *Hercules* they did banquet ſitting, ſaith *Macrobius*, *Sat. l. 3. c. 36.* 'Tis further obſerv'd, that at the greateſt Altar there was no *Lectiſternium*.

(b) By *Servius* and *Scaliger* underſtood either of fat ones, which the Cenſors kill'd at the end of the *Luſtrum*, or of a five years Oxe. *Turnebus* underſtands them to be ſimply purifying; and whereas all Sacrifices purge, the eating of the Entrails does much more, to which the wicked are not admitted. *Livy* calls them, *Solemnia exta*. See *Turneb. l. 7. c. 13.*

(c) Feign'd half a Beaſt, in reſpect to his ſavage conditions; Son of *Vulcan*, becauſe he waſted the Countrey round about with Fire, ſay the Mythologiſts.

He in thoſe vaſt Receſſes, his dire Face
Did alwayes hide, the Sun ne'r pierc'd that place,
Steeming with recent Slaughter; on his Door
Pale Heads of Men hung, loathſom in their gore.
Of this huge Monſter, *Vulcan* was the Sire,
A mighty Giant, breathing Smoke, and Fire.
But Time brought Aid, and one of mighty Fame;
For the Revenger, great *Alcides*, came,
Proud with the triple *Geryon*'s Death, and Spoyl:
The Conquerour drove his Cattel to this Soyl,
His Herds poſſeſt the Vale, and Rivers ſide.
But furious *Cacus*, leſt he ought untry'd
Of Wickedneſs or Villany ſhould leave,
Four ſtately Oxen from their Stalls did drive,
As many well-ſhap'd Heifers; theſe he hales,
Leſt tracts ſhould be diſcover'd, by the Tails
Into his Den, and in the dark Rock hid,
Nor any footſtep to the Cave did lead.
But when great *Hercules* remov'd his Herd,
Leaving thoſe Grounds, and to be gone prepar'd;
Departing, loud they bellow, Clamour fills (Hills:
The neighbouring Woods, they, mourning, leave the
One Cow makes anſwer, and from hidden Caves
Aloud complains, and *Cacus* hope deceives.
But here great rage *Alcides* did provoke;
He arms, and takes a ponderous knotty Oke,
And to the top of the high Mountain flyes.
Now firſt we ſaw Fear *Cacus* to ſurprize,
And his Look chang'd: he, than Eaſt-winds more fleet,
Haſts to his Cave; for Terrour wing'd his Feet;
Shuts himſelf up, and down a huge ſtone flung,
With broken chains, which *Vulcan*'s art had hung
With Steel, and the ſtrong Gates guards with a Bar.
Soon *Hercules* came, and raging, every where

Sought

Sought entrance, gnaſhing of his Teeth he turns
Now here, now there; thrice, whilſt with Rage he burns,
Aventine ſought; thrice did in vain aſſail
The marble door, as oft reſts in the Vale.
A riſing ſharp Rock with torn Cliffs there was
Behind the Cave, a fit and lofty place,
Where [d] Birds of prey might build: this as it ſtood
To the left hand, and leaning to the Flood,
He on the right hand ſhoves, and at the laſt
Tears from the root, then down it headlong caſts;
Heav'ns vaulted Galleries thunder at the Crack,
Affrighted Streams retire, and Banks fly back.
Then *Cacus* Cave and Royal Court appear,
The diſmal Caverns all diſcover'd were:
As when an Earthquake ſhews the dark aboads,
And woful Kingdoms, hated by the Gods;
The Pit of darkneſs, with all Hell in ſight,
And pale Ghoſts trembling at the beamie light.
Him thus ſurpriz'd with unexpected Day,
With all his Force *Alcides* did aſſay,
Whilſt *Cacus* roar'd; up to the Breach he goes,
And down whole Okes, and mighty Milſtones throws.
But when no means was left how to retire,
Wondrous, he belch'd a Cloud of Smoke and Fire;
A darkning Vapour ſtraight bereav'd all Sight,
Commix'd with flaſhes vaild Eternal night.
Nor did *Alcides* hold, but on he came,
And bravely leap'd amidſt the Smoke and Flame,
Which rage'd through all the Cave, and *Cacus* got,
Belching vain flames, and wreath'd him in a [e] Knot,
Then whirls him round, next down upon him lies,
Graſping his throat, and ſqueezing out his eyes.
The dark houſe ſtraight with open doors diſplaid,
Back were the Cattel, and [f] baſe ſtealth convaid;

(d) Crows, Ravens, and the like, that fed upon the dead Bodies of thoſe whom *Cacus* had ſlain and hung up before his Den.

(e) That is, holds him bound, *Turneb. l.* 19.29. He alludes perhaps to the *Herculean* Knot, which was ſo faſt that it could ſcarce be unti'd, and gave occaſion for a Proverb, *German.*

(f) See *Scip. Gentilis l.* 1 *c.* 27. *Parerg.* Where he tells the ſignification of *Abjuratum pretium* I C T I S, and affirms *abjuratas Boves* to be ſuch, whoſe price, which is the right of the Seller, hath not been paid. And theſe by *Plato in Protag.* are ſtyled ἀνεῖαι, becauſe *Hercules* had not bought them, nor *Geryon* giv'n them unto him. *Servius* will have *Abjuratas* here to ſignifie *Injuriouſly detain'd.* Some expound it (he ſaith) *alieni juris factas.*

Out by the feet the ugly corps he drew;
On's dreadful Eyes enough they could not view,
The monsters hairy Breast, and horrid Brow,
And Fire within his mouth extinguish'd now.
We, for that great delivery, keep this day;
And here [g] *Potitius* did offerings pay,
And the *Pinarian* Priests this Altar plac'd,
Which we now [h] grace, and shall be alwayes grac'd.
Therefore my noble friends impale your brows
(Honouring so great a Pow'r) with shady boughs,
With full bowls fill your right hands, then implore
The common God, and empty call for more.
This said, he with [i] *Herculean* garlands bound
His tresses, and with silver branches crown'd,
Taking a [k] sacred Cup; all straight prepare,
To mix with [l] glad Libations, wine and prayer.
When sullen night purpled Heaven's spangled arch,
Then all the Priests, and first *Potitius*, march,
With torches, girt in skins of salvage beasts,
And empty boards supply with second feasts,
Altars then load; to songs, the [m] *Salii* round
The blazing Altars dance with Poplar crown'd;
A Chorus here of Young men, there of Old,
In verse renown'd *Alcides* deeds extold,
How in his cradle, first the Infant takes
And strangles in his hands, his step-dames [n] Snakes;
How he renowned Cities did destroy,
And overthrew [o] *Ochalia*, and *Troy*;
How King [p] *Eurystheus* oft did him engage,
In mighty labours, spurr'd by *Juno's* rage;
Hylæus, *Pholus*, [q] cloud-born Centaurs, thou,
O never-vanquish'd, in cold death mad'st bow;
Thou didst those [r] *Cretian* Prodigies subdue,
And at *Nemea* the huge Lion slew;

Thou

(g) *Potitius* and *Pinarius*, the first Priests of *Hercules*, who were Noblemen at that time, and entertain'd *Hercules*, for which courtesie he bestow'd this honour upon them and their Families, in which it continued until the days of *Appius Claudius*, who supplanted them. *Macrob. Sat.* 3.6.

(h) Because *Ara maxima*, this greatest Altar was free'd from a neighbour fire by the help of this Family; Therefore *Virgil* gives it the Title of *Herculei Custos Ritus*. So as *Potitius* was the first Institutor, the *Pinarian Family* equall'd them in Honor for preservation of their Rites. See another reason *Macrob. Sat. l.* 3. *c.* 6.

(i) The Fable saith that *Hercules* descended into Hell crown'd with a Poplar Garland, the leaves whereof, with the smoak, became black on the outside, the inward part next his hair retain'd its white colour. Hence was the poplar sacred to him; and such as sacrific'd to him were crowned therewith; In the time of the *Romans* the *Aventine* hills being full of Bay-trees which were neer the greatest altar, the sacrificers crowned themselves with those boughs. But the Poet respects the original ceremony. *Macrob. Saturn.* 3. 12.

(k) As *Cantharus* for *Bacchus*, so *Scyphus* for *Hercules*, who was a drinker, and sometime carried over Sea in a Bowl. *Macrob. l.* 5. *c.* 21. *Schipio* is now the name of a little boat among the *Venetians*, and Schiff among the *Dutch*.

(l) It was Religion to pour out of the cup on the table before they drank, which the *Greeks* call λείβειν & σπένδειν. *Turneb. lib.* 14. *cap.* 40. *Lips. lib. antiq. lect.* 3. *c.* 1. *Macrob. l.* 3. *c.* 11.

(m) All those that play and dance upon any sacred occasion are called *Salii* & *Salisubuli* Therefore here simply they that danced at the feast of *Hercules* were called *Salii*: For the first that danced ἐνόπλιον ὄρχησιν a dance in arms under the conduct of *Æneas* in *Italy* were called *Salii* by *Polemon*.

(n) *Hercules* in his cradle strangled two Snakes sent by *Juno* his Step-mother to devour him.

(o) *Ochalia* was a Town of *Thessaly*, whereof *Eurystheus* was King, who denying his daughter *Iole* to *Hercules* in marriage, was by him slain, and his town destroyed.

(p) He was elder brother to *Hercules* son of *Amphytrio* and *Alcmena*, who envying the vertues of *Hercules* employ'd him in many dangerous services, with him conspir'd *Juno* who hated him as bastard-Son of her husband: She found out the adventures and suggested them to *Eurystheus*, who impos'd them.

(q) Begotten of *Ixion* and a cloud: as were all the *Centaures*.

(r) He brought *Pasiphaes* bull safe from *Creet* to *Eurystheus* (of which *Æneid.* 6.) But he killed the Lion (in a wood neer *Thebes*) which *Chimæra* brought forth at the same time with *Sphynx*, *Hesiod.*



Pampineasque gerunt incincta pellibus hastas,
Ipsa inter medias flagrantem feruida pinum
Sustinet, ac gnatæ Turnique canit Hymenæos,
Sanguineam torquens aciem, torvumq repente
Clamat: Io matres audite vbi quaque Latinæ.

Si qua pius animus manet infelicis Amatæ
Gratia, si iuris materni cura remordet;
Soluite crinalem vittas, capite Orgia mecum,
Talem inter silvas inter deserta ferarum
Reginam Alecto stimulis agit undique Bacchi.
Æneid L. 7

Dnō: Thomæ Corbett de Sprowston in Tabula mez[z]o Vetua. Cō: Norf: Equiti Aur: & Baronetto,

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UMI

Thou mad'ſt Hell tremble, *Cerberus* obey,
Who cowring in his naſtie Kennel lay;
Not any ſhape, not fierce *Typhoeus*, thee,
With all his dreadful Arms, could terrifie;
Nor could that *Lernean Hydra* thee confound,
Though Troops of Vipers heads beſet thee round.
Hail *Jove*'s true Off-ſpring, th' honour of the Skies;
Oh favour us, and this our Sacrifice.
Such things they celebrate in lofty Verſe:
But more than all, they *Cacus* Cave reherſe,
And how he breath'd out Fire; their Voices round
Through all the Groves and ecchoing Hills reſound.
Divine Rites thus perform'd, and ſolemn ſhews,
Back to the Citie, old *Evander* goes,
With him *Æneas*, and Prince *Pallas* walk,
Making the way ſeem ſhort with various talk.
Æneas wondring every way did look,
Much with that Countries Situation took,
His quick eyes glancing here, now caſting there,
Deſirous former Princes Acts to hear:
When great *Rome*'s Founder King *Evander* ſaid;
Nymphs, (ſ) Fauns, theſe Groves their habitations made,
And people born of trees and hollow Oke,
That knew not how to plow, nor Steers to yoke,
Nor knew to gather Riches, nor to ſpare,
But liv'd by hunting, and what Trees do bear.
Flying *Jove*'s anger, (t) *Saturn* to this Coaſt
From Heav'n firſt came, Celeſtial Kingdoms loſt;
He from high Mountains the rude people draws,
And taught them both Civility and Laws;
Then *Latium* ſtil'd the Country, ſince it held
Him ſafe from all his Enemies conceal'd.
That was the golden Age in which he reign'd,
Becauſe in Peace his Kingdoms were maintain'd.

(ſ) The Off-ſpring of *Faunus* inhabiting the Woods, until *Saturn* perſwaded them thence; there they liv'd in Sheds and hollow Trees, whence their Iſſue feign'd to be born of Trees.

(t) *Saturn*, who was chas'd out of *Crete* by his unnatural Son *Jupiter*, the *Aborigines* ſuppos'd to have come down from Heav'n to them. He taught them Arts, and Husbandry, and gave them Laws, *Macrob. Sat. 1. 7. The times of* Saturns *are recorded moſt happy, both for abundance of all things, and becauſe none yet were differenc'd with Service or Liberty. Which things may be underſtood from this, that in the Saturnals all liberty is permitted to Servants:*

Then

Then baſer Ages by degrees ſucceed,
Which rage of War, and love of Riches breed:
Auſonian Bands then, and [u] *Sicanians* came;
And oft [x] *Saturnian* Fields have loſt their Name:
Then Kings, and [y] *Tyber* that Gigantick Prince,
From whom, this Stream we *Tyber* call e're ſince;
The true old name of *Albula* is loſt.
Forc'd through all Seas, expuls'd my Native Coaſt,
All-conquering Fate, and Fortunes pow'rful hand
Have plac'd me here, here the ſevere command
Of my bleſt Mother the Nymph [z] *Carmens* ſent,
And great *Apollo*'s ſtrict admoniſhment.
Scarce ſaid, he ſhews an [a] Altar as they came,
And the [b] *Carmental* Gate, a *Roman* name,
Which antient honour Nymphs did dedicate
To *Carmens*, skilful of enſuing Fate;
Who [c] firſt declar'd the *Trojans* ſhould be great,
And [d] *Pallanteum* a renowned Seat.
Next, a huge Grove which valiant *Romulus* choſe
For [e] ſanctuarie, he [f] *Lupercal* ſhews
Under a Rock, which they did dedicate
To *Pan*, as did before the *Arcadian* State.
Then [g] *Argiletums* ſacred Grove he ſpi'd,
And ſhew'd the place where his Gueſt *Argos* dy'd.
Then to [b] *Tarpeia*'s Capitol he lead,
Now golden, then with Briars and Brambles ſpread.

(u) *Dionyſius* ſaith, that the *Arcadians* firſt of all the *Greeks*, having paſſed over *Ionium*, ſent Colonies into *Italy*. Hence they ſay that *Oenotrus* with the *Aborigines* (ſeventeen Ages before the deſtruction of *Troy*) and his Brother *Peucetius*, ſayl'd into *Italy*. He was Son of *Lycaon* the younger, Fifth from *Phoroneus*, who firſt reigned in *Peloponneſus*.

(x) At firſt *Argeſſa*, next *Camaſene*, then *Heſperia*, *Auſonia*, *Oenotria*, laſtly *Italy*.

(y) A great Robber, drown'd in the River *Tyber*, as another King of the like name *Tiberinus*, left it his.

(z) *Carmenta*, (or *Carmentis*, or *Niceſtrata*) was a Propheteſs, and accompanied her Son into *Italy*: For *Evander* had accidentally ſlain his Father *Mercury*, (the God of Eloquence, ſo feign'd, in regard of his Rhetorick) wherefore, baniſh'd *Arcadia*, he by his Mother's advice came into *Italy*, *Ovid. de Faſt.* 1.

——— *into the Stream*
He had by learn'd Carmenta's *Counſel tow'd*
His Ship, and 'gainſt the Tuſcan
Billows row'd.

(a) Built for his Mother, near the Gate firſt call'd *Carmentalis* afterwards *Scelerata*, from the three hundred *Fabii* which went to war through that, and were ſlain by the *Veientes*, at the River *Cremera*.

(b) Call'd afterwards *Porta Scelerata*, becauſe the *Fabii* that periſhed at *Cremera* went out at it.

(c) In her Prophecy to *Evander* at the ſight of the new *Roman* Hills. Recorded by *Ovid. Faſt.*

(d) This *Pallanteum* afterwards *alatium*, was the Seat of the Empire, and the Throne of the *Roman* Majeſty; for here the Kings, Conſuls, Emperours, and other chief Officers of State, had their Palaces, beſides many famous Temples were built there, whereof the Ruins are yet remaining.

(e) *Cadmus* is ſaid to have open'd the Firſt Sanctuary, when he built *Thebes*, to which all Freeborn and Slaves running without difference, were free from all puniſhment. *Romulus* took the ſame courſe for peopling his City, which at firſt conſiſted but of an hundred Houſes, yet they wanted Inhabitants; To win therefore confluence of People, he, neer the Capitol, built a Temple conſecrated to the God *Aſylæus*, the Patron of Liberty. *Aſylum* a place of refuge, By which means *Rome* was ſoon fill'd with Inhabitants. (f) *Lupercal* was the place where *Romulus* and *Remus* were nurſt by the Woolf, and ſtood at the Foot of the *Palatine* Hill dedicated to *Pan*, where the *Lupercalia* (feaſts in his honour) were celebrated. (g) *Argos* a Commander of the *Argives* was entertain'd by *Evander*, but he forgetting his Favours, aſpir'd unto his Crown: Whereupon the *Arcadians* (without *Evander*'s knowledge) ſlew him, after whoſe death, the King built him a Monument in the place where he was kill'd neer the Palace, and call'd it *Argiletum*. (h) This Hill, at firſt *Mons Saturnius*, got the name of *Mons Tarpeius* from *Tarpeia*, Daughter of *Tarpeius*, Lieutenant of the Tow'r there, who betray'd it to the *Sabines*, in the War for the raviſh'd Virgins, and for her Treaſon, bargain'd for that which the Souldiers ware on their left Arms; ſhe meant their Bracelets, but they overwhelmed her with their Bucklers, which were likewiſe worn on that Arm; So that dying there, ſhe left the memory of her Treaſon in the name of the Hill: The ſame Hill was alſo call'd *Mons Capitolinus*, or *Capitolium*, from the head of a Man nam'd *Tolus*, which long after his death was found freſh and bleeding, at the foundation of the Capitol by *Tarquinius Superbus*; now corruptly *Campidoglio*.

Then

Then did a reverential terrour move,
And ruſticks tremble at the Rock and Grove.
This Wood he ſaid, this Mountains leavy brow,
A God once dwelt in, but uncertain who,
Arcadians ſay, here [i] thundring *Jove* they ſpi'd,
[k]Shaking his ſhield, upon a Tempeſt ride.
Theſe two diſmantl'd Towns thou doſt behold,
Are but ſad Reliques of the men of old:
This, [l] Father *Janus*, that, King *Saturn* fram'd;
Janiculum this, that was *Saturnia* nam'd.
This ſaying, neer poor *Evander*'s Roofs they drew,
Where, in now [m] *Roman* Courts and Streets, they view
The bellowing Cattel as about they Straid,
When the old King thus to *Æneas* ſaid;
Once [n] Conquering *Herc'les* hither made reſort;
This humble Palace was his Royal [o] Court;
Wave Wealth and Glorie Sir, and, like that God,
Be pleas'd to ſhelter in this mean aboad.
Then great *Æneas* to low Roofs convaid,
And on a Bed with ſoft leaves quilted laid;
Over him next a *Lybian* Bears skin hurld.
Now Nights black Pinions did infold the World,
When *Venus*, his dear Mother, much diſmaid
About theſe threatning Wars, to *Vulcan* ſaid,
And, in her golden Bed, thus moves her Lord,
Infuſing heavenly Love at every word.
Whil'ſt *Grecian* Princes ruin'd wealthy *Troy*,
And did that Town with Hoſtile flame deſtroy,
No aid for wretched *Trojans* I deſir'd,
Nor a vain task of thee dear Lord requir'd,
Though I much kindneſs ow'd King *Priam*'s Race,
And oft lamented poor *Æneas* Caſe.
Now by *Jove*'s will, they plant th' *Auſonian* Shore;
O my bleſt Pow'r, I humbly thee implore,

(i) Here was a Temple conſecrated to *Jupiter Opt. Max.* by *Tarquinius Superbus*, whence ſirnam'd *Jupiter Capitolinus*. *Auguſtus* being delivered from the danger of Lightning, in his *Cantabrian* Expedition, added the title of *Jupiter Tonans*.

(k) The skin of the *Amalthean* Goat which fed him, or rather the Shield covered with it, which *Jupiter* holds in his left hand, by the ſhaking whereof he cauſeth Rain, as Thunder with his right.

(l) *Janus* firſt built Temples to the Gods in *Italy*, and inſtituted ſacred Rites: The Name ſheweth, ſaith *Macrob. Saturn.* l. 9. that he is Preſident over doors. *Nigidius* ſaith, that *Janus* is *Apollo*, *Jana Diana*, and is therefore double Fac'd, as having pow'r over both Gates of Heaven, to open the Eaſt, and ſhut the Weſt. Others underſtand by him the World: Therefore by *Cicero* call'd *Eanus ab eundo*, figur'd by a Snake devouring his own Tail, *quod apparet Mundum, & ex ſeipſo ali, & in ſe reverti*.

(m) The *Forum* ſtood afterwards where the *Carinæ* were, moſt ſumptuous Edifices, built in faſhion of the Keel of a Ship.

(n) *Varro* ſaith, that *Hercules* was ſtyled *Victor*, becauſe he overcame all manner of Creatures. *Maſſurius Sabinus* gives another Reaſon, *Marcus Octavius Herennius* having had good returns by Merchandize, conſecrated the tenth part to *Hercules*, but ſayling forth again, was ſet upon by Pyrats, whom reſiſting valiantly he came off Victor; *Hercules* hereupon appears to him in a Dream, and tells him that he had been preſerv'd by him. To him therefore, having obtain'd a place by the Magiſtrate, he conſecrated a Temple and Statue, with the Title of *Victor*.

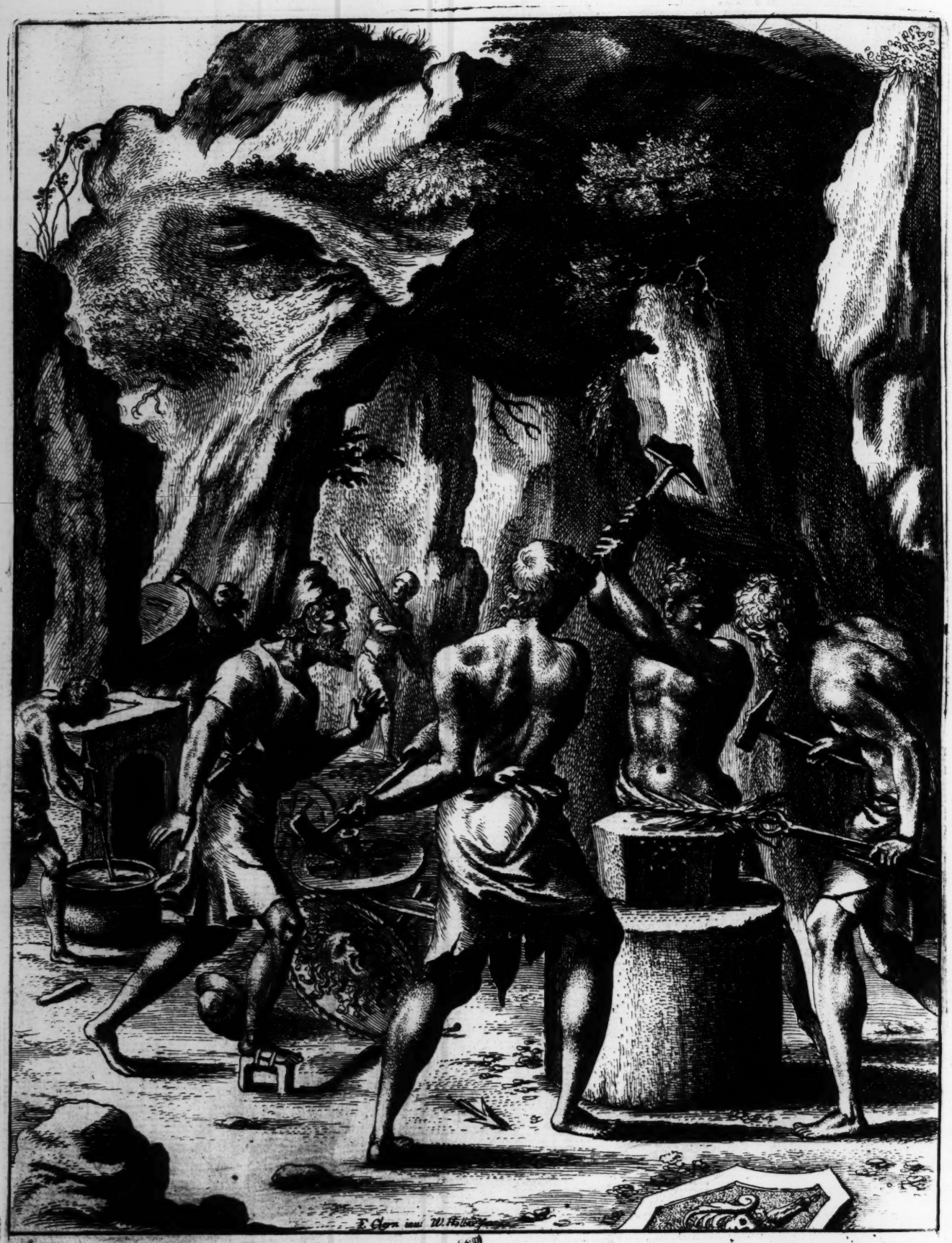
(o) He toucheth the Pontifical Law: For the houſe in which the *Pontifex* liv'd, was call'd *Regia*, as that *Flaminia*, in which the *Flamen*. He ſpeaks it with good Omen to *Æneas*, that *Hercules* enter'd Victor into that place.

A Mother for a Son craves Arms, dear love,
Thee [p] *Thetis* and *Aurora*'s tears could move.
Behold what Realms conſpire, what Cities joyn,
Comploting War, to ruine me and mine.
The Goddeſs here, round with her ſnowie arms
In ſoft imbraces him, conſulting, warms;
Straight he takes fire, and through his marrow came
Accuſtom'd heat, which did his blood inflame;
So from a fiery breach erupted flies,
Shining with flame, bright thunder through the Skies.
She, joyful, found her plot, and beauty take,
When vanquiſh'd with eternal Love he ſpake;
What need'ſt thou doubt, and make a queſtion thus?
Where is your confidence repos'd in us?
Had ſuch care, Goddeſs, been in former time,
T'have arm'd the *Trojans* then had been no crime.
Nor *Jove*, nor Fate forbad that *Troy* ſhould ſtand,
And ten years more King *Priam* to Command.
But if thou art reſolv'd to make a War,
What I can promiſe by my art, or care,
What [q] ſoft *Electrum* can, and hardeſt Steel,
What Fire is able, what the Bellows will,
Shall be perform'd; nor need'ſt thou more perſwade,
Nor doubt thy pow'r with us. Theſe having ſaid,
After a ſweet imbrace, he takes his reſt,
Repoſing on the beauteous Goddeſs Breaſt;
Waking at midnight, after his firſt ſleep,
Like to ſome careful woman that doth keep
Her ſelf by ſpinning, and *Minerva*'s hire,
Stirs up the Aſhes, and the drowſie Fire;
Night adding to her work, long tasks ſhe plies,
And at her Lamp, her Servants exerciſe;
That chaſt ſhe might preſerve her husbands Bed,
And her ſmall Children ſo ſupply with Bread:

No

(p) *Thetis*, daughter of *Nereus*, wife of *Peleus*, prevail'd with *Vulcan* to make arms for her Son *Achilles*. So likewiſe did *Aurora* for her Son *Memnon*. This the Mythologiſts interpret Fortitude. *Cicer. Tuſcul. Quæſt. lib.* 2.

(q) Either melted or pure, according to *Pliny* in his *Natural Hiſtory*. There are three ſorts of it; One gather'd from Trees which they call *Succinum*; A ſecond ſort is found Natural; A third is compounded of three parts Gold, and one Silver, which you may ſeparate. The nature of *Electrum* is tried by Poiſon, which makes it give a loud crack, and repreſent the colours of the Rainbow.



Ferrum exercebant vasto Cyclopes in antro;
Brontesque, Steropesque, & nudus membra Pyracmon.
His informatum manibus jam parte polita
Fulmen erat, toto genitor quæ plurima cælo
Dejicit in terras: pars imperfecta manebat.

Tollite cuncta, inquit, cœptosq; auferte labores,
Ætnæi Cyclopes, & huc aduertite mentem.
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistra.
Præcipitate moras.

Eneid: l 8

Simoni Leach de Cadleygh in Com: Devon: Tabula merito votiua,

No drowſier at that hour *Vulcan* aroſe
From his ſoft Bed, and to his Forges goes.
Near to [r] *Sicanian* Coaſts an Iſland lifts
His lofty Shoulders up, with ſmoky Clifts;
Scorch'd with *Cyclopean* Flames, a Cave lies under,
And huge *Ætnean* Vaults, which alwayes thunder;
Where on great Anvils mighty Strokes reſound,
And Bars of maſsie Steel roar under Ground,
In Water quench'd, near Forges breathing Flame.
This *Vulcan*'s Seat, *Vulcania* the Lands name,
Hither the God deſcended from the Skye,
Where ſparkling Heats in vaſt Caves *Cyclops* ply.
[s] *Brontes*, *Steropes*, nak'd *Piracmon* ſtand,
A Thunder-bolt half finiſh'd, now in hand,
(Many of theſe by angry *Jove* are thrown
From Heaven to Earth) the reſt as yet not done.
Three parts of Hail, three of a watry Cloud,
As much of Fire, and three of Wind allow'd;
Their work with Flaſhes, Noiſe, and Fear, commixt,
And dreadful Wrath, purſuing Flame betwixt.
Here *Mars* his Chariot and ſwift Wheels they make,
Which muſt great Nations and proud Cities ſhake;
Theſe angry *Pallas* dreadful [t] Target mould,
And wrought her Arms with [u] Dragons ſcales, and Gold:
This *Gorgons* Head with twiſted Serpents plyes,
Rowling in Deaths Convulſions dying Eyes.
Cyclops, lay by your ſeveral Tasks, he ſaid,
Arms for a valiant Heroe muſt be made,
Break off delay; now all your Strength impart,
And ſhew with diligence your greateſt Art.
Nor more he ſpake. Straight all for work prepare,
And equally divided labour ſhare:
Then molten Gold, and Braſs in Rivers flows,
And cruel Steel, in Fire tam'd, gentle grows.

(r) *Vulcan* is ſaid to have his Shop between *Ætna* and *Lipare*, for the Fire and Winds fit for Smiths. It is call'd *Æolian Lipare*, as being one of the ſeven Iſlands govern'd by *Æolus*.

(s) The three *Cyclops*, nam'd from Lightning, Thunder, and Fire, are ſaid to put in three parts of Hail, three of Rain, *&c.* to expreſs the Matter of Thunder, an Exhalation hot and dry, or hot and moiſt; or the kinds and propertie thereof, *Terebrans*, *diſcutiens*, *urens*.

(t) *Ægis* is properly a brazen Shield, having in the middle a *Gorgon*'s Head; which Armour, when belonging to a God, was call'd *Ægis*; when to a Man, as in the antient Statues of the Emperours, *Lorica*.

(u) There is at this day to be ſeen in *Rome* a Statue of *Pallas* carrying a Shield cover'd with the ſcaly skin of Dragons. *Politian. Miſcell. c.* 47.

A maſsie Shield they frame, which muſt ſuſtain,
And make all force of *Latine* Arms in vain,
[x] Seven Targets caſt in one; others receive
In Bellows breath, as oft them breathleſs leave;
Theſe in cold Water dip the hiſsing Ore:
The hollow Vaults with thundring Anvils roar.
They with huge ſtrength their arms in order raiſe,
And turn with Tongs the Maſs a thouſand wayes.
Whil'ſt in *Æolian* Caverns [y] *Lemnius* ſweats,
Haſtning the work, bleſt Morn from humble ſeats
Evander rais'd, and chirping Birds did call
Up, with ſweet notes, under his Palace wall.
The Old Man roſe, puts on his Coat, and ty'd
His [z] *Tyrrhen* Sandals on; then to his ſide
Girds a *Tegæan* Sword; next o're he flung
A Panther's skin, which from his left ſide hung:
From the high Floor his double Guard deſcend,
And on their Maſters ſteps the [*] Dogs attend.
T' *Æneas* Chamber went; for he had not,
Promis'd aſsiſtance, nor his word, forgot.
And full as early Prince *Æneas* roſe;
Pallas with that, with this *Achates* goes.
Met, they ſalute; and in the Hall being plac'd,
Expected conference they enjoy at laſt.
And firſt the King began.

Great *Trojan* Prince, thou being ſafe, I ſhall
Ne're grant *Troy* vanquiſh'd, nor her Kingdoms fall.
Our Aids are ſmall for One ſo much renown'd,
Here we are in with flowing *Tyber* bound;
Rutilians there vex us with oft Alarms:
But I great Nations, rich and fierce in Arms,
Shall joyn to thee; unlook'd for Chance preſents
Thy ſuccour, and thou com'ſt by Fates conſents.

Not

(x) Like ſeven Shields in one, or in 14 circles, being ſo diſpos'd, that they ſeem'd to be knit and joyn'd to one another. So *Servius* and *Donatus*. The Shield of *Achilles* had but five of theſe rounds, *Æneid.* 12. that of *Ajax* ſeven, *Ovid. Met.* 13.

(y) *Vulcan* call'd *Lemnius*, becauſe ſaid to fall upon the Iſland *Lemnus* when caſt down by his Mother *Juno* by reaſon of his deformity. In this Iſland likewiſe his Forge was ſuppos'd to be, in reſpect to the frequent ſubterraneous Fires, and noyſome Air thereof: Thence call'd by *Sophocl. in Philoct.* ἀπτὶ δ' ὀκρᾳ κεῖται, not as being abſolutely ſo; for *Ptolomy* and the Scholiaſt of *Apollonius* affirm there were two Cities in it, Ἡφαιστία and Μοσὶνη; the firſt whereof ſeems to be nam'd from *Vulcan*. Yet Mr. *Selden*'s Manuſcript of *Ptolomy* reads Ἡφαιστία.

(z) High Shoos. *Servius* expounds them *Crepidæ*, which firſt the Senators wore, then the *Equites*, after the ſouldiers.

(*) Though ſome pretend that the Love of Subjects is the onely and beſt Guard for a Prince, yet Majeſty is unſafe that is not ſecur'd by Power; and therefore in all times the wiſeſt Princes have made uſe of ſtationary Guards for the defence of their Perſons; a Priviledge reckon'd by *Samuel* among the Royal Prerogatives given to a King by God himſelf. This our Author hath judiciouſly obſerv'd in the perſon of *Evander*; Nature ſeeming to have indu'd even Irrational Creatures with this provident circumſpection for their own ſafety; as in Cranes, among ſt whom one watches, whil'ſt the reſt ſleep: and *Storks*, who as St. *Baſil* affirms, are attended by a Life-guard of Daws againſt Birds of a different Feather and Faſhion. To theſe our Author adds a Guard of Barking ſentinels, to Man many times more faithful than Man himſelf. Wherefore we read that *Maſſiniſſa*, miſdoubting the fidelity of his ſubjects, committed the ſafety of his Perſon to theſe, as to the more truſty *Satellites*.

Not far from hence, built on an ancient Rock,
Stands *Agyllina*, where the [a] *Lydian* Stock,
Renown'd in War, *Hetrurian* Seats did build,
Which flouriſh'd many years with Plenty fill'd;
Until the Tyrant, King *Mezentius*, reign'd,
Holding by Arms what cruelty had gain'd.
Why ſhould I of his horrid Murthers ſpeak?
May [b] Heaven on him, and his, due Vengeance wreak;
For he Dead Bodies to the living joyn'd,
Put Face to Face, and Hand in Hand combin'd:
Whil'ſt them [c] foul gore (ſtrange torture!) did imbrew,
With lingring Death, in ſad Imbraces, ſlew.
At laſt the weary Subjects take up Arms,
And him, then raging, they with fierce Alarms
In's Court beſieg'd; his Counſellors of State
They put to death, and fir'd his Palace Gate.
Amongſt the ſlaughters, he eſcapes from thence,
Protected by kind *Turnus* ever ſince;
And all *Hetruria* up in cruel rage,
To bring their King to Juſtice, now engage.
This Army thou, *Æneas*, ſhalt command,
Whoſe Fleet now border all the murm'ring Strand,
And ready are to ſail, but that an old
Prophet detains them, and doth Fate unfold.
O ſtout *Mæonians*, you that are the Flower
Of antient Valour, and of former Power;
Whom juſt Offence thus arms to ſeek the Foe,
Inflaming 'gainſt a cruel King to go:
This Nation no *Italian* Prince muſt lead,
The Fates command we ſeek a Forein Head.
To the admoniſhments of Heaven they yield,
And lie e're ſince incamped in the Field.
To me Embaſſadors *Tarchon* lately ſent,
Who both the Crown and Scepter did preſent;

(a) Once inhabited, more than once famous in War, for it was ſo at this time. The *Mæonian* Province being too little for two Brothers, *Lydus* and *Tyrrhenus*, this by lot quitted it, went with a great Multitude into *Italy*, and call'd it *Tyrrhena*. Theſe liv'd a long time by Pyracy (as *Cicero* atteſts) binding the Living and the Dead together; which *Vergil* aſcribes to *Mezentius*, as being of the *Tyrrhen* Race. At that time they were call'd ſo, afterward *Thuſci*, ἀπὸ τῆ θυίης. But *Lydians* from *Lydus* the King's Brother, who ſtaid in the Province. This *Agyllina* was built (ſome think) by *Pelaſgus*, others by *Telegonus*, others by *Tyrrhenus* ſon of *Teleſus*.

(b) An Imprecation. So *Ariſtophanes*, εἰς κεφαλὴν στι. See *Turneb. l. 2. c. 12. & Not. ad Plaut. Pœnul. act. 3. 3.* Or rather he related to that of the *Greeks*, τῇ κεφαλῇ ἀναμάσσειν.

(c) Of this kind of Torment among the *Tyrrhens*, which our Author attributes to *Mezentius*. See *Plutarch. in Artaxerxe, Valerius Max. l. 9.*

The Warlike, they, and [d]Regal Enſigns, bring,
To make me Captain-General, and King:
But Strength decay'd, and feeble Age withſtands,
To take on me ſuch Glorious Commands.
I would my Son preferr, but that his Line
By's Mother comes from them; thee Fates deſign,
By Blood, and Years, Go, whom the Gods now call,
To be of *Troy* and *Latium*, General.
I'le with my Son, my Hope, my Comfort, part,
That, taught by thee, he may War's toylſome Art
Learn, and endure, and us'd thy Acts to ſee,
In tender Youth thy chief Admirer be.
Two hundred choſen Horſe, well mounted all,
I ſhall beſtow, as many *Pallas* ſhall.
Æneas and *Achates*, this being ſaid,
With ſilent Countenances ſate diſmaid,
And in ſad Boſoms ſeveral Cares revolv'd,
When *Venus* from high Heaven all Fears diſſolv'd.
For from a Cloud, with mighty fragor brake
A flaſh of Lightning, all the Houſe did ſhake;
From Heaven a [e]*Tyrrhen* Trumpet ſounds Alarms,
And ſtraight they hear the claſh of rattling Arms;
Saw glittering Armour through a gilded Cloud
Out-ſhine the Skye, and ſtruck, it thundred loud.
The wondrous ſight their judgments did confound:
But the *Dardanian* Heroe knew the ſound,
And calls to mind his Mothers promis'd Gift.
Theſe Omens, ſeek not, Sir, ſo much to ſift,
Æneas ſaid; The Gods ſay, I muſt hold;
This, if War call, my Mother me foretold,
And, when *Vulcanian* Armour from the Skies
She'd bring for my defence.
What ſlaughters I in woful *Latium* ſee!
What ſatisfaction ſhalt thou give to me,

Turnus

(d) Which ſome expound *Faſces*, transferr'd from the *Thuſcans* to the *Romans*; others, *Ornamenta Regalia. Arms and Military Weapons* (ſaith *Cæſar*, in *Saluſt.*) *our Anceſtors borrow'd from the* Samnites, *but moſt of their Enſigns of Magiſtracy from the* Hetrurians.

(e) The *Thuſci* are ſaid to be the Inventors of Trumpets; ſome ſay, *Pallas*; whence ἀδηνα σαλπιγξ was worſhipp'd by the *Grecians*.



Arma sub aduersa posuit radiantia quercu.
Ille Dear donis & tanto latus honore
Expleri nequit, atque oculos per singula voluit
Miraturque, interque manus & brachia versat
Terribilem cristis galeam flammasq; vomentem
Eatiferumque ensem, loricam ex ære rigentem
Sanguineam, ingentem: qualis cum cærula nubes
Solis inardescit radiis longeque refulget,
Tum leves ocreas electro auroque recocto,
Hastamque, & Clypei non enarrabile textum,

327 *Æneid. l. 8.*

Honoratissimo Domino Dom: Roberto Bruce,
de Elgin & Baronis Bruce de Wharleton. Tabula merito Votiua.

Filio natu maximo honoratissimi Thomæ Comitis

Turnus, when *Tyber* in his VVaves o'rewhelms
So many Heroes, Shields, and creſted Helms!
Let them break Peace, and us with Arms oppoſe.
Thus ſaying, from his lofty Throne he roſe;
And firſt he wakes *Alcides* ſleeping Fire,
Then did with joy the laſt dayes Rites require;
Next, choſen Sheep, he, as the Cuſtome, ſlew,
Which both *Evander* and the *Trojans* do.
From thence he to his Friends and Navy goes,
VVhere, to attend him, he the Valiant'ſt choſe;
Thoſe left behind, down with the River fell,
And joyful Tidings to *Aſcanius* tell.
Trojans are hors'd, for *Tyrrhen* Countreys bent;
A matchleſs Steed *Æneas* they preſent,
On whom a Lion's yellow skin was thrown,
VVith golden Claws, which glorioufly ſhone.
Straight nimble Fame through the ſmall City flew,
That Troops of Horſe towards *Tyrrhen* Kingdoms drew;
Matrons their Vows re-double, with their Fears,
And War's dire Viſage greater now appears.
Then King *Evander* ſtrictly did embrace
His Friends departing, and thus, weeping, ſayes;
Jove, VVould thou make me now as young again
As at *Preneſte*, when I beat the Van,
Burnt heaps of Shields, upon King[f] *Herilus* fell,
And ſent him with this conquering Arm to Hell;
Three Souls his Mother gave him at his birth,
(Strange to be told) thrice he muſt fall to Earth,
Thrice was to die: yet I not ſuffering harm,
Took all thoſe Lives, and did as oft diſarm;
Son, then I ſhould not leave thy ſtrict embrace,
Nor ſuffer from *Mezentius* this diſgrace,
VVho hath ſo many bloody Murthers done,
And, like a mourning Widow, left our Town.

(f) King of *Præneſte*, ſlain by *Evander*; who boaſts that he was deſcended of *Hercules* who ſlew *Geryon*. By *three Souls* the Poets imply a Man every way compleat.

You

You Gods, and *Jove* that rul'ſt the Gods, O bring
Some timely comfort to th' *Arcadian* King,
And hear a Father's prayer; if you, if Fates
Grant me my *Pallas* ſafe within theſe Gates;
If him I ſee once more return ſecure,
Then let me live, though Torments I endure:
But him if [g] Fortune with ſad Chance purſues,
O now my woful Life, now let me loſe;
Whil'ſt doubtful Cares, and Hopes uncertain be,
Whil'ſt the ſole comfort of my Age, I thee,
Dear Son, thus hold with ſtrict embraces here,
Before a ſadder Meſſage wound my Ear.
His Father theſe at his laſt farewell ſaid,
Who ſwouning, thence his Servants ſtraight convey'd.
And now the Horſmen march through open Gates,
Æneas firſt, on whom *Achates* waits;
Then other Captains, *Pallas* 'midſt the Bands,
In warlike weeds, and glittering Arms, commands;
Bright, like the Morning-ſtar, diſpenſing Beams
That gild the [h] Waves (whom *Venus* more eſteems
Than all thoſe ſparkling Jewels dreſs the Night)
VVhoſe glorious Head all Darkneſs puts to flight.
Whil'ſt through the dusky Cloud the ſhining Band
Matrons could ſee, upon the VValls they ſtand.
The neareſt way now the arm'd Squadrons march,
Through Groves, & loud Shouts ſcale Heaven's chryſtal
In Champaign then, drawn up in rank and file, (Arch.
They ſhake, with trampling Hoofs, the rotten Soyl.
A ſpacious Grove, near *Cæris* ſacred Flood,
VVith Hills ſurrounded, and a ſhady VVood,
The antient [i] *Grecians* (may we Fame believe)
Did to the rural God, [k] *Sylvanus*, give,
To him that Grove and Feſtival they grant,
VVho firſt did in the *Latine* Confines plant.

Near

(g) He abſtains from the word Death, as of bad preſage. See *Scalig. in Varr. p.* 123.

(h) He alludes to the opinion of the Antients, that the Stars were ζῶα νοερὰ, Living Creatures, fed by Exhalations out of the Earth, as the Sun by Vapours out of the Sea, the Moon by Springs and Rivers. The antient Phyſiologiſts affirming, that Nature plac'd the Ocean directly under the Zodiack, that the Sun and reſt of the Planets *haberent ſubjecti humoris alimoniam.* Minut. Fæl.

(i) The *Pelaſgi* took their Original either from the *Athenians*, *Laconians*, or *Theſſalians*, which is moſt probable; for it is certain there are divers Cities of the *Pelaſgy* in *Theſſaly*. Theſe are ſaid firſt to have inhabited *Italy*. *Filocorus* ſayes, they were call'd *Pelaſgi*, becauſe they were ſeen to come with Sails in the ſpring, like Birds. *Hyginus* ſaith they were *Tyrrhens*: ſo *Varro*.

(k) The common opinion is, that *Silvanus* was God of Fields and Herds. But the Wiſer ſay, that he was ὑλικὸς θεὸς. Hyle is the Droſs of all the Elements.

Near this bold *Tarchon*, and his *Tyrrhens*, lay
Safely encamp'd, where from a Summit they
Saw how the Armies quarters did extend
Through large Plains; hither did *Æneas* bend;
With him his valiant Men of War did ride,
Who weary, for themſelves and Horſe provide.
But *Venus* gliding through ætherial Sphears,
Th' expected Preſent to *Æneas* bears;
As in a pleaſant Vale ſhe ſaw her Son
Near Chryſtal Streams, ſhe kindly thus begun.
My promiſe I perform, and now impart
Arms finiſh'd by my skilfull Husband's art.
Dear Son, now fear not proud *Laurentian* ſpight,
Nor to encounter *Turnus* in the Fight.
Venus thus ſaid, having her Son embrac'd,
Againſt an Oke the ſhining Armour plac'd.
Proud of the Gift, he could not ſatisfie
Delighted Thoughts, nor ſtop his ſearching Eye.
The fatal Sword he drawing, did admire,
And Cask with dreadful Creſts, ejecting Fire;
His bloody Corſlet of a wondrous mould,
Pondrous he lifts, gliſtering with Braſs and Gold:
Like a dark Cloud gilt with bright *Phœbus* raies,
Which round about reflecting Beams diſplays:
Then his light Greves, which pureſt Gold did gild,
His Spear, and Wonders graven on his Shield.
Th' Ignipotent God, well skill'd in Fates to come,
The *Roman* Triumphs, and Affairs of *Rome*,
There had engrav'd, *Aſcanius* Of-ſpring wrought,
And all their bloody Battels muſt be fought.
Mars pregnant Wolf in a [l] green Covert lay,
And hanging at her Breaſts two Infants play;
Bending her Neck, ſhe licks the tender Young,
And quiet, ſhapes their Bodies with her Tongue.

(l) Call'd *Germalum*; it was within the *Lupercal*.

Not

Not far from this, *Rome*, and [m] *Sabine* Dames
Rap'd from the Theater, and [n] *Circenſian* Games,
Whence to the *Romans* a new war aroſe.
Here he old *Tatius* and ſtern *Cures* ſhews;
After thoſe Kings arm'd, reconciled ſtand
Before *Joves* Altar, Goblets in their hand,
And to confirm the League, [o] a Sow they ſlew.
Not far from thence, four Horſes [p] *Metius* drew
In ſunder; (but thou *Alban* ſhould'ſt have ſtood
Unto thy promiſe) *Tullus* through the Wood,
The Traitors Bowels, with long dragging, tore,
And dew'd the ſprinkled Briers with his Gore.
[q] *Porſenna* next, *Tarquine* to re-inthrone
Commands, and with ſtrict Siege begirt the Town.
Romans for Liberty their lives contemn.
Thou'dſt think at once he frown'd and threatned them;
Becauſe the Bridge the valiant *Cocles* broke,
And *Clœlia*, ſcap'd from Bonds, the River took.
Upon the top of the *Tarpeian* Tow'r
[*] *Manlius* the Captain ſtood, with all his pow'r,
The Temple and the Capitol to watch,
And new built Courts, rough with *Romulean* thatch;
And here the ſilver Gooſe through Ports of Gold
Flying, the *Gauls* to be in th' entrance told.
Gauls through the Shrubs, did to the Tow'r aſcend,
Whom the dark Shade and gloomy Night defend.
Their Beards were golden, golden was their hair,
They in [r] brancht Caſſocks ſhine, with gold their fair
Necks be adorn'd; each ſhook two *Alpine* Spears,
And, for defence, a mighty Target bears.

(m) Whom *Romulus* and his Compagnions betray'd to a Rape by invitation to thoſe Games, to people their new Common-Wealth which wanted women.

(n) Theſe were not the *Circenſian* Games which were after inſtituted; but ſo call'd, becauſe ſhewn about the *Circus Maximus*, where there was an Altar to *Conſus*. This ſolemnity was inſtituted for *Neptunus Equeſtris*, it was call'd *Conſualia*. Some think that *Neptunus Equeſtris* and *Conſus* were the ſame: But *Dionyſius* is of another mind, becauſe no Altar was built to *Neptune* by *Greeks* or *Barbarians*; but to *Conſus* there was an Altar under ground at *Rome*, near the *Circus Maximus*. He ſuppoſeth that the Horſe-Races and Feſtivals might be at the beginning to *Neptune*, and afterwards becauſe the ſecret Counſel of raviſhing the Virgins was ſucceſsful, an Altar was conſecrated to *Conſus* the God of Secrets.

(o) *Servius* obſerves, that in all Sacrifices, the Females were preferr'd.

(p) *Metius Suffetius* was King of the *Albans*, in League with *Tullus Hoſtilius* King of the *Romans*, and by that tye oblig'd to aid him againſt the *Fidenates*: As the Battel joyn'd he lead his Army up the Hill, intending to joyn with the conquering Party, but *Tullus* having won the Field, for his falſhood, caus'd him to be torn in pieces, and raz'd *Alba* to the ground, whereupon the *Albanians* tranſplanted into *Rome*.

(q) King of *Cluſium*, who to reſtore *Tarquinius Superbus* to his Throne, beſieged *Rome*, where at the Foot of a Bridge *Horatius Cocles* kept back *Porſenna*'s whole Army till the *Romans* had broken down the Bridge behind him, which done he leapt into the River, and ſwam home: At the ſame Siege alſo, *Clœlia* and other Veſtal Virgins given in Hoſtage to *Porſenna*, got leave of the Guard to waſh themſelves in *Tiber*, and whil'ſt they (as they deſir'd them) look'd aſide, the Virgins took that opportunity to ſwim away.

(*) *Marcus Manlius Capitolinus* ſeeing the overthrow of the *Roman* Army at the River *Allia*, by *Brennus* and his *Gauls*, kept the Capitol with a thouſand Souldiers againſt them; the *Gauls* attempted it by Night, but were diſcovered by the giggling of a Gooſe, and their enterpriſe prevented. In memory whereof, the Picture of a Gooſe was kept in the Temple of *Jupiter Capitolinus*. But as his name, ſo he had his death alſo from the Hill; For being diſcover'd to aim at the Empire, he was thrown down thence headlong: To which *Dion* alluding, *lib.* 38. ſaith, ὁ Καμίλλ& ὁ φυγας ἄμεινον τὸ Καπιτωλίνε (ſo read we, not Καπίωλίε) μεταλαὺτα ἀπήλλαξε; Camillus *the baniſhed ended his dayes more happily than* Capitolinus. (r) Cloathes diſcolour'd like the *Barbarians*, and as it were woven in branched piecees.

Here

Here dancing *Salii*, naked *Luperci*,
With [s] woolly Crowns, thoſe [t] Shields fell from the Skie;
Drawn in ſoft Litters, here chaſt Matrons are
Rites bearing through the City: Hence not far
Hell's Court, and *Pluto*'s Gates he did deſign,
And for Crimes, Tortures: And thee [†] *Catiline*
Hung on a Rock, fearing the Furies Jaws:
The bleſt withdrawn, where [u] *Cato* gives the Laws.
The deep Seas golden image he engraves
'Mongſt theſe, but th'azure foam'd with ſilver waves;
About the Ring, bright ſilver Dolphins glide,
Bruſh with their Sterns the Deep, and waves divide.
Amidſt thou might'ſt behold the brazen Fleet,
The [x] *Actian* War, and all *Leucates* ſweat,
Ready to charge, prepared for the Fight:
Thou might'ſt have view'd with Gold the billows bright.
Here gallantly *Auguſtus Cæſar* brought
Up his *Italian* Squadrons, where they fought,
With him his Gods, the Peers and People came,
Who ſtanding on the Stern, a double flame
Darts from his brows, his fathers Star appears.
[y] *Agrippa* there, with winds, Heav'n favouring, ſteers
His Squadron up, and brings his Enſigns on,
His Brows deckt with a [z] Naval Garland ſhone.
Antonius here with ſtrange and differing bands,
Both from the Red Sea and the Eaſtern Strands,
Forces of *Egypt* and the *Bactrians* led,
Th' *Egyptian* Queen (ſhameleſs) him followed.
At once all charge, and with their labouring Oars
The whole Sea Fomes plow'd up with [b] thundring Prores;

(*ſ*) The *Flamens* wore a Cap, in the top whereof was a Rod with a little Wooll upon it.

(*t*) *Ancilia ab anciſu*, ſaith *Varro*, becauſe indented on both ſides: In *Numa*'s time (they ſay) ſuch a Shield fell from Heav'n, at which time a Voice was heard ſaying, that the City ſhould be impregnable as long as that remain'd in it. *Mamurius Veturius* therefore (a happy name afterwards in their Religious Solemnities) made eleven more like it, that the true one might not be Stoln.

(†) In his Conſpiracy againſt the Common-wealth, he drew with him a great part of the *Roman* Gentry and Nobility; from which imminent danger the City was freed by *Cicero*. *Saluſt* ſaith, *That after he ſaw his Troops overthrown, and himſelf with a very few remaining, calling to mind his Original and former Dignity, he ruſh'd into the midſt of his Enemies, and was there ſlain fighting: Nor is this all; his Souldiers, that maintain'd and dy'd in their places, were ſurpaſs'd by their General; for he was found far from his own Troops, among the Carcaſs of his Foes, even yet bearing marks in his Face, of that Courage which he had whil'ſt alive.* Conjur. Catil.

(*u*) *Servius* and others, underſtand *Cenſorius*, *Cato Major*, *Pomponius Uticenſis*, whoſe vertue and death, *Cæſar* himſelf, though an Enemy, praiſed and lamented.

(*x*) The fight betwixt *Auguſtus Cæſar* and *Marc. Antony* by Sea, neer *Actium*, a Maritime town of *Epyre*, nigh unto which, in the Sea now call'd *Lepanto*, they fought for the Empire of the World: *Auguſtus* had two hundred and fifty good men of War; *Antony* five hundred ſhips, fitter for oſtentation than ſervice. Here was alſo that memorable Sea-fight between the *Venetian* and the *Turk*, *Anno* 1571.

(*y*) *Marcus Vipſanus Agrippa* was the firſt of his houſe, ſo much in favour with *Auguſtus*, that he once thought to leave his Empire unto him; But *Marcellus* his Sifters Son, Husband to his Daughter *Julia* being dead, he married her to *Agrippa*, who by her had two Sons *Caius* and *Lucius*, whom *Auguſtus* adopted, but they miſcarrying, *Tiberius* his Wifes Son ſucceeded him.

(*z*) The reward of him who firſt leap'd into the Enemies Ship: It was beautified with the Beaks of a Ship made of Gold: This *Auguſtus* beſtow'd on *Agrippa* for overthrowing *Sextus Pompeius* in the *Sicilian* Sea.

(*a*) *Cleopatra*. The Roman Laws permitted not a woman to be in the Camp. Moreover *Antony* brought her over his own wifes head, who was ſiſter to *Auguſtus*, whereas it was unlawful to marry with Aliens.

(*b*) That the *Romans* had Prores or Beaks to their Ships, none but knows; Their Form and faſhion is not ſo commonly underſtood; they were made uſually of Braſs, and conſiſted (as deſcrib'd by *Vegetius*) of ſeveral teeth, or points. *Piſeus* is ſaid to have been the firſt Inventer of them. *Plin. l. 7. c. 56.* With theſe the ſhips incountred ſo fiercely that many times they ſtuck faſt to one another.

They take the Deep; thou would'ſt ſuppoſe, again
That floating [c] *Cyclads* ſwam upon the Main,
Or Mountains did with mighty Mountains meet,
They with ſuch force charge in the [d] towrie Fleet:
Wild-fire they caſt, ſwift ſteel, and Darts are ſpred,
And *Neptune*'s fields grow with freſh ſlaughter red.
Egyptian Trumpets in the midſt, the Queen
[e] Calls up her Fleet, approaching Snakes not ſeen.
The barking [f] *Anubis*, all the monſtrous brood
Of Gods, 'gainſt *Neptune*, *Venus*, *Pallas*, ſtood
Oppos'd in Arms: *Mars* through the Battel rav'd.
Above ſad Furies he in Steel ingrav'd;
And, proud of her torn Garments, Diſcord goes;
Bellona with a bloody whip perſues.
His Bow *Actian Apollo* from above,
Beholding, bent: all with that terrour drove,
Egyptians, *Indians*, and *Arabians*, fly.
The Queen her ſelf, with winds implor'd, to ply
Her Sails appear'd, and with loos'd Bolings went;
Whom, mid'ſt the Slaughters, the Ignipotent
Made (pale with future death) through Billows fly.
Oppos'd to this did huge-limb'd *Nilus* lye,
Spreading his Garment, calls into his Breaſt,
To ſheltring Waves inviting the diſtreſt.
But through *Rome*, *Cæſar* with three Triumphs rode,
And, on our Gods, immortal Vows beſtow'd;
Him, ample Fanes three hundred joyful greet,
And loud applauſes ring through every Street;
In all the Temples quires of Dames reſound;
Slain Steers before the Altars ſtrew the ground.
He in bright Porches of great *Phœbus* ſits,
And gifts of Nations to proud Pillars fits.

(c) *Cleopatra*'s Ships were all of an unuſual bigneſs ſaies *Dion*. which our Poet here compares to the *Cyclades*, Iſlands in the *Ægean* Sea, in number fifty three, ſituate Circularly.

(d) Of thoſe kind of Ships ſee *Vegetius*, *l.*4. *Ceſar de Bell. Civil l.*1. *Livy* deſcribing the Siege of *Syracuſe*. *Tacitus* in the fifth of his *Annals*, and *Pliny l.*32. *c.*1. They were firſt invented by *Agrippa*, and were ſuddainly to be rais'd from the Decks, in time of fight, with Skrews; by that means giving them an advantage to pour Shot into their Enemies Ships. They were us'd both at the Prow, and Poop.

(e) *Antony* had commanded that the Legions ſhould obey *Cleopatra*'s command.

(f) *Anubis* is pictur'd with a Dogs head, which they take to be *Mercury*. Hence *Lucan lib.*8.

Nos in Templa tuam Romana accepimus Iſin,
Semicaneſque Deos & ſiſtra, &c.

Of

Of Conquer'd people, a long Train proceeds;
Theſe, various all, in Language, Arms, and Weeds.
Here *Vulcan* fram'd *Africans*, *Nomades*,
[g] *Lelegs*, *Cares*, and Dart-arm'd *Gelones*;
Euphrates now glides ſofter; and *Morine*
[h] Furtheſt of Nations, double-horned *Rhine*,
Daæ, [i] *Araxes*, who a Bridge doth ſcorn.
Wondring how *Vulcan* did the Shield adorn,
And ignorant he glories in the frame,
[k] Then ſtraight claps on his Off-ſprings Fate and Fame.

(g) Theſe *Strabo*, *lib* 7. takes to be the ſame, or at leaſt Borderers. *Ovid. Met.* 9. *Caras & armiferos Lelegas, Lyciamque pererrat.*

(h) In that part of *France* towards *Britain*, which was by the *Romans* accounted another World.

(i) *Iſiodor. l.* 13. *c.* 21. reports, that when *Alexander* had built a Bridge over *Araxes*, and was about to paſs over, there was ſo great an inundation, that the Bridge was overthrown.

(k) This Verſe is, by ſome Criticks, accounted ſuperfluous, and none of *Virgil's*.



Sicic primum nova lux oculis effulsit, et ingens
Visus ab Aurorom calum transcurrere nimbus,
Illiique chori: tum vox horrenda per auras
Edidit et Troum Rutulorumque agmina complet:
Ne trepidate meas Veneri defendere naveis,
Neve armate manus: maria ante excurrere Turno
Quam sacras dabitur pinus. vos ite solutæ,
Ire deæ pelagi genetrix jubet, et sua quæque
Continuo puppes abrumpunt vincula ripis.

ROBERTO ABDY Arm. Tabula merito votiva.

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VIRGIL'S ÆNEIS.

The Ninth Book.

The Argument.

IRis *commands bold* Turnus *to invade*
The Trojans, *whilſt* Æneas *gathers Aid.*
He draws the Army forth: attempts to burn
The *Fleet, which ſcape, and into Sea-Nymphs turn.*
Euryalus *and* Niſus *venture through*
The Enemies Camp by night, and many ſlew.
Their woful Deaths. Italians, *with the dawn,*
To ſtorms the Town, are from their Quarters drawn.
The Trojans *ſally forth; in whoſe Retreat,*
Turnus *engag'd is ſhut within their Gate.*
Many brave men he kills, then on he goes
Single againſt whole Regiments of Foes:
At laſt leaps o're the Wall, the River ſwam,
And off with all his Arms in ſafety came.

WHil'ſt thus affairs in ſeveral places went,
From Heav'n *Saturnian Juno* [a] *Iris* ſent
Down to bold *Turnus*; then it for-tun'd, that
He in his fathers [b] Grove, *Pilumnus*, [c] ſate,

And

(a) The Meſſenger of *Juno*, as *Mercury* of *Jupiter*.

(b) *Turneb. l.* 23. *c.* 3. underſtands it of one that keeps Holy-day for the dead; that *Pilumnus*, ſhould be worſhipp'd by *Turnus*. Yet I know not whether the Poet did not rather reſpect the Canonization of *Pilumnus*. The Conſecration of Groves to *Heroes*, was us'd by the Antients; So that it is likely *Turnus* ſate in a Valley conſecrated to *Pilumnus*, as in a Religious place, and did yearly exhibit Divine Honours unto him.

(c) Obſerv'd by *La Cerda* to be the poſture of ſuch as mourn, or perform Rites in memory of the Dead.

And Rites in conſecrated Vallies paid.
To whom from roſie lips *Thaumantia* ſaid;
What none of all the Gods durſt promiſe you,
Juncture of time and fair Occaſion do.
His Fleet, his Army, and his new rais'd Forts
Æneas having left, *Evander* courts:
Nay more, he arms remote *Hetrurian* Towns,
And Regiments recruits with *Lydian* clowns.
Where lies thy doubt? now Chariots raiſe, now horſe,
And loſe no time, but take their Camp by force.
This ſaid, on counterpoiſing wings ſhe glides,
And the great [d] Bow beneath the Clouds divides.
The Prince the Goddeſs knew, and to the Skies
Raiſing his hands, thus, following her, replies.
Iris, Heav'ns Glory, which of all the Gods,
Thee, from Celeſtial, ſent to our aboads?
Whence breaks this Light? Heav'n opens, and I ſpie
Thoſe wandring Stars that gild the purple Skie;
Who e're thou art command'ſt me take up Arms,
I go, as thy great Omen me informs.
Thus ſaying, to the [e] River he repairs,
There drinks, and tires the Gods with Vows and Prai'rs.
And now they took the field, with all their Force,
Bravely appointed, both in Arms and Horſe.
Meſſapus had the Vanguard; in the Rear
Two gallant youths, bold *Tyrrheus* Sons appear;
Turnus, their General, the Main-body led,
Who bravely arm'd, ſhew'd taller by the head.
So ſilent *Ganges* in ſeven [f] Chanels flows,
Whoſe ſteeper Margents ſwelling Waves oppoſe;
Or [g] fertile *Nile* retreated from the Plains,
When in his Chanel he himſelf contains.
The *Trojans* here a duſty Cloud eſpie
And ſuddain darkneſs ſcale from Earth the Skie.

(d) *Iris* was ſuppos'd to be carri'd in the Rainbow, as in a Chariot. *Ovid. Met.* 11.

Effugit & remeat per quos modo venerat arcus.

(e) Alluding to the *Roman* Ceremonie of making Vows and purifying themſelves with Water before the Battle. See the manner of it in *Turneb. l.*25.*c.*30.

(f) Which *La Cerda* refers only to the frequent windings of that River through *India*, becauſe according to the teſtimonie of *Strabo lib.* 15. it hath but one Chanel.

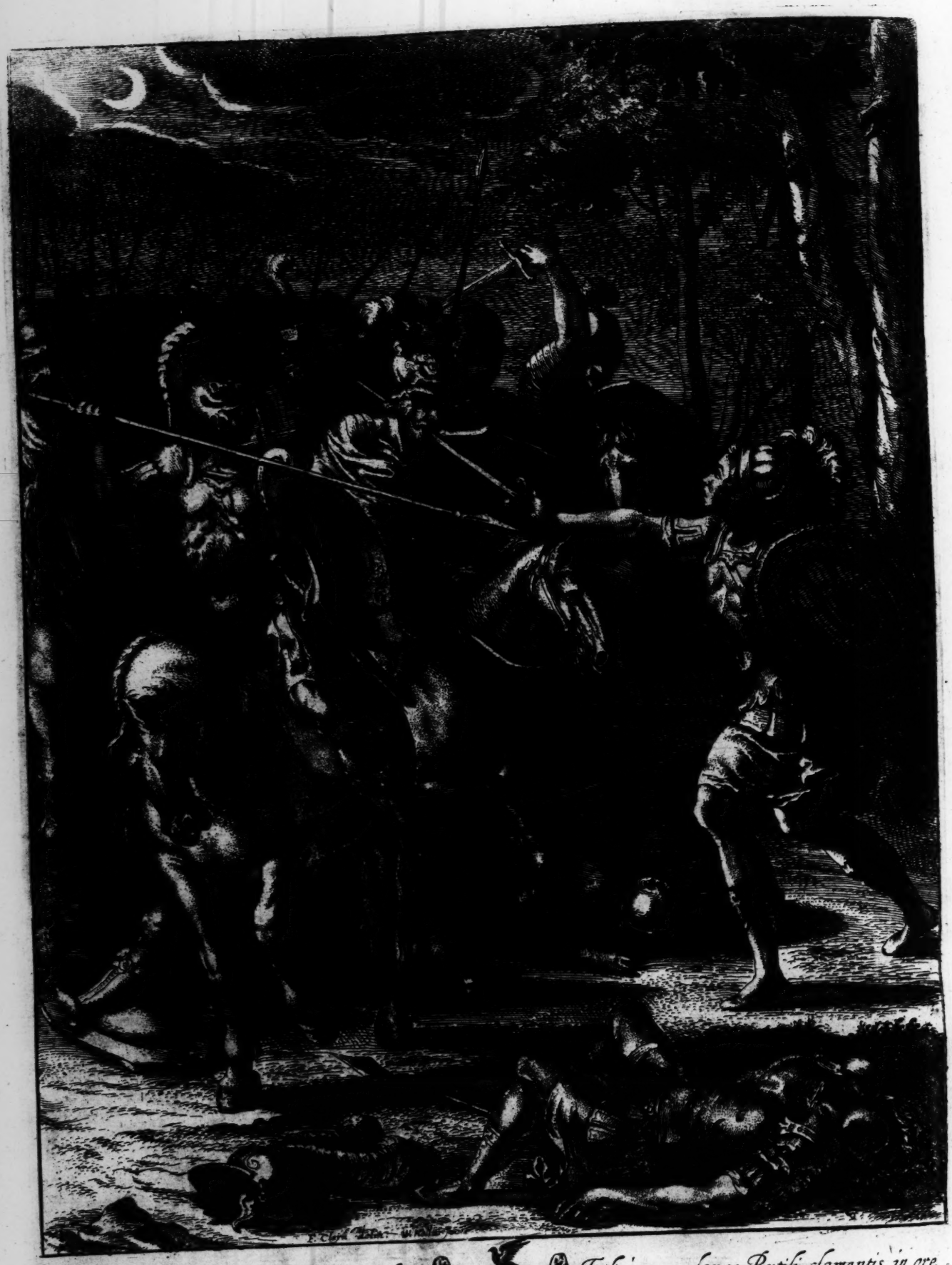
(g) *Nilus* is derived from νέας ἰλὺς *i.e.* drawing new Slime which may make the Earth fertile. See *Georg.*2.

—Summis liquuntur ripibus amnes,
Felicemque trahunt Limum.

As the Rivers return out of the Fields into the Chanels; ſo the multitude of Souldiers which before was confuſedly in the fields, is modelled into an Army.

First





Quem circum glomerati hostes, hinc comminus atq; hinc
Proturbant, instat non segnius, ac rotat ensem
Fulmineum: donec Rutili clamantis in ore
Condidit adverso: et moriens animā abstulit hosti.

343 Thomæ Hanson Armigero,

Tabula merito votiva,

First from the Works *Caicus* calls aloud,
What Body, Sirs, advanceth in yon Cloud?
Double your Guards, each look to his Command,
Aſcend the Walls, Arm, arm, the Foe's at hand.
The *Trojans* then from all parts gathering round,
Straight man the Gates, and Forts & Bulwarks crown'd.
For ſo *Æneas* that excell'd in Arms,
Departing bid; no Fortune, no Alarms
Should make them ſally forth, nor truſt the Field,
But let their Works and Trenches be their Shield.
Therefore, although provok'd by ſhame or rage,
Their Gates they did not open, nor engage,
But all Obedience paid to his Command,
And arm'd, on Tow'rs, the Foe expecting, ſtand.
Turnus with twenty choſen Horſe comes down,
Slow-marching Foot out-ſtripping, to the Town,
Mounted upon a dappled *Thracian* Steed,
Whoſe crimſon Plumes his golden Helmet hid;
Now valiant youth, who will with me advance?
This ſaid, he peis'd, then caſt a mighty Lance,
[b]Denouncing War, and bravely wheels about;
Straight all obey, and follow with a Shout;
They ſtrangely *Trojan* Cowardice admire,
That Men ſhould not an open Field deſire,
But lye incamp'd: Then he their Walls ſurveys,
And, raging, Entrance ſeeks at ſeveral ways.
Like a ſly Wolf, which near a Sheep-cote lyes,
[i]Growling till Midnight, Show'rs and ſtormie Skyes
Patiently ſuffering, whil'ſt the tender Lambs
In ſafety bleat beneath their foſtering Dams;
He, vext with raging Hunger, nearer draws,
Longing to quench with Blood his thirſty Jaws:
Viewing their Works, ſo furious *Turnus* groans,
Till Grief inflam'd the Marrow in his Bones;

(b) When the antient *Romans* proclaim'd War, the *Pater-patratus* having ſpoken ſome ſolemn words, thruſt his Spear into the Enemies ground, which was the beginning of the fight. *Livy.*

(i) At that time Wolves are obſerv'd to prey; *Oppian* calls twilight, ἀμφιλύκην; with this alluſion (ſaith *La Cerda*) *Apollo* is alſo ſirnam'd *Lycius* or *Lupercus.*

How

How he might ſcale, how enter ſome Redoubt,
And from their holes ferret the *Trojans* out.
He charg'd the Fleet, which near the Trench did ride,
Round with the Stream and Bulwarks fortify'de;
Then calls for Fire, and, following his Deſign,
His ſtrong hand fills with a whole blazing Pine.
Then all come on, his Valour did inſpire,
Each Souldier loads himſelf with cruel Fire;
Altars they ſpoyl; then pitchy Vapours riſe,
Mix'd with black Smoke, and *Vulcan* ſcales the Skyes.
Say Muſe, what God could all thoſe Flames defeat?
Who from ſuch Fires preſerv'd the *Trojan* Fleet?
Though old the Fact, yet laſting is the Fame.
When firſt to *Phrygian Ide Æneas* came,
And for the Sea his gallant Navy made,
Thus to high *Jove*, the Gods great Mother ſaid;
Grant, deareſt Son, *Cybele* this [k]Requeſt,
Since now thou reign'ſt in conquer'd Heaven at reſt.
A Grove of [l]Pine, where long I took delight,
Which ſacred, ſtood on the high Mountain's height,
Whoſe gloomie Boſome Sun-beams never gilt,
I gave *Æneas* when his Fleet he built;
Heart-eating Fear torments my troubled Breaſt,
Eaſe me, and grant thy Mother this requeſt:
Let them no Voyage craze, nor Storm o're-ſet;
For growing there, that favour let them get.
Then ſpake her Son, the Deity that rowls
The ſpangled Skyes about their glittering Poles,
Mother, why tempt'ſt thou Fates with ſuch Demands?
Shall Ships b'immortal, built by mortal hands?
Æneas ſafely through all Dangers go?
Can any God ſo large Commiſsion ſhew?
But when they ride in the *Auſonian* Bay,
Their Voyage gain'd, who e're eſcapes the Sea,

Bearing

(k) *Servius* ſaith, that this Fiction is condemn'd by ſome Criticks, as being without preſident: but *Germanus* alledgeth one more ſtrange out of *Apollonius*, who makes a Ship not onely vocal, but prophetick. So the *Phæacian* Ships are by *Homer* feign'd to go all Voyages without help of Mariners.

(l) The Pine was conſecrate to *Cybele*, (who was alſo call'd *Mater Deum, Ops, Bona Dea, Terra, Veſta, Rhea & Berecynthia*) the reaſon *Ovid* gives, *Met.* 10.

Priz'd by the Mother of the Gods, for ſhe
Her luſt-ſtain'd Atys *turn'd into that Tree.*

Atys, a beautiful Boy beloved of her, was created Preſident of her Ceremonies; and for affecting the Nymph *Sangritis*, was by the jealous Goddeſs emaſculated, as afterwards all her Prieſts were: Said to be transform'd into a Pine, in regard of the infertility of that Tree.



At pedibus longe melior Lycus, inter et hostis,
Inter et arma fuga muros tenet, altaq; certat
Prendere recta manu, sociumq; attingere dextras,
Quem Turnus pariter cursu, telogue secutus,

Increpat his victor: Nostrasne evadere demens
Sperasti te posse manus? simul arripit ipsum
Pendentem, et magna muri cum parte revellit.

THOMÆ STANLEY ARMIGERO
Tabula merito votiva. 347

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UMI

Bearing the *Trojan* to *Laurentian* Strands,
Sea-Nymphs ſhall be transform'd by our commands;
Like *Galate* and *Doto* they ſhall ride
On bounding Floods, and ſomie VVaves divide.
This by his Brother's *Stygian* Streams he ſwore,
And by the brimſtone Lake, and diſmal Shore,
By the black Gulph, and the infernal Pit;
Whoſe [m] nod *Olympus* ſhook, confirming it.
And now the time drew nigh, that promis'd day,
VVhich Deſtiny accompliſhing ſhould pay;
VVhen *Turnus* ſpight *Cybele* did inſpire,
To ſave the ſacred Ships from impious Fire.
Here firſt a ſudden Light dazles their Eyes,
And from the Eaſt a [n] bright Cloud cuts the Skies,
Idæan Troops appear, and in the Air,
A Voice both *Trojans* and *Rutilians* hear:
[o] Haſt not my Ships to ſave, nor ſtir a Man;
Turnus as ſoon ſhall burn the Ocean,
As fire theſe ſacred Pines; Go, you are free,
Jove's Mother bids you, go, and [p] Sea-Nymphs be.
Straight they their Cordage broke, to Sea they ſtood,
Dipping their Beaks, like Dolphins, in the Flood;
As many Ships (wondrous!) at Shore did ride,
So many Beauties through the Billows glide.
The ſtout *Rutilians* tremble, ſtruck with Fear,
Meſſapus and his Troops affrighted were:
Then *Tyber* muttering, ſtrangely did complain,
His haſty Foot recalling from the Main.
But this bold *Turnus* not one jot amates,
Who thus at once his Souldiers chears, and rates.
Theſe Prodigies the *Trojans* threat, and *Jove*
By this from them all Succour doth remove:
Nor need the *Trojans* Sword or Fire affright;
The Seas block'd up, now there's no hope of flight,

(m) *Jupiter* did all things [*nutu & renutu*] with nodding; whence the word *Numen*, *Turneb. l.* 26. *c.*30. See *Scaliger*, *l.*5. *c.*3. *Nannius Miſcell. l.*7. *c.*14. obſerves, that what in Men is a *nod*, in *Jupiter* and *Juno* is *thunder*.

(n) *Servius* interprets *Nimbus* (whenſoever apply'd to any Deity) a kind of ſplendour like a Cloud of Light, wherein the Heads of the Gods were involv'd as often as they appear'd to Men.

(o) *Ne trepidate, ne feſtinate:* So all Interpreters.

(p) Of this Metamorphoſis, *Ovid. lib.* 14.

The Timber ſoftens, Fleſh proceeds from Wood,
The crook'd Stern to Heads and Faces grows,
The Oars to ſwimming Feet, fine Legs and Toes:
What were their Holds, to ſlender Sides are grown,
The lengthful Keel preſenting the Back-bone;
The Yards to Arms, to Hair the Tackling grew,
As formerly, ſo now their colour, blew;
And they, but lately of the Floods afraid,
Now in the Floods with Virgin paſtime play'd.

Mr. Sandys.

Halfe of their Force being gone; the Land is ours,
And all *Auſonia*'s contributed powers
Muſter'd in one; nor me theſe Omens daunt,
If any happy ones the *Trojans* vaunt.
Enough for *Venus* Fate hath done, that they
Found Fertile Fields of rich *Auſonia*;
And I have Fates which ſtand with theirs at ſtrife,
T'extirp that Race would rob me of my Wife:
Nor ſuch wrong onely the *Atrides* harms,
And *Greece* alone inforc'd to take up Arms.
Once was enough to periſh, once to ſin,
And Women then in deteſtation been.
Theſe truſting Trenches, and a weak redoubt,
VVhich Death delays, but cannot long keep out;
Beheld they not thoſe mighty Walls of *Troy*,
By *Neptune* built, conſuming Fire deſtroy?
But you, my choſen Friends, prepare to fall
On bravely now with me, and ſtorm their Wall.
Know, I not want *Vulcanian* Arms, nor come
A thouſand Sail ſtrong, 'gainſt one *Ilium*,
Though all *Hetruria* ſtraight for them declare.
Nor loſs of their [q] *Palladium* need they fear,
Which Theeves by Night's protection did obtain,
The Warders of *Minerva*'s Tower being ſlain;
Nor in a Horſes belly *Turnus* lurks:
But we by day will fire and ſtorm their Works.
That we no *Grecians* are, I'le make them know,
VVhom ten long years one *Hector* baffled ſo.
But ſince the [r] beſt part of the Day is gone,
What now remains, Affairs well carry'd on,
But to * refreſh and reſt our ſelves this Night,
And then with joy prepare our ſelves to fight?
Mean while the Charge with Fire to round the Walls,
And ſet the VVatch, to bold *Meſſapus* falls.

Twice

(q) The Image of *Pallas* (of which, *lib.* 2.) ſtoln by *Ulyſſes* and *Diomedes*.

(r) The *Romans* in the firſt ſeven houres of the day were ſerious, the reſt they ſpent in Mirth, Bathes, and Feaſts. Thoſe *Horat. Od.* 1. calls, *the ſolid day*; Virgil, *the beſt part*.

(*) Alluding to the Cuſtome of Souldiers, who uſe before they ingage in Battel to refreſh themſelves with Meat and Drink. *Ulyſſes*, in *Homer*, adviſes not to bring a ſtarv'd Army into the Field; and it is a Maxime that (perhaps) in Martial Policy ought not to be ſlighted. The *Dutchmen* find the advantage of it, by the uſe of their Brandewine. See *Lipſius, de Milit. Rom.* l. 1. c. 9. upon this Proverb, *Pranſus paratus*.

Twice ſeven *Rutilian* choſen Captains ſtand,
Guarding the Works; a hundred each command,
Whoſe purple Plumes, and golden Helmets, ſhine.
They ſcout, they watch by turns, then drink rich wine,
And drain full Goblets, ſitting on the Graſs:
High blaze their Fires, the wakeful Night they paſs
Away in Sports.
All this the *Trojans* from their Tow'rs deſcry'd,
And carefully for every part provide;
Thick on their Works and Battlements they ſtand,
By *Mneſtheus* and *Sereſtus* ſtrict command;
The Prince gave theſe, ſhould any chance befall,
A large Commiſsion for to govern all.
Allotted Squadrons watch on every ſide,
And they by turns each others place ſupply'd.
Hyrtacus Son, bold *Niſus*, kept the Gate,
Whom th' Huntreſs [s] *Ida* did command to wait
On Prince *Æneas*; well he caſt a Dart,
And drew a Bow with wondrous Strength and Art;
With him *Euryalus* joyn'd, than whom more fair,
Not any of the *Trojan* Off-ſpring were,
Nor better Arms became; Now firſt, his Face,
The mark of Manhood, tender Doun did grace:
Like was their Love, alike in War they rag'd;
And then to keep one [t] Port, were both engag'd.
When *Niſus* ſaid, doth [u] God our minds inſpire,
Or each Man makes a God of his deſire?
My Genius prompts me to ſome great deſign,
Nor will my active Soul to reſt encline.
Seeſt thou what watch careleſs *Rutilians* keep,
And how they buried lye in Wine and Sleep,
Their Fires nigh out, dumb Silence every where
What by obſerving I conceive, now hear.

(s) By *Servius* and others, taken for the Mother of *Niſus*; but *Parchaſius*, *Erythraus*, and *La Cerda* underſtand the Mountain ſuppoſing this Heroe to be of the number of thoſe who were ſo born, as others of Woods and Rivers; Fictions ariſing from the places of their births.

(t) See *Lipſius*, *de Milit. Rom.* 5. *Dial.* 8.

(u) Meaning (ſaith *La Cerda*) the *Genius*, or (as the *Greeks* call it) *Dæmon*, which they believe directed or encited every man upon good or ill occaſions.

Both Peers and People wiſh the King's return,
And ſome Intelligence to him be born.
If what I ask they ſhall conferr on thee,
(Fame of th' exploit enough ſhall honour me)
Under yon Summit I a way have ſpy'de,
Will to the Walls of *Pallanteum* guide.
Ambitious of fair Fame, *Euryalus* burns:
Then thus unto his deareſt Friend returns.
In ſo great danger doſt thou me decline?
Alone thy ſelf engage in this Deſign?
Not ſo my Father bred me up in Arms,
'Mongſt *Trojan* toyls, and *Grecian* alarms;
Nor didſt thou find me, *Niſus*, ſuch a Friend,
Whil'ſt great *Æneas* fortunes we attend;
A Soul this Boſome harbours, ſcorns to live,
And would more Lives than one for Honour give.
Then *Niſus* ſaid, I from ſuch Thoughts am free,
Nor can thy Admirer ſo injurious be:
So may great *Jove* home me with Honours load,
Or any other juſt and favouring God.
But if (for ſuch Attempts great Dangers wait)
That I Miſcarry by Miſchance, or Fate,
Thou ſhould'ſt not dye, of Life thou worthier art,
That to my * ranſom'd Corps thou might'ſt impart
A ſpot of Earth; which if my Chance denies,
Yet grant my Shade a Tomb, and Obſequies:
Nor to thy wretched Mother would I be
The cauſe of ſo much grief, who follow'd thee
Of all the Matrons, with a conſtant mind,
And great *Aceſtes* new-built Walls declin'd.
Then he reply'd; Excuſes are in vain,
Fix'd to my reſolution I remain.
Then ſaid *Euryalus*, let us diſpatch,
And ſoon as ſpoken, he relieves the Watch;

All

(x) *La Cerda* ſuppoſeth him to allude to the Stories of *Antigone*, who contrary to the command of *Creon* buried her brother *Polinices*; and of *Priam*, who purchas'd the burial of his Son *Hector*'s Body.

All things in order, Centinels being plac't,
They both together to *Aſcanius* haſt.
Now through the World both Birds & Beaſts in deep
Oblivion drown'd their Cares, and curing Sleep;
Commanders and prime Officers, ſo late,
Conſult concerning the Affairs of State,
What they ſhould do, whom to *Æneas* ſend;
Bearing their Shields, all on long Javelins lean'd.
Then *Niſus* and *Euryalus* did crave,
That they admittance ſpeedily might have;
Great was the buſineſs, dangerous being delay'd;
Aſcanius then bids *Niſus* ſpeak; who ſaid,
With Thoughts unbyaſs'd, hear, you *Trojan* Peers,
Neither prejudge the matter by our years.
Rutilians buried lie in Sleep and Wine,
And we have found a Path for our Deſign,
That's near the Gate which next the Ocean lies;
Their Fires burn dim, and Smoke aſcends the Skies;
Grant us to uſe our Fortune, which, if kind,
At *Pallanteum* wee'll *Æneas* find,
Whom, with great Slaughters, and rich Spoils, you may
Shortly behold; nor can we miſs our way,
Who daily hunting in dark Vales below,
Have ſeen the Town, and the whole River know.
Then old and grave *Alethes* thus reply'd;
You Gods, who alwayes do for *Troy* provide,
No utter extirpation you intend,
When you our Youth ſuch reſolution ſend.
Thus ſaying, at once he did them both embrace,
Whil'ſt ſalt tears fill'd the Furrows in his Face.
What Preſents fit for you ſhall we deviſe,
That undertake ſo great an Enterprize?
Heaven and your Merits will return the beſt,
Let bountiful *Æneas* pay the reſt,

Nor

Nor ſhall *Aſcanius* this your great deſert
Ever forget, but treaſure in his heart.
Niſus, but I (*Aſcanius* then replies)
Whoſe onely ſafety in my Father lies,
Thee by (y) *Aſſaracus* Gods, and Lars, deſire,
And Venerable *Veſta*'s ſacred Fire,
(For what my Fortunes, or my Counſels, are,
I caſt my ſelf and them, upon thy care)
Bring home my Father, let me ſee his Face,
And VVoe ſhall vaniſh in his dear embrace.
Two Silver Cups, Graven with Figures, take,
VVhich with (z) *Arisba* reſcu'd he brought back.
Two *Tripos*, two great Talents of pure Gold,
And *Dido*'s Gift, a Cup of antique Mold.
But if we e're o're conquer'd *Latium* ſway,
That Land enjoy, and ſhare by lot the Prey,
Haſt thou brave *Turnus* Horſe and Arms beheld?
His crimſon Plumage, and his golden Shield,
Shall not be (a) ſhar'd, they are already thine;
To which my Father ſhall twelve Ladies joyn,
As many Captive Knights, compleat in Arms,
VVith all *Latinus* Manours, Parks, and Farms:
But thee, whoſe Age mine in a nearer ſpace
Purſues, brave Youth, I take in full embrace;
Thee I'le conſult with, both in Peace and Wars,
Of all my private and my publick cares.
When thus to him *Euryalus* replies.
No Day ſhall tax me e're of Cowardize,
Let Fortune happy or unhappy fall:
But one thing I requeſt, one above all;
My Mother, of King *Priam*'s antient Stem,
To go with me did *Ilian* Fields contemn,
Nor would ſhe in *Aceſtes* City ſeat;
Of my adventure ſhe knows nothing yet;

(y) The chief Gods worſhipp'd by the *Trojans* were the *Penates*, the *Lar* of *Aſſaracus* (Son of *Tros*, Brother of *Ilus*, Grandfather to *Æneas*) and old *Veſta*.

(z) It was nam'd ſo from the Daughter of *Merops*, or *Macareus*, who was *Paris*'s firſt Wife. Some ſay it was related by *Abas*, who wrote the *Trojan* ſtory, that after the departure of the *Greeks*, the Kingdome there was given to *Aſtyanax*; he was expell'd by *Antenor*, who had aſſociated the neighbouring Cities to him, among which *Arisba* was one; *Æneas* diſpleas'd at this, took Arms, and reſtor'd the Kingdome to *Aſtyanax*. If this be true, he is deſervedly mention'd for his Conqueſt, and the Spoils he took.

(a) In War the Common Souldiers onely ſhar'd the Spoil by lot, the Commanders by choice, which *La Cerda* largely proves.

Night

Night and thy right hand both my witneſs be,
Becauſe her tears I not endur'd to ſee.
Help her forſook, and comfort in her care;
If I with me ſo much aſſurance bear,
I boldlier ſhall againſt all dangers go.
At which the *Trojans* eyes with grief o'reflow:
But from the fair *Aſcanius* rivers rowl,
And filial affection touch'd his ſoul;
And thus he ſaid—
All things I grant worthy thy great deſign,
And ſhe that is thy Mother ſhall be mine,
Onely *Creuſa*'s name ſhall want, nor ſhall
Her glory for producing thee be ſmall.
What chance ſoever doth attend thee now,
I ſwear by this my head, my Father's vow,
VVhat thee, return'd in ſafety, I would give,
Thy Mother and thy Kindred ſhall [d] receive.
Weeping he ſaid, then pulling off his Belt,
His Sword preſents him with a Golden Hilt,
Which with admired art *Lycaon* made,
And with an Ivory ſheath adorn'd the Blade.
A [e] Lions skin *Mneſtheus* on *Niſus* preſt,
And good *Alethes* chang'd with him his Creſt.
Now arm'd they march: as to the gates they bend,
Both young and old with vows and prayers attend;
And fair *Aſcanius*, who above his age,
In manly care and courage did engage;
Many commmands they to his Father bear,
Which winds diſpiers'd, and ſcatter'd through the air.
They paſs the Trench, through gloomy night they go,
Carrying a great deſtruction to the Foe.
Buried in wine and ſleep the Guards they ſpye,
And all along the Shore their Wagons lye;

Men

(d) It was the *Roman* faſhion to ſettle rewards *ILLI LIBERISQVE EJVS*, *to him and his Children*, that they might receive what the Parents could not.

(e) This is according to the cuſtome of the Heroical times; for as *Hercules* was clad in a Lions skin, ſo were other Heroes with the skins of other Beaſts.

Men amongſt Arms, Wheels, Reigns, and Goblets, laid
Spread on the Graſs: When thus bold *Niſus* ſaid;
Now let us uſe our Arms, th' occaſion calls,
This is the path: But thou, leſt any falls
Upon our Rear, watch, and behind ſurvey;
Theſe I'le deſtroy, and make thee open way.
This ſaid, he ſilent to proud *Rhamnes* went,
Who lay loud ſnoring in his Tap'ſtry Tent,
A King and [f] Augure, to King *Turnus* dear:
But yet could not foretel the Miſchief near.
Three of his Train, and *Rhemus* Squire, he found,
And Charioteer, then pinn'd them to the Ground;
Lying 'mongſt Arms and Horſe, his well-edg'd Sword
Divides their neck, and laſt beheads their Lord;
In Blood he leaves the ſobbing Body drown'd,
Which ſtains with purple Streams the Bed and Ground.
Next did on *Lamus* and *Lamirus* light,
And fair *Serranus*, who the tedious Night
Had ſpent in Sport; o'recome with Wine he lay,
Happy if he had gam'd it out till Day.
As when a hungry Lion Sheep invades,
(Invincible Neceſsity perſwades)
He, the poor Beaſt mute with ſurprizing Fears,
Growling, with bloody jaws devours and tears.
Slaughter no leſs *Euryalus* did inflame,
That many now he ſlew without a name;
Fadus, *Hebeſus*, *Abaris* he kill'd;
But *Rhœtus* could not ſleep, he all beheld,
And, frighted, under a huge Charger lay;
Up to the Hilt his bright Sword found a way
Thorow his Breaſt, then drew it, ſtain'd with Blo
His purple [g] Soul he vomits in a Flood
Of Wine and Gore commix'd. Then on he went,
And to *Meſſapus* Quarters, raging, bent,

Where

(f) Kings antiently executed the office of the Prieſt; and afterwards, when the City was built, the knowledge of Soothſaying was in ſuch eſteem, that Kings would be admitted into their Colledge. Such a one our Poet here makes *Rhamnes*.

(g) According to thoſe who ſay the Soul is in the Blood, whom *Ariſtotle* confutes, *De Anim. l.* 1.



Rhamnetem aggreditur, qui forte tapetibus altis
Exstructus, toto proflabat pectore somnum:
Rex idem, et regi Turno gratissimus augur:
Sed non augurio potuit depellere pestem.

—— Rhœtum vigilantem, et cuncto videntem
Sed magnum metuens se post cratera tegebat:
Pectore in adverso totum cui comitus ensem
Condidit assurgenti, et multa morte recepit.

HENEAGE FINCH Armigero, *Tabula merito votiva.*

339

UMI

Where now almoſt conſum'd their Fires he ſpy'd,
And Horſes feeding, as the Cuſtome, ty'd.
Then *Niſus* briefly ſaid, let us be gone,
(Seeing him drawn with love of Slaughter on)
For th'envious Dawn appears: let this ſuffice,
Our way we made quite through the Enemies.
Nor did they Arms of beaten Silver mind,
Rich Hangings, maſſie Plate are left behind;
Rhamnes rich Trappings, and his Girts of Gold,
(Which *Cædicus* ſent *Remulus* of old,
When with that [b] Preſent they in League conjoyn'd,
This, dying, to his Nephew he aſſign'd,
Which War made after the *Rutilians* prize)
Euryalus on his Manly Shoulders ties,
Claps on *Meſſapus* Cask, with Feathers grac'd;
Then left the Camp, and on in ſafety paſs'd.
Mean while a Party of their Horſe march'd down,
The reſt lay quarter'd yet about the Town,
That Orders from the King for *Turnus* had,
Three hundred Shieldmen, all by *Volſcens* led.
Now near the *Trojan* Walls the Squadron drew,
When on their left hand turning, theſe they view:
Euryalus Helmet him far off betrays,
Through ſable Night reflecting ſilver Raies.
Something I ſee, cryes *Volſcens* from the Band,
Stand, who goes there? why arm'd? your buſineſs? ſtand.
No anſwer they return, but haſten flight,
Truſting to ſhady Woods, and gloomy Night.
The Horſe beſet the Paths, all parts ſurround,
And with ſtrong Guards the ſeveral paſſes crown'd.
There was a ſhady Wood of ſpreading Oke,
Which Briers and Thorns, and prickly Brambles choak,
Where a ſmall Tract leads through an obſcure way;
The tangling Boughs, and burthen of his prey,

(*b*) *Cædicus* ſends to *Remulus* Trappings and Girdles ſet with Golden Studs; *Remulus* dying, leaves theſe to a Nephew of his own name, who was afterwards ſlain by the *Rutilians*, after whoſe death they were found by *Euryalus* with *Rhamnes* the *Rutilian*. The Antients perform'd the Rites of Hoſpitality with mutual Gifts, either Perſonally, or by Meſſengers. But this, ſaith *Servius*, is one of *Virgil*'s twelve obſcure places.

(*i*) The *Roman* diſcipline was ſuch, for they took ten out of every *Curia*, whereof there were XXX. and he calls them *Scutati*, becauſe the *Scuta* were the Arms of the Horſmen drawn out in length, as the Clypei of the Footmen were round.

Euryalus ſtopt, and Fear his Feet intraps:
Niſus went on, and from the Foe eſcapes,
By Seats which after *Alba*'s name did bear,
Where King *Latinus* ſtately Stables were.
As for his Friend, in vain he looking, ſtaid,
Ah poor *Euryalus*, where art thou? he ſaid,
How ſhall I find thee out? Then through the Maze
Of the dark Wood returns, and thouſand wayes
Seeks his own ſteps, and roves through ſilent Briers.
Noyſe, Horſe, and ſounding Trumpets ſtraight he hears,
And ſudden the huge Clamour underſtands,
And ſaw *Euryalus*, whom all the Bands,
With diſadvantage of the Night and Lane,
Had round beſet, much ſtriving, but in vain.
What ſhall he do? what Plot can he contrive?
Or by what Force bring off his Friend alive?
Shall *Niſus* 'midſt the Foe give up his breath,
Haſtning by Wounds an honourable death?
Raiſing his Hand and Spear, he ſtraight prepares,
And made, beholding the high Moon, theſe prayers.
[k]O Goddeſs, glory of the Stars, O thou,
The Groves great Preſident, aſſiſt me now;
If e're for me my Father Preſents paid,
Or I from my own Huntings Offerings made,
Or grac'd thy [l]*Thole*, or ſacred Pillars deckt,
Grant that I rout this Troop, my [m] Spear direct.
This ſaid, with his whole ſtrength a Lance he caſt,
Through ſhady Night the flying Javelin paſt,
And piercing *Sulmons* back, the Staff there broke,
Yet through his Bowels glides the knotty Oke.
From's Breaſt a warm Stream vomiting, he fell,
And ſhort-breath'd panting makes his Boſome ſwell.
All look about: he takes another Spear,
Chear'd with ſucceſs, and pois'd it at his Ear;

VVhil'ſt

(k) VVith alluſion to the Religion of the *Romans*, who worſhipp'd the Moon as a Goddeſs, and dedicated a Temple to her in the time of *Servius Tullius*.

(l) The Antients us'd to expreſs their Devotion by their Donatives to their Gods; Thus Huntſmen, by vowing or offering part of their Prey, Souldiers the Arms and Enſigns of their Enemies; Sometimes out of gratitude for Favours paſt, they us'd to hang up Tablets, repreſenting in picture the ſeveral Occaſions; as of old, Souldiers, by pourtraying thereon their Arms, Shipwrack'd perſons their Cloaths, in teſtimony of their protection and deliverance. Theſe Tablets or Donatives were not onely fix'd to the Pillars and VValls of their Temples, but hung up in the Top, and in the *Tholus*, which (as *Lactantius* upon *Statius*, *l.* 2. *Theb.* deſcribes it) was a Chamber in the middle part of the Temple, in which the Offerings and Donatives of Votaries were ſuſpended. Frequent with *Statius*.

——— *accipit omnes*
Exuvias Diana Tholo, *captivaque tela*
Bellipotens. l. 1. Sylv. 4.

And in the ſecond of his *Thebais*,

——— *figamque ſuperbis*
Arma Tholis.

See *Dempſter. in Paralip. ad Roſin. Antiqu. Rom. l.* 1. *c.* 2.

(m) The Moon, who is here invok'd, being Preſident of the Art of Shooting, as well as her Brother *Phœbus*; which is here ingeniouſly obſerv'd by *Germanus*.



Aut hac Dardanium dextra sub Tartara mittam
Desertorem Asiæ Sedeant, spectantque Latini
Et solus ferro Crimen commune refellam:
Aut habeat victos: cedat Lavinia Conjux,
Vtrne per has ego te Lachrimas, per si quis Amatæ
Vincit honos animum spes tu nunc una senecta,

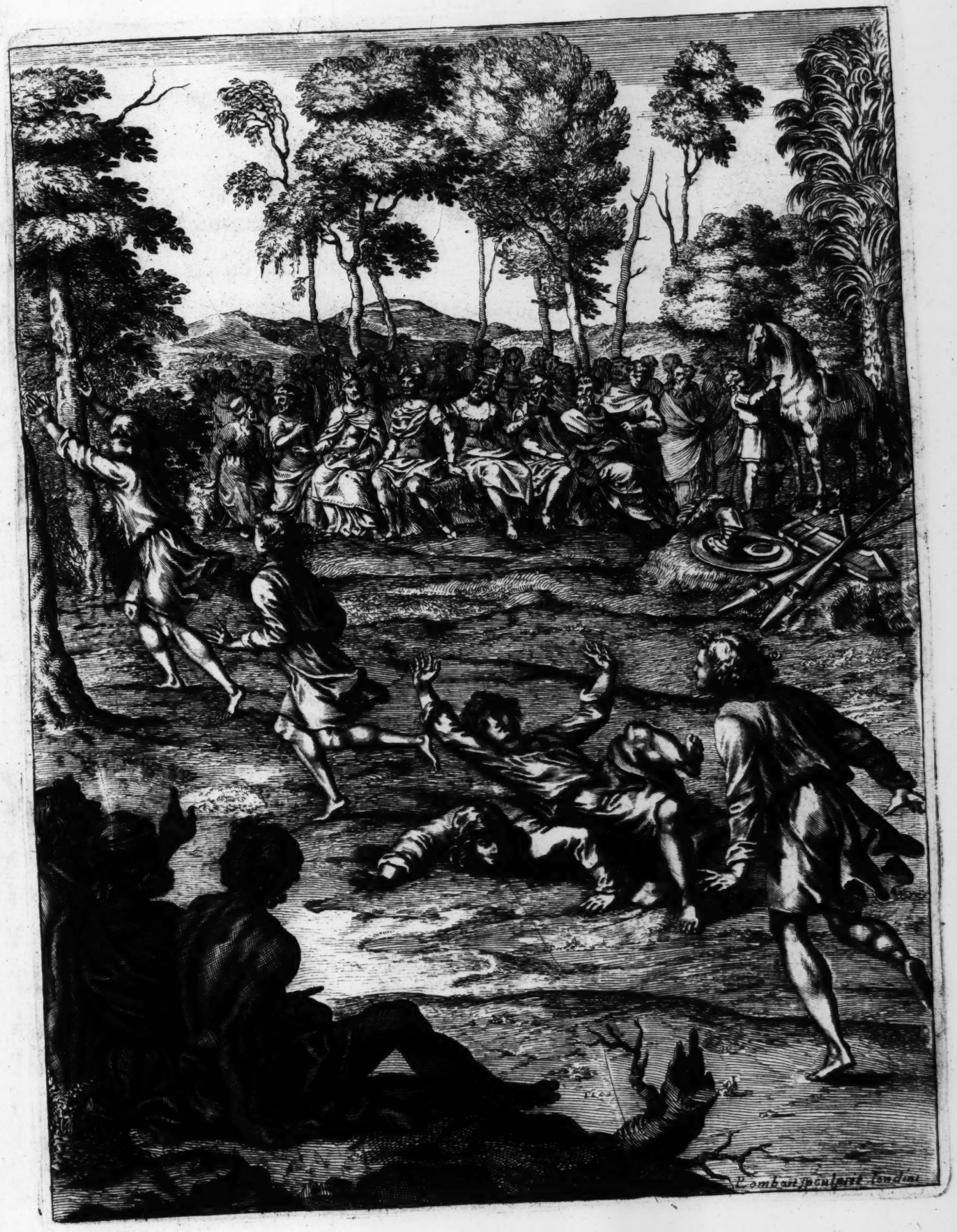
Tu requies miseræ: decus Imperiumq Latinu
Te penes: in te omnis domus inclinata recubu
Vnum oro, desiste manum committere Teucris
Qui te cumque manent isto certamine casus,
Et me, Turne, manent: simul hæc invisa relinqu
Lumina, nec generum Æneam captiva videbo

Æneid. L. 12.

Domina Floræ Backhouse.

Tabula merito votiua,

UMI



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Whil'ſt they're amaz'd, through *Tagus* Brows and Arms,
Singing it flew, and in his hot Brain warms.
Fierce *Volſcens* rag'd, nor any he eſpi'd
VVhich threw the Spear, nor knew which way to ride.
But thou, for both ſhalt with warm Blood afford
Me Satisfaction firſt. This ſaid, his Sword
He drew, and at *Euryalus* raging flies.
But then aloud affrighted *Niſus* cries,
Nor longer could conceal, nor ſuch Grief bear.
At me, me; I, who did the Fact, am here;
At me convert your Steel; *Rutilians* hold,
The Fraud is mine; he neither durſt, nor could;
(This Heaven, theſe conſcious Stars ſhall witneſs ſuch)
He onely lov'd his hapleſs Friend too much.
Such things he ſaid; but the drawn Sword his Cheſt
With violence pierc'd, and tore his ſnowie Breaſt.
Dead, he ſinks down, Blood from his Body ſprung,
His Neck declining, on his Shoulders hung.
A Violet on new-Ear'd Ground ſo lies,
Cut by the Plough, and, languiſhing, ſo dies;
Or full-blown Poppy hangs the head, whoſe flow'r
Wearies the neck, o're-burthen'd with a ſhow'r.
But through them all bold *Niſus* charg'd alone,
And *Volſcens* ſeeks, *Volſcens* muſt find, or none;
VVho, though ſurrounded every where with Foes,
Wheeling his glittering Sword, on bravely goes,
Till in his Mouth the deadly Stuck he threw,
And thus his Enemy in dying ſlew:
Then on his dead Friend falling, gives up breath,
Repoſing ſo at laſt in quiet death.
Both happy, if my Verſe have power, your Fame
Shall laſt, nor eating Time deſtroy your Name,
Whil'ſt [n] *Trojans* in the Capitol remain,
And o're the World a *Roman Cæſar* Reign.

(n) Though this may aptly enough be underſtood of all the Capitol, yet it is interpreted rather of the *Terminus* which was there; ſuppos'd that Stone which was given *Saturn* to devour in ſtead of *Jupiter*. Of whoſe immobility, *Ovid. Faſt.* 2.

And when the Royal Capitol was rais'd,
All Gods to Jove *gave way, and were diſplac'd:*
But Terminus *(ſayes Fame) being ſeated there,*
Would not remove, but in Jove's *Houſe hath ſhare.*
And now, leſt ought but Heaven he view, right over
His head, the Roof is fram'd without a Cover.

Mr. Gower.

But *Virgil* ſeems to have directed theſe Verſes to the Immortal Glory of the *Julian* Family, which by a ſpecial prerogative liv'd there; a favour deny'd to all the Patricians. *German.*

The Spoil the conquering *Rutilians* ſhare,
And weeping, to the Camp dead *Volſcens* bear;
Where Sorrow was no leſs, *Rhamnes* being found;
Serranus, *Numa*, bloodleſs on the Ground,
In this ſad Slaughter ſlain, with many more,
In throngs the dead and dying they deplore;
A mighty Concourſe round about them ſtood,
In Crimſon plaſhes, warm with fomy Blood.
Meſſapus Spoyls all know, and glittering Cask,
And Reigns recover'd by ſo hard a Task.

Aurora now the early Dawn had ſpread,
And weary, left old *Tithon*'s Golden Bed;
Soon as the Sun diſtinguiſh'd forms with light,
Arm'd *Turnus* arms his Squadrons for the Fight;
The [o] Brazen Ranks makes ready to engage,
Each man with various rumour whetting Rage:
With *Niſus* and *Euryalus* heads th' advance,
A wofull ſight! each on a [p] pointed Lance,
And follow with a ſhout.
Whil'ſt the bold *Trojans* the Left ſide made good,
(The Right lay flanker'd with the ſwelling Flood)
On ſtrong Redoubts they patiently remain'd,
And with ſad hearts their lofty Tow'rs maintain'd,
When both their heads on Javelin's fix'd they view'd,
Ah too well known! with purple Gore imbru'd.

Mean while, that winged Meſſenger, ſwift Fame,
Sounding through all the troubled City came,
And glides unto *Euryalus* Mothers ears;
Straight wanting heat, ſhe motionleſs appears,
Down her Yarn tumbles, and her Spindle falls:
[q] Tearing her Hair, and ſkreeching, to the Walls
She runs, whom Men, nor Arms, nor Danger, daunts,
Where arch'd Skies thunder with her loud complaints.

Ah

(o) So we render *acies æratas*, not without the approbation of the *Greeck* Scholiaſts, who upon all the like occaſions interpret χαλκὸν, σίδηρον. They who to oppoſe this, allege, that Braſs was us'd in the times of the Heroes in ſtead of Iron, conſider not that *Homer*, whom they cite, generally writeth according to the Cuſtome of the Times wherein he liv'd. See *La Cerda*.

(a) A Cuſtome in general uſe, intended as well a Trophey of Victory, as a reproach to the Enemy: So were *Galba*, *Piſo*, and *Otho*, us'd by the Souldiers. Of him who carry'd the head of the firſt, *Plutarch* ſaith, *That he ran up and down like a* Bacchanal, *turning himſelf about, and flouriſhing the Spear which run with Blood.*

(q) In *Greece* the Men upon a Funeral-lamentation let their Hair and Beards grow, the Women clipt theirs; which Cuſtome the *Roman* Women obſerv'd alſo, and laid their cut Hair upon the Carcaſe, or Sepulcher. *Alex. ab Alex. l.* 3. *c.* 7.

Ah my *Euryalus* do I behold
Thee thus? art thou my comfort now grown old?
Cruel, ah could'ſt thou leave me thus alone?
Nor, ſent on ſuch Adventures, make it known
To me at thy departure? nor afford,
To thy unhappy Mother, one poor word?
Wo's me! thou lieſt to Dogs and Fowl a Prey,
In a ſtrange Land; nor can thy Mother pay
Thee [r] Funeral Rites, nor cloſe thy [ſ] Eyes at reſt,
Or bathe thy [t] Wounds, and cover with the [u] Veſt
Which Night and day I did for thee prepare
At my Web, curing an old womans care.
Where ſhall I find thee? on what cruel Shore
Lies thy torn Limbs and Body, drencht in Gore?
Are theſe returns for my expected Bliſs?
Went I by Sea and Land with thee for this?
Me, if y'have any pity, me oh kill,
Hanſel, *Rutilians*, with my blood your Steel;
Or thou great *Jove* thy ſelf in mercy ſhew,
O Father this my body, hateful now,
Unto the *Stygian* ſhade with Thunder ſend,
Since elſe my wofull life I cannot end.
This pierc'd their Souls, a ſad groan paſt through all:
Their courages, in war undaunted, fall.
Idæus and ſad *Actor*, by command
Of *Ilioneus*, whil'ſt ſhe thus complain'd,
Mov'd with *Aſcaniu*'s tears, lead her away
By either Arm, and to her houſe convey.
But now they hear the Trumpets dreadful ſound,
Anſwer'd by Shouts, Heav'ns Arches eccho round.
The *Volſcians* ſuddainly a * Teſtude form,
They fill the Ditches, and their Trenches ſtorm
For entrance, ſome with Ladders ſcale the Wall,
Where Men ſtood thinneſt, and the guards but ſmall.

Trojans

(r) The neereſt Kinred, or heirs, brought out the dead from the inner part of the houſe (where his deareſt friends had receiv'd his laſt breath, and where by intermiſſions he was conclamed, waſh'd with warm water, annointed by the *Pollictores*) cloath'd with a white garment, into the Porch, and laid the Corps upon a Bed, in ſuch manner, that the Face and Feet were towards the door. This the Greeks call'd προτίθεσθαι, the Latines *Collocare*.

(ſ) This was done by the Father, Mother, Children or neer friends, but in the Night by the *Mænian* Law.

(t) The cuſtome of waſhing of the bodies of the dead, hath been already mention'd; in relation to which *Cleopatra* and *Socrates* bath'd themſelves before they dy'd, to ſave (ſaith he in *Plato*'s *Phædo*) the Women a labour.

(u) It was the cuſtom of the Antients, to bury their friends in rich Garments made for that purpoſe: So *Andromache Iliad.* 22. bewails her Husband.

——thy Garments in my houſe are laid
Both rich and fine, by hands of women made;
Theſe I, as uſeleſs, will commit to fire.
Nor ſhall upon thy Beer thy limbs attire.

It was in deriſion of this practice, that *Socrates* being offer'd a rich garment by *Apollodorus*, one of his Auditors refuſed it, adding, that the cloaths he had liv'd in, would ſerve as well to dye in.

(x) *Teſtudo* is a connexion of Shields in likeneſs of a *Tortoiſe*, when a City is beſieg'd, for the overthrowing a Wall. The Inventer of this and the *Aries*, was *Artemon* the *Clazomenian*.

Trojans on them all ſorts of Weapons throw,
And with ſharp-pointed Spears repel the Foe,
Train'd by long War, a City to defend;
Huge Rocks and mighty Milſtones down they ſend
To break their Fence-work, under which they ſlight
All Chances, and in Danger take delight.
Which now not ſerves: for where they thickeſt drew,
On them a mighty heap the *Trojans* threw, (broke;
Which beat the *Rutils* down, their Shield-work
Nor more the hardy *Volſcians* undertook
Aſſaults with Engins, but by open force
To drive them from their Works.
On th' other ſide, dreadful *Mezentius* came,
Brandiſhing fire, and caſts in pitchy flame.
Meſſapus that brave Horſe-man, *Neptune*'s Race,
Paſt Trenches, and did Scaling-Ladders place.
My numbers, O you ſacred Muſes, ſwell,
That I may all thoſe cruel Slaughters tell,
And bloody executions *Turnus* made,
And whom each Man ſent to the *Stygian* ſhade;
With me thoſe wondrous Accidents recall,
For you know well, and can remember all.
With ſtately Tranſoms ſtood a lofty Tow'r,
Of great defence, 'gainſt this, with all their pow'r,
Th' *Italians* draw; this work to overthrow,
Became the whole endeavour of the Foe.
With [y] Stones the *Trojans* in great Flocks defend,
And from their [z] Loop-holes deadly weapons ſend.
Prince *Turnus* then a Ball of [a] wild-fire caſt,
And fix'd it blazing on the out-work faſt,
Which with the VVinds conſpiring ſtraight devour
Planks, then ſupporters of the wooden Tow'r.
All are within amaz'd, confuſedly
They from the danger ſtrive, in vain, to fly;

VVhil'ſt

(y) Stones thrown out of Engins made for that purpoſe; which they call'd λιθοβόλους μηχανὰς, of which ſee *Æſchylus Sept. Theb.*

(z) Theſe doubtleſs are the ſame which *Æſchylus* calls πύργων σέλμαΐα *Sep. Theb.*

(a) By *La Cerda* deſcrib'd a long round hollow Veſſel, the mouth whereof a hand-breadth wide decreaſing to the end; the matter of the Veſſel, Earth, or Iron, fill'd to the middle with combuſtible matter, the other part empty to be held by.

UMI



Hæc eadem, Ænea, terram, mare, sidera, juro,
Latonæque genus duplex, Ianumq; bifrontem,
Vimq; deum infernam, et duri sacraria Ditis:
Audiat hæc genitor, qui fœdera fulmine sancit:
Tango aras, mediosq; igneis, et numina testor:

Nulla dies pacem hanc Italis, nec fœdera rumpet,
Quo res cumq; cadent: nec me vis vlla volentem
Avertet, non si tellurem effundat in vndas
Diluvio miscens, cœlumve in Tartara solvat.

GRIFF°. BODVRDA *Arm. Tabula merito votiva.*

Whil'ſt backwards they in a wild Throng retire,
And ſeek for ſafety further from the Fire,
The Tow'r o'reburthen'd tumbles to the ground,
And all Heav'n thunders with the hideous ſound;
Under the weight they dying lie, that ſteel
Should guard their breaſts, they in their boſomes feel;
Lycus and *Helenor* ſcap'd with much ado;
But *Helenor* the eldeſt of the two,
Whom ſecretly *Lycimnia* forth did bring
Unto her Maſter, the *Mæonian* King,
And ſent to *Troy*, forbidden Arms to weild,
Light with a naked ſword, and [b] ſilver ſhield,
When he perceiv'd himſelf within command,
And round about the *Latine* Squadrons ſtand;
As a wild beaſt 'gainſt Weapons ſpends his rage,
Whom cruel Hunters round about engage,
Reſolv'd to dye, made deſperate by his fears,
Runs himſelf boldly on their threatning Spears;
With ſuch a Reſolution on he goes,
And breaks into the thickeſt of his Foes.
Lycus more ſwiſt, breaks through the ranks and files,
And brazen Squadrons arm'd with threatning Piles,
Then ſtrives the Towry [c] Battlements to catch,
And friendly hands extended him to reach.
Turnus as ſwift perſu'd, and following, ſaid,
Hop'ſt thou our right-hand, Mad-man, to evade?
And at the inſtant him faſt holding caught,
And down with great part of the Bulwark brought.
A ſilver Swan, or Hare, [d] *Joves* Eagle bears
So through the Skie, Truſt in his hooked Sears,
Or *Mars* his Wolf takes from the Flock a Lamb,
Sought with much bleating of the mourning Damm.
They ſhout, they ſtorm, to fill the Trenches haſte,
And Fire-works in the lofty Bulwarks caſt.

(b) Without any Device or Motto, as modeſt *Amphiaraus* is deſcrib'd by *Æſchylus* and *Euripides*; for thoſe Devices were only proper to eminent Commanders, which the Common Souldiers not having, the whole Army was from thence call'd λεύκασπις, by the ſame Tragædians; λευκὸν is frequently interpreted λαμπρὸν, and *Seneca* in this ſenſe calls *Togam ſplendentem, candidam*: So is *Virgil* here to be underſtood.

(c) Then (as *Servius* ſaith) the Walls were not high, but only made againſt an aſſault. So *Saluſt* ſaith, that *Sertorius* lifted up upon ſhoulders got upon the Walls.

(d) Becauſe in the War of the Giants, an Eagle ſupply'd *Jove* with Arms: *Jupiter* and *Saturn* were Kings, and waged war upon a difference of Lands: to which *Jupiter* marching out, ſaw the prediction of an Eagle, by which when he had overcome, it was reported that the Eagle brought him Weapons. From this good luck it was that the Eagle is in the Emperial Enſigns.

Ilioneus

Ilioneus with a ſtone, part of a Hill,
Firing the Gates, did bold *Lucetius* kill
Liger, *Emathion*; *Aſylas* did o'rethrow
Chorinæus; This the Dart us'd, That, the Bow.
Cæneus, *Ortygius*; *Turnus Cæneus* ſlew,
Dioxippus, *Promulus*, *Itys*, *Clonius* too,
Sagar, and *Idas* as he did maintain
Their Tow'rs; *Privernus* was by *Capys* ſlain;
This firſt a ſlight hurt got from *Themilla*'s Lance;
But he his hand did to the wound advance
Fondly to bind it, when a Shaft did glide
On nimble wings, and pinn'd it to his ſide;
The breathing places of his Soul it found,
And panting Lungs pierc'd with a deadly wound.
In gallant Arms ſtood *Arcen*'s Heir, his Coat
Of *Spaniſh* dye moſt curiouſly wrought;
The careful Father ſent his beauteous Son
To *Mars* his Grove for Education,
Gave breeding neer [e] *Symethos* ſilver Flood,
VVhere pleas'd *Palicus* ſmoking Altars ſtood,
Mezentius, Arms off, thrice a ſounding Sling
About his head with mighty force did ſwing,
And pierc'd his Temples with the [f] molten Lead,
He ſtretcht at length upon the Sand lay dead.
Againſt the Foe in bloody fight they ſay
Aſcanius firſt an Arrow ſhot that day,
Wild Beaſts before accuſtom'd to perſue,
And ſtout *Numanus* with his own hand ſlew,
Who *Turnus* youngeſt Siſter did eſpouſe
Himſelf ſo joyning to the Royal houſe.
He 'mongſt the firſt, extremely ranting ſtands,
Swoln with new fortunes, and his proud Commands,
And thus in taunting words the *Trojans* blam'd,
Twice captiv'd [g] *Phrygians*, are you not aſham'd

Once

(e) *Symethos* is a River of *Sicily*, ſo call'd from a King of that name, about which are the *Palici Dii*, whoſe ſtory is, When *Jupiter* had gotten the Nymph *Ætna*, or as ſome ſay *Talia* with Child, fearing *Juno* (or the maid her ſelf) he committed her to the Earth, where ſhe was deliver'd. Others ſay, that after her birth had broken out of the Earth, the two Children were call'd *Palici*, from παλιν ἰεναι to come again. They were firſt appeas'd with humane Sacrifices, but being mitigated, and the Sacrifices changed, their Altar was call'd *Placabilis*.

(f) With the ſwift flying. *Lucret. lib. 6.*

(g) *Tzetzes* (upon *Theocritus*) ſaith thrice, by *Hercules*, the *Amazons*, and *Grecians*.

Once more to ſculk, and Death with Walls decline?
Theſe would with us in Nuptial Bonds conjoyn.
What God, or rather Folly, made you ſteer
For *Italy*? there's no *Atrides* here,
Nor your fine Speaker *Ithacus*; we are
A hardy people that delight in War;
We in cold [h] Streams our ſucking Infants throw,
And harden, ſoon as born, in Ice and Snow.
To hunt wild Beaſts, we only pleaſure take,
To draw ſtrong Bows, or ſtubborn Horſes break,
We in toil patient, and inur'd to want,
Manure the ground, or arm'd, proud Cities daunt.
Both young and old amongſt us weapons bear,
Our Ruſtick goads his Bullocks with a Spear,
Nor age our ſtrength and courages decays;
Helms cruſh gray hair; in plunder and freſh preys
Is our delight, and how to ſpoil the Foe.
You cloth'd in [i] Purple and proud Scarlet go,
You love your eaſe, in wanton Dances pride,
Your Coats are ſleev'd, your tottering Miters ty'de.
True female *Phrygians*, Men you are not, go
To [k] *Dyndimus*, whoſe airy tunes you know,
There, Cymbals mind, and [l] *Berecynthian* Lutes,
And let men war with whom it better ſuits.

At no leſs rate he talk'd, and proudly ſpoke,
Which, though ſo young, *Aſcanius* could not brook,
But his Bow bending, then with Arms diſplaid,
Thus to great *Jove* his ſupplication made.
Almighty *Jove* aſſiſt my bold Deſign,
And I will offer at thy ſacred Shrine;
Before thee at thy Altar I ſhall place (grace,
A Snow-white Steer, whom Gold and Garlands
Who, like his Mother, bears a ſtately head,
Butts with his Horns, and Sand with's feet doth ſpread.

(h) *Turneb. l.22. c.5.* Thinks this cuſtome was taken from the *Germans*, who carri'd their new-born Infants to the *Rhine*, and laid them upon a Buckler; if they ſunk they believ'd them to be Baſtards; if they did ſwim, their own. *Claudianus in Ruffin.*

Et quos naſcentes explorat gurgite Rhenus.

For this reaſon *Nonnus* calls the *Rhine* ἐλεγχίγαμον as Judge and Avenger of Wedlock. *Cæl. Rhod. l.* 18. *c* 1. Thinks this was taken from the *Spartans*, and alleges *Seneca* for it *Suas. l.*1. *Eurotas amnis Spartam circumfluit, qui pueritiam indurat ad futuræ militiæ patientiam.*

(i) He meanes *Veſtem* κροκωτὴν, which by *Plaut. in Feſt.* is call'd *Crocotula*, proper to women, round and fringed. So he upbraids the *Trojans* as effeminate, as when he adds, *your Cotes have ſleeves*; for the *Tunicæ manicatæ*, or (as *Plautus in Pſeud. Act. 2. Sc.* 4. calls them) *Manuleatæ*, were diſgraceful for men among the antient *Romans*, who wore *Colobes* without ſleeves.

(k) A Mountain of greater *Phrygia*, where *Cybele* was ador'd.

(l) From the Mountain *Berecynthus*, where the Box grew of which they made their Inſtruments.

Jove heard his pray'r, and from a gilded Cloud
Th' Almighty on his [m] left-hand thundred loud;
At the ſame inſtant ſounds the deadly Bow;
The Shaft through eaſie air did murmuring go,
Till winged Steel did through his temples glide.
Go now, and Virtue with proud words deride;
Twice-captiv'd *Phrygians* ſend ſuch Anſwers back
To the *Rutilians*; thus *Aſcanius* ſpake.
At which the *Trojans* raiſe a joyful cry,
Their drooping Hopes advancing to the Sky.
Then from a Cloud bright *Phœbus* looking down,
Beheld th' *Auſonian* Army, and the Town,
And to the Conqueror thus himſelf declares;
Improve thy Virtue, and ſo ſcale the Starrs.
Thou ſprung from gods, Gods ſhall from thee deſcend;
Under *Aſcanius* ſtock all Wars ſhall end,
Nor *Troy* ſhall thee contain. This ſaid, he flies
Through breathing air, down from the vaulted Skies,
And ſeeks *Aſcanius* out, transforming now,
Like to old *Butes*, his illuſtrious Brow,
Who long before *Dardan Anchiſes* ſerv'd,
And well for his Fidelity deſerv'd;
Whom on his Son, *Æneas* did beſtow.
Like him in all things did bright *Phœbus* goe,
Face, Voice, his Ratling Arms, and hoary hairs,
And to *Aſcanius* thus himſelf declares;
Trojan, enough that thou in open Field,
And come off bravely, haſt *Numanus* kill'd;
To thee *Apollo* grants thy firſt deſire,
Nor envies equal Arms: but now retire;
Venture no further Boy. Thus *Phœbus* ſaid,
And ſtraight from mortal eyes himſelf convaid.

The

(m) *Dionyſius Halicar.* to this effect. That Station is beſt for *Augury* which looks towards the Eaſt, whence the Sun, Moon and Stars ariſe, and the whole World hath beginning. He who looks upon the Baſt, hath the North on his left-hand, the South on his right; the Firſt whereof is the more Noble, becauſe inclin'd moſt to the Eaſt, that Pole being alwayes elevated to us, the other depreſs'd. Thus he; adding the true Story, from which our Author recedes not, *Viz. That* Aſcanius *being beſieg'd by the* Etrurians, *intending to break through them, pray'd to* Jupiter *and the reſt of the Gods, for a proſperous Sign to confirm his attempt, whereupon* (αἰθερίας ἔσης ἐν τῇ δεξιᾷ ἀστράψαι τὸν οὐρανὸν) *the Skie ſhone with lightning on the left-ſide; whereupon this Deſigne ſucceeding fortunately, this was taken from thence-forward for a good Omen.*

The God, and heavenly Shafts, the *Trojans* knew,
And ſaw his ſounding Quiver as he flew.
Straight from the Fight *Aſcanius* they convey,
And *Phœbus* Pow'r and his Command obey;
But they return again to charge the Foes,
And 'gainſt all dangers do their lives expoſe.
Then Clamour rounds the Walls, from Tow'r to (Tow'r,
They bend their Bows, and clouds of arrows pour.
The Earth is ſtrew'd with Arms, with mighty blows
Helms and Shields rattle; a huge fight aroſe;
As from [o] moiſt Kids when boiſterous Storms aſſail
The yielding Earth, and ſhow'rs commixt with Hail
Swell to a Flood, then angry *Jove* deſcends,
Tears wintrie Storms, and Clouds to Attoms rends.
Pandar and *Bitias*, both *Alcanar*'s Seed,
Whom Nymph [p] *Hiera* did in *Ida* breed,
Tall, like their Countrie's Firr, like Mountains large,
Open a Gate, committed to their charge,
And boldly to the Walls the Foe invite,
Which to defend, on the left hand and right,
In glittering Arms, and glorious Creſts, they ſhew
Like ſtately Okes on pleaſant banks of [q] *Poe*,
Whoſe untrim'd Crowns above the Clouds ariſe,
Their curled Treſſes dangling in the Skies.
Rutilians, ſoon as open Gates they ſaw,
Up with *Equicolus* and *Quercens* draw,
Tmarus and *Hæmon*, either in the Gate retire,
Or to gain entrance, in the Paſs expire.
Then more and more diſcording boſoms Rage,
Trojans from all parts gather'd, now engage,
Drawn in cloſe order, hand to hand the ſtout
Auſonians meet, and bodly ſally out.

(o) Under the horn of *Taurus* is the Sign *Auriga*, a clear Star joyns this with *Taurus*. *Auriga* holds two Stars in his hand, call'd *Hœdi*, and the Goat, whoſe riſing and ſetting raiſe great Storms. They ſet at the riſing of *Scorpio*.

(p) *Turnebus* reads *Hyæna*; ſuppoſing they were bred up by that Beaſt, as *Romulus* and *Rhemus* by a Woolf.

(q) A River of *Italy* toucheth ſome provinces on the right-hand, and ſome on the left, among which part of *Venice*.

To valiant *Turnus* as he raging try'd
To force his entrance, on the other ſide
Harſh tidings came the Foe his men defeats,
And, fleſh'd with ſlaughter, ſtood at open'd Gates;
His work he leaves, his boſome all on flame,
To *Dardan* Ports, and the proud brethren came;
And firſt *Antiphates*, who did firſt oppoſe,
Sarpedon's natural Son, he overthrows
With a caſt Spear; the *Italian* Cornel glides
Through yielding air, and in his body hides;
Down from the dire wound flows a foamie Rill,
And in his Lungs warm grows the fixed ſteel.
Then *Merops* he and *Erymanthus* ſlew,
Aphidnus next, then raging *Bitias*, who
Not with a Javelins piercing point expir'd,
But ſent like Lightning a huge (r) *Phalarick* fir'd;
Which nor his two Bull-Hides, nor wrought with gold
His Coat of Male, though double, could with-hold;
The mighty falls, the ſhaken Earth did grone,
And his huge Shield thunders on him o'rethrown.
So on the *Baian* Shore a Turret falls,
Built in the Sea long ſince with ample walls,
Amongſt the ſhoals the ſunk-down ruin lies;
Waves mix with waves, and the deep Sands ariſe;
Then high (ſ) *Prochyta* trembles at the ſound,
And the hard Bed where *Jove* laid *Typhon* bound.
Here bloody *Mars* the *Auſonians* courage ſtirs,
And in their boſomes ſtrikes his ſharpeſt Spurrs:
But to the *Trojans* ſends baſe fear, and flight.
Each where they charge, occaſion given to fight,
The God of War inflames their minds.
As *Pandarus* beheld his Brother ſlain,
And what ſad Fortune might for him remain,

Straight

(r) The deſcription of this weapon *Iſidore* gives thus; *The* Phalarick *is a large weapon, headed with Iron a Cubit long, and having, where it is faſten'd to the ſtaff, a Globe of Lead, to which many us'd to adde a Fire-Trunk.* With this Dart, or weapon, they uſually fought from Bulwarks or Tow'rs of wood, which in the *Etruſcan* language they call'd *Phalas* (*a falando* ſayes *Feſtus*) from their height. This was ſometimes ſhot out of the *Baliſta*, ſometimes thrown with the hand, as here in imitation of *Ennius*, *Quæ valido venit contorta Phalarica miſſu.*

(ſ) *Inarime* and *Prochytæ*, Iſlands on the Coaſts of *Campania* near *Naples*. So *Pliny*, *Ovid*, *Statius*, and others; by whoſe Authority *Virgil* is here juſtifi'd from the miſtake impos'd upon him by thoſe who think he meant the ſame with *Homer's* Ἔν Αείμῳ, *where* Typhon's *Bed was ſaid to be.* *La Cerda*, to clear *Virgil* the better, contends, that *Homer* writ it not disjunctively, but Ἐναείμῳ in one word, which is but to defend a ſuppoſed Error by a real one, for they were the *antra Cilicia*, not *Sicilian Ætna*, where *Typhœus* his Bed was believ'd to be. See *Strabo lib.* 13. But not deriv'd (as *Strabo*) from *Aram* a *Syrian*, but from *Harim*, deſolate, in the *Punick* language.

Straight his broad ſhoulders to the Gates he puts,
And with great ſtrength on turning hinges ſhuts,
Where many of his friends [t] lockt out he leaves
In cruel fight, but others in receives
Ruſhing along with him, nor troubled, ſpi'd
Turnus burſt in among the thronging Tide;
Who now within the City penn'd, appear'd
Like a huge *Tiger* 'mongſt the harmleſs Heard:
Straight wondrous beams ſhoot from his Eyes, and
His glittering Arms moſt dreadfully reſound, (round
His bloody Plumes play with the wanton wind,
His thundring Shield with darted lightning ſhin'd.
They know his hated Face, and Giant ſize,
Which much th' amaz'd *Trojans* terrifies.
Then up to him ſtraight mighty *Pandarus* made,
And, raging for his Brother's ſlaughter, ſaid;
This not the [u] Royal Portion from the Queen
Which you expect, nor are you now within
Ardea, nor your Native Country (Prince;)
This the foe's Camp; nor ſhalt thou ſcape from hence.
Then *Turnus* ſmiling, calmly did reply;
If you're ſo ſtout, come and your Proweſs try;
For thou ſhalt tell to *Priam* under ground,
That here a new *Achilles* thou haſt found.
He ſaid; whil'ſt *Pandarus* boldly did advance,
And caſt at him a rough and knotty Lance.
The air receives the wound, and [x] *Juno* ſtraight
Did interpoſe, and fix'd it on the Gate.
But this good Sword, which in my right hand I
Command with ſo much ſtrength, thou ſhalt not flie.
Our Weapons are not like, nor ſhall the Wound.
Then with his Sword raiſing himſelf from ground,

He

(t) Alluding (ſaith *La Cerda*) to the ſtory of *Coriolanus*, who in a fight againſt the *Volſci* purſued them into the Town, and was there ſhut in amongſt them, his men being without, where he made, as *Plutarch* ſaith, *an incredible ſlaughter.*

(u) Which was threatn'd to be paid in blood. *lib.* 7.

Sanguine Trojano & Rutilo dotabere Virgo,
Et bellona manet te pronuba.

(x) VVho is properly thought to preſide over that Element; but ſuch reliefs as this from Deities imagin'd in the Air are frequent with the Poets; ſo is *Paris* reſcued by *Venus* in *Homer.*

He with a mighty blow his forehead cleavs,
And 'twixt his downy cheeks a huge gaſh leavs.
Shook with his mighty weight Earth did reſound;
He ſtretch'd his dying Limbs upon the ground;
His Arms beſmear'd with Brain, his cloven head
On both ſides hung, over each ſhoulder ſpread.
The *Trojans* flie, routed with trembling fear;
And if the Conquerour ſtraight had took that care
T'have broke the Bars, and let his Souldiers in,
To th'war and Nation, that day laſt had been.
But ſtrange deſire of blood, burning with rage
Drove him upon the Foe.

And firſt he *Gyges* maim'd, and *Phalaris* ſlew,
And Spears from flyers ſnatch'd at them he threw;
For *Juno* did both ſtrength and courage yield.
Halys he kills, runs *Phegeus* through his ſhield:
Alcander, *Halius*, *Noemon*, *Prytanis* ſlew,
Whil'ſt, hot in fight, of this they nothing knew.
And *Lynceus*, as he charg'd, and others calls,
With his bright ſword ſurprized on the walls:
Whoſe head and Helmet cut off at one blow,
Tumbles far off. *Amycus*, then a Foe
To ſavage beaſts, none better could annoint
Weapons, nor ſo with poiſon arm the point.
Clytius, and *Creteus* next the *Muſes* friend,
Creteus, that lov'd the *Muſes*, verſes pen'd,
Pleas'd with the Lyre, he numbers ſet to ſtrings,
And ſtill of Horſe, and Arms, and Battels ſings.

At laſt the *Trojan* leaders, at the fame
Of this great ſlaughter, in to reſcue came,
And up with *Mneſthens* bold *Sereſtus* bends;
They ſaw the Foe, and their amazed friends.

VVhen

(y) The invention hereof is attributed to the *Scythians*, who (as *Pliny* 11. 53.) *annointed their Arrows with the blood of Vipers, and human blood, which brought ſudden incurable Death.*

(z) *Æolian Clytius.* Many *Æolians* it is likely went along with *Æneas*, eſpecially ſeeing that (as *Strabo* affirms) they were diſpers'd through the *Trojan* Region ſo much, that ſome called it *Æolia.*

When *Mneſtheus* ſaid, Where fly you? Where d'ye go?
What other ſtrength or bulwarks do you know?
Shall one man, Sirs, and round inclos'd with walls
Eſcape, and make ſo many Funerals?
And ſuch great numbers of prime men deſtroy?
Baſe Cowards! Of your ſelves and hapleſs *Troy*
Have you no pity? bluſh you not with ſhame
For your old Gods, and great *Æneas* fame?
With words like theſe encourag'd, boldly then,
In a thick body, they drew up agen:
But *Turnus* by degrees Retreat made good,
Tow'rds walls that were entrenched with the Flood;
At which more fierce, the *Trojans* with a ſhout
Preſs boldly on, and gather round about.
As when a Troop a Lion hath beſet
With cruel Spears, he makes a brave retreat,
Although forbid by valour and by rage;
Nor can, though willing, 'gainſt ſuch pow'r ingage:
So, unreſolv'd, bold *Turnus* did retire,
Whil'ſt in his boſome boils a flood of Ire.
Yet twice, where Foes were thickeſt, on he falls,
And twice he drove that Party from the Walls.
When from the Camp, in a full body made
'Gainſt one, th' whole Army drew; nor longer aid,
T'oppoſe ſuch forces, *Juno* durſt ſupply;
For *Jove* had ſent bright [a] *Iris* from the sky,
VVho to *Saturnia* carried ſtrict Commands,
That *Turnus* ſhould eſcape the *Trojans* bands.
Therefore his Shield and ſtrength too weak he found,
O'rewhelm'd wth darts, wth ſhow'rs of Arrows drown'd;
His hollow Cask, which arm'd his temples, groans,
And ſolid Braſs gives way to battering ſtones;

His

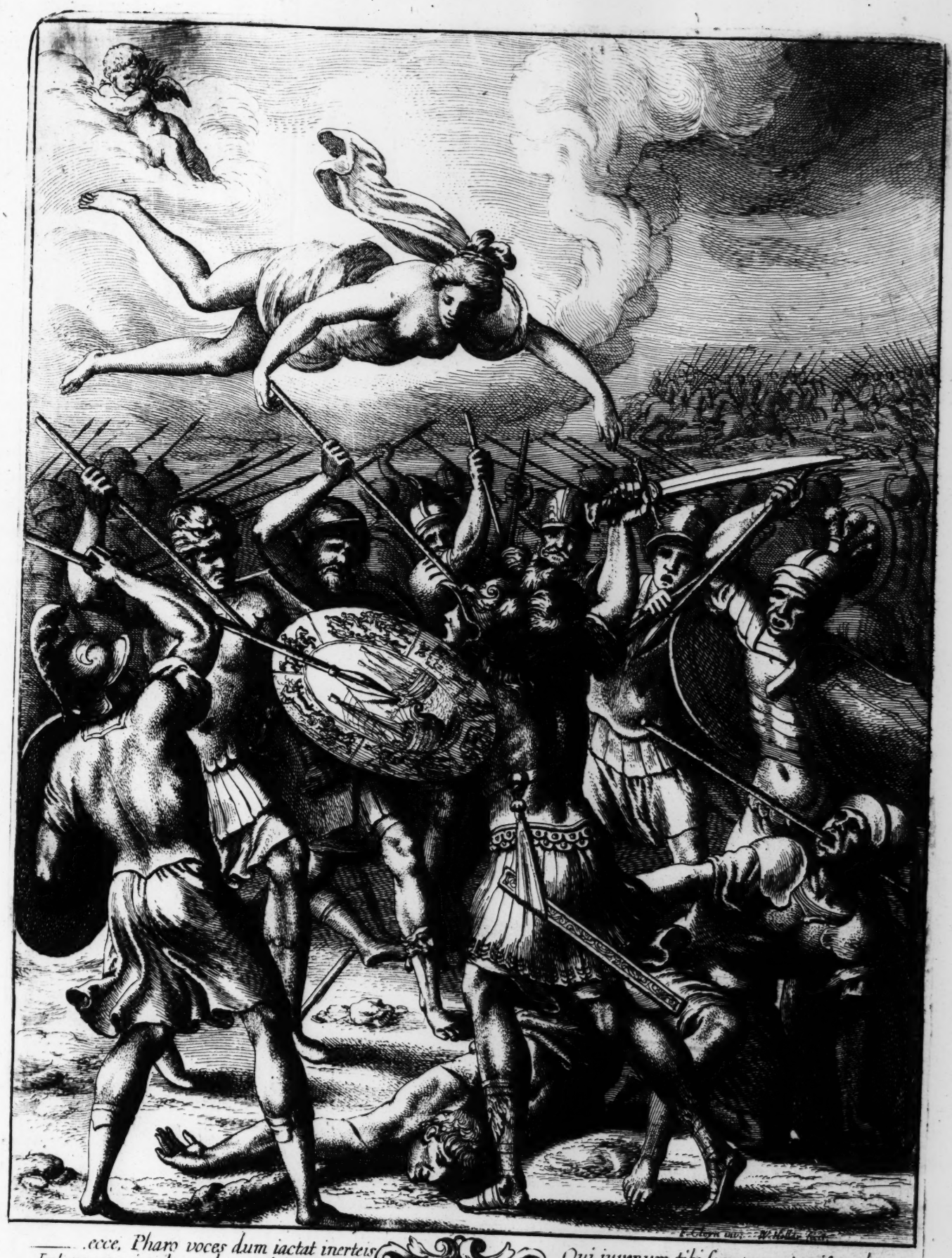
(a) So was it in the beginning of this Book. Here *La Cerda* obſerves, that *Iris* was not only the Meſſenger of *Juno*, but imploy'd alſo by *Jupiter*, as *Val. Flac. l.* 4. Sent by him in a Meſſage to *Hercules*. So likewiſe in *Claudian's Rapt. Proſ. lib.* 3.

Jupiter interea cinctam Thaumantida nimbis
Ire jubet———

Nonnus likewiſe makes her meſſenger of all the Gods, even of the Furies, *Homer* of men.

His Plumes are beaten off, nor could his Targe
Suſtain the blows, nor thundring *Mneſtheus* charge,
VVhil'ſt thick their Javelins a whole Army throws.
Then a ſalt ſweat down all his body flows,
In a black Stream a briny River glides,
And faint ſhort-breathing ſhakes his ample ſides.
At laſt, with all his Arms, a leap he gave
Into the Stream, which on his ſilver wave
Receiv'd him, and on yeilding Billows bore,
From [b] Slaughter cleans'd, ſafe to the other Shore.

(*b*) VVhen they return'd from Battel, they waſh'd themſelves, to expiate the Blood they were defil'd withall; to which Ceremony *Virgil* alludes.



——.ecce, Pharo voces dum iactat inertes
Interquens jaculum clamanti sistit in ore.
Tu quoque, flaventem prima lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Gly
Dirulamia stritus dextra, securus amorum,

Qui iuvenum tibi semper erant, miserande iacenti;
Ni fratrum stipata Cohors foret obvia, Phorci
Progenies, septem numero, septenaque tela
Conjiciunt; partim galea clypeoque resultant,
Irrita: deflexit partim stringentia Corpus
Alma Venus, ——

Aneid 10.

Glyboni Goddard &c. Armigero.

Tabula merito votiua,



Hactenus Acca soror potui: nunc vulnus acerbũ
Conficit, et tenebris nigrescunt omnia circum:
Effuge, et hæc Turno mandata novissima perfer:
Succedat pugnæ, Trojanosque arceat vrbe:
Jamque vale. Simul his dictis linquebat habenas.

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Ad terram non sponte fluens: tum frigida toto
Paullatim exsolvit se corpore, lentaq; colla,
Et captum letho posuit caput, arma relinquens;
Vitaq; cum gemitu fugit indignata sub umbras.

GUILIELMO BOOTH arm: *Tabula merito votiva.*

VIRGIL'S ÆNEIS.

The Tenth Book.

The Argument.

JOve *calls a Councel, and declares the Fates:*
Venus *complains:* Juno *recriminates.*
Æneas, Tarchon, *and the* Tyrrhens *joyn'd,*
Their Men aboard, they ſail with proſperous Wind.
The Martial Liſt. Ships turn'd to Nymphs appear,
And ſad Æneas *with their counſel chear.*
Landed, they fight; the Plain huge ſlaughter fills.
Æneas, Lauſus; Turnus, Pallas *kills.*
Shap'd like Æneas, *a fantaſtick Shade*
Turnus *provokes, and thence to Sea convey'd.*
Mezentius, *to revenge his Son, again*
Entring the Fight, is by Æneas *ſlain.*

MEan while Heavens [a] ſpatious Court ſpreads open, when
The Father of the Gods, and King of Men,
A [b] Counſel call'd, where from his Starrie Throne,
Th' *Auſonian* Quarters, and beleaguer'd Town,

(a) *Turnebus*, 29. 24. expounds *omnipotens* here that which includes and enjoys all things; *potens* à *potiri*; better then they who read *omniparentis*, or *omnipatentis*.

(b) The Antients eſpecially the Poets, believ'd the Gods to convoke Councels and Parliaments, and attributed to *Jove* his Counſellours, as we to our Kings and Princes. Hence it is that the malicious Deſigns of *Juno* are fruſtrated and defeated, in regard the Fortune of *Æneas* was directed and order'd by Fate, that is to ſay, the publick Decrees of the Gods, as *Scaliger* deduces from the Horoſcope of *Æneas*, *l.* 3. *Poet.*

With the whole Worlds vaſt Regions he ſurvey'd:
Then to his Houſe of Deities thus ſaid;
You Gods, why change you what we once decreed?
And, Strife reviving, deathleſs Hatred feed?
That *Italy* 'gainſt *Trojans* War ſhould wage,
I granted not: why this forbidden Rage?
What Fears and Jealouſies ſtirr'd theſe, or thoſe,
To take up Arms, and prove ſuch deadly Foes?
A lawful War comes poſt on winged hours;
When [c] cruel *Carthage* to the *Roman* Tow'rs,
Through open *Alps* ſhall ſad deſtruction ſend,
Then let them all their ſtock of Malice ſpend,
Then, uncontroul'd, ſpoyl, harraſs, and deſtroy:
But you muſt now the peace of Heaven enjoy.
Thus briefly *Jove*: But beauteous *Venus* then
Anſwer'd at large.
O thou eternal King of Gods, and Men,
(To whom our ſelves we onely muſt addreſs)
Thou ſeeſt how *Turnus*, ſwoln with Wars ſucceſs,
Up to our Walls, with his proud Followers, rides;
Nor Bulwarks *Troy* defend with flanker'd ſides:
They in the Gates diſpute it with the Foe,
Until with Blood their Trenches overflow;
Æneas abſent, wants intelligence.
Muſt we for ever ſtand on our defence?
A ſecond Foe, new Armies block up *Troy*?
And e're ſhe's built, endeavour to deſtroy?
Againſt the *Trojans*, *Diomed* once more
Muſters new Forces on th' [d] *Ætolian* Shore;
I ſhall be [e] wounded, and a mortal hand
Again thy deathleſs Progeny withſtand.
If that the *Trojans* ſhew no grant from thee,
Aſſiſt them not, and let them puniſh'd be:

But

(c) He reflects on the ſecond *Punick* War, when *Hannibal* having entred *Italy*, at *Cannæ* overthrew the whole *Roman* Army; deſcrib'd by *Silius Italicus*. Of his opening a Paſſage through the *Alps* with Fire and Vinegar, ſee *Livy*, *l.* 21 *c.* 35, & 38.

(d) Thoſe of *Arpos*; for *Diomedes* came out of *Ætolia* into *Apulia*, and there built *Arpos*.

(e) In alluſion to the Fiction of *Homer*, that ſhe was wounded by *Diomedes*; or, as (*La Cerda*) in deriſion of that impoſſibility.

But if ſo many large Commiſsions they,
Conſign'd by Gods and Oracles, obey,
Why then dares any alter thy Command?
And Fates eſtabliſhed Decree withſtand?
Of our [f] fir'd Ships need I this Houſe inform?
Or how the King of Tempeſts rais'd a Storm,
Which from *Æolia* ſo extremely rag'd?
And *Iris* from the fleeting Clouds engag'd?
And now the Fiends (which onely were untri'de
Of all the World) ſhe raiſeth on her ſide,
And dire *Alecto* ſent from *Stygian* Waves,
Now thorow all th'*Auſonian* Cities [g] raves.
Nor am I mov'd for power; whil'ſt Fortune ſtood,
We hop'd; but let them conquer thou think'ſt good.
Will thy hard Wife let them no place enjoy?
By ſmokie ruines of conſumed *Troy*,
Thee I beſeech, his Son protection give,
Safe from dire Arms let my dear Off-ſpring live.
[h] *Æneas* may be toſs'd on unknown Seas,
And ſteer that courſe which Fortune beſt ſhall pleaſe,
Let me from bloody Battels keep the Boy.
[*] *Amathus*, ſtately *Paphos* I enjoy,
Cythera and *Idalium*; free from ſtrife,
There let him live, though an inglorious life;
Command aſpiring *Carthage* then to lay
Huge Taxes on ſubdu'd *Auſonia*,
And that no Force her growing Pow'r debar.
What help'd it them to ſcape the Plague of War
And through *Argolick* Fires to force their way,
Tiring all Dangers both at Land and Sea,
Till *Latium* and new *Pergamus* they found?
Had we not better built upon the Ground
Where *Ilium* ſtood, and to Foundations truſt,
Rais'd on *Troy*'s Aſhes, and our Countreys Duſt?

(f) *Erycino in littore*; but others ſay, at *Cajeta*.

(g) *Alecto* under pretence of *Bacchus* Rites had made frantick the Women of *Laurentum* and *Ardea*.

(h) *Venus* here intercedes not for *Æneas*, not becauſe ſhe was unconcern'd for him, but becauſe ſhe knew his fatal day was near at hand; or becauſe the Empire of *Italy* was not deſtin'd to him, but to *Aſcanius*, *Cui regnum* Italiæ, Romanaq; *tellus debentur*. Gloſſ. MS. Lugd.

(*) Places in the Iſland *Cyprus*, where *Venus* was much honour'd.

(i) He either desires to be re-eſtabliſh'd in *Troy*, or (which is more probable) in *Italy*, where he may renew the names belonging to old *Troy*.

[i] *Xanthus* to theſe, and *Simois*, reſtore,
And the ſame Fortunes we enjoy'd before.
Highly incens'd, then Royal *Juno* ſpake;
Why mak'ſt thou me deep Silence thus to break,
And in this preſence hidden Grief declare?
What God, or Man, *Æneas* forc'd to War?
Or urg'd againſt *Latinus* to engage?
Yes, Fates commanded, and *Caſſandra*'s rage
Drove him to *Latium*; but, by our advice,
Leaves he his Camp, and truſts uncertainties?
A [k] Boy deputing amidſt fierce Alarms,
And quiet Nations forc'd to take up Arms?
What Plot of ours betray'd him? or what God?
Where's *Juno* here? or *Iris* from a Cloud?
That riſing *Troy*, *Italians* ſhould ſurround,
That *Turnus* ſhould maintain his Native Ground,
[l] *Pilumnus* Grandchild, bleſt [m] *Venilia*'s Son,
A high Injuſtice, parallel'd by none.
But yet the *Trojans* by Commiſsion may
Seize other mens Eſtates, rob, kill, and ſlay,
Match where they pleaſe, [n] force Virgins without blame,
For Peace petition, yet a War proclame.
Thou from the *Greeks* thy Son could'ſt diſ-engage,
And mad'ſt them ſpend on [o] empty Clouds their rage;
Thou could'ſt to Nymphs the *Trojan* Navy change:
But if *Rutilians* we aſsiſt, that's ſtrange.
Æneas abſent, wants Intelligence;
And abſent let him; thou, for thy defence,
Idalium and *Cytherum* haſt: why then
Tempt'ſt thou Seats big with War, and valiant Men?
Did we declining *Phrygia* deſtroy?
Or they, who ſent revenging *Greeks* to *Troy*?
What Quarrel made *Europe* and *Aſia* wage
Such bloody Wars, and for a Rape engage?

(k) *Virgil*, as *Germanus* conceives, ſeems in this place tacitly to flatter *Auguſtus*, who, as *Cicero* reports, by Decree of the Senate was made General of the Army againſt *Antonius*, when but a Youth.

(l) *Juno* here reckons up *Turnus* his Original, that he might appear as nearly ally'd to the Celeſtials as *Æneas*, and be no leſs eſteem'd in the Court of Heaven than he. Yet more boaſtingly than truly doth ſhe call him *Pilumnus* his Heir; for afterwards it is ſaid, Pilumnuſque *illi quartus Pater*. *Pilumnus* (as *Servius* out of *Varro* affirms) was the God of Infants, *quia pellit mala Infantis*.

(m) A Nymph, whom others call *Salacia*, and make her the Wife of *Neptune*; ſo call'd, à *ſalo*, as *Venilia, quod veniam dat exigentibus*. (Serv.)

(n) *Germanus* thinks this is ſaid with alluſion to the *Julian* Law concerning Brides.

(o) *Iliad.* 5. *Venus* frees him from *Diomedes*. *Iliad.* 7. *Neptune* in favour of *Venus* frees him from *Achilles* by interpoſing a Cloud.

Took

Took that [p] Adulterer *Sparta*, led by me?
Did we Hoſtility feed with Luſt? did we?
Before thou ſhould'ſt have fear'd, but now in vain
Thou moſt unjuſtly doſt of us complain.
Thus *Juno*; when the Gods with mighty noyſe
For either Party paſsionately voyce;
As murmuring Winds on Woods their Fury ſpend,
Which Storms to woful Mariners portend.
The Worlds great King then reconcil'd their ods,
And ſpeaking, ſilenc'd the whole Houſe of Gods;
(Earth ſhook, Skyes fair, the mouthing Wind abſtains,
And briny Mountains melt to glaſſy Plains)
Hear my Reſolves; Since Fate will not conſign
Theſe Nations ſhall in laſting Peace conjoyn,
Nor your ſtill-growing Controverſies end,
I will ſtand Neuter, neither Foe nor Friend;
Trojan, *Rutilian*, whatſoe're, this Day
Shall with his own right hand make out his way;
If Fates th'*Italians* brought before the Town,
Or *Trojan* errour, 'tis to me all one;
None I'le protect; King *Jove* to all is juſt,
And they unto their Deſtiny ſhall truſt.
This by his Brother's *Stygian* Streams he ſwore,
This by the Brimſtone Lake, and diſmal Shore,
By the black Gulph, and the Infernal Pit,
Whoſe [q] nod *Olympus* ſhook, confirming it.
Then from his golden Throne great *Jove* did riſe,
Attended to his Court by Deities.
Mean while th' *Auſonians* with great clamour came
Up to their Gates, and Walls ſurround with Flame;
The *Trojans* keep their Works in woful ſtate,
Nor hope of Victory, nor fair retreat;
They comfortleſs on lofty Bulwarks ſtand,
Their ſpatious Walls and Tow'rs but thinly mann'd.

Aſius,

(p) *Paris* ſent by his Father *Priam* (as *Servius Danielis* tels the ſtory) over-run *Sparta*, and took *Helena* by force from her Husband *Menelaus*.

(q) The nod of *Jupiter*, *Clemens Alexandrinus*, according to *Homer*, calls τετιμήμενον, whom the reſt of the Poets following, affirm him (χρύσας χαίτας ἐλελιζόμενον τ' ὄφρυσιν) *to ſhake Heaven with his golden Hair.* Ovid. Met. 1.

He twice or thrice his Treſſes ſhook,
Which make
The Earth, the Sea, the Stars (though fixed) quake.

Whence *interpret. Pindar. Nem. Od.* 1. κελαινεφίσιν τε ὀι χαίτας, *he nodded with his Hair.*

(r) In alluſion to the *Roman* Cuſtome of bringing the Conſul from the Court home to his own Houſe.

Aſius, Thymœtes, two of Royal Blood,
Foremoſt, with *Caſtor* and old *Tybris,* ſtood;
Stout *Clarus,* and bold *Hæmon,* Men of Fame,
Sarpedon's Brothers, which from *Lycia* came.
Lyrneſsian Acmon, not inferiour
To his moſt valiant Father *Clytius,* nor
His Brother *Mneſtheus,* with huge ſtrength and skill
Lifts a torn Rock, no ſmall part of a Hill.
Some ponderous Stones caſt, others Javelins throw,
And many Wild-fire hurl, or uſe their Bow.
Aſcanius, Venus joy, his [t] Head diſ-arm'd,
The *Trojans* Breaſts with chearing Beauty warm'd.
So ſhews a ſparkling Jewel, made to deck
A ſnow-white Fore-head, or ſome roſie Neck:
Such luſtre Ivorie doth to Box impart,
Or ſmootheſt Braſil poliſhed by Art.
His milkie Neck his flowing Curls receives,
And pureſt [*] Gold his Treſſes interweaves.

Aiming thy Shafts, and poiſoning Darts, the bold
Nations did thee, brave *Iſmarus,* behold,
In *Lydia* born, where Swains plow fertile Lands,
And rich *Pactolus* rowls his golden Sands.

Amongſt theſe, *Mneſtheus,* honour'd moſt of all,
That lately made bold *Turnus* leap the Wall
For his eſcape; and [u] *Capys,* of great fame,
From whom *Campania* derives her name.

Whil'ſt thus they were engag'd in cruel Fight,
Æneas ſails through ſwelling Seas by Night.
As ſoon as to th' *Hetrurian* Camp he came,
He tels the General his Stock and Name,
What Force he wants, and what he hath, declares,
And what great Aids *Mezentius* prepares;
And him of *Turnus* violence informs;
Smiling Affairs are clouded ſoon with Storms;

Ready

(f) Sons of *Sarpedon, Clarus* and *Hæmon.*

(t) Perhaps *Virgil* had regard to the Faſhion of the *Romans,* which was to go bare-headed ever, but in the time of the Sacrifices, Sports, Saturnals, Peregrinations, and War. See *Turneb. l.*8. *c.*4. *Euſtathius, l.* 1 *Oduſſ.* will have this Cuſtome deriv'd from the *Greeks,* who in the Heroical times us'd no Coverings of the head. *Germanus* applyes it to *Julius Cæſar,* who us'd to fight bare-headed, whom the Poet takes all occaſions to applaud.

(*) That it was uſual with the Antients, as well Men as Women, to braid or tye their Hair in knots, with Gold or other Ribbonds, is evident. So *Seneca in Tragœd. Hippolyt.* ſpeaking of *Hercules,* —*Dedit leges rudibus capillis;* and of *Theſeus,* ——*Preſſerant vittæ Comam.* So *Valerius Flaccus,*—*Teriti crinis ſubnectitur Auro.* Particularly among the *Romans,* (though as a mark of effeminacy.) *Lampridius* ſpeaking of the Emperour *Commodus,* ſaies that he us'd to powder his Hair with filings of Gold; *Fuit forma quidem corporis juſta, vultu inſubido ut ebrioſi ſolent, ſermone incondito, capillo ſemper fucato, & Auri Ramentis illuminato.* Many times to theſe Fillets or Ribbonds they added Jewels and Precious Stones, as *Dempſter* inſtances out of *Luitprandus, in legatione ad* Nicephorum Phocam, *Nemo (inquit ille) ibi Auro, nemo Gemmis ornatus erat;* which he applyes to theſe kind of Fillets. *Vide Dempſter. in Roſin. Antiq. Rom. lib.* 5.

(u) This *Capys* ſome make Kinſman to *Æneas,* others the Son of *Capetus,* and Uncle to *Tyberinus,* who gave name to the River *Tyber.* Others will have him to be a *Samnite,* and Founder of *Capua,* ſo call'd after his own name, though *Livy* will have it to take its name, à *locis campeſtribus,* in which it is ſeated. It is likewiſe reported, that the *Tuſcans* were its Founders, and that it was ſo call'd from the Augury of a Faulcon, which in that Tongue is call'd *Capys;* and *Varro* makes *Campania* to be ſo call'd from the temperateneſs of the Clime, and fertility of the Soyl. See *Serv.*

Ready Aſsiſtance therefore humbly begs.
Tarchon aſſents, they joyn in ſolemn Leagues:
Thus [x] freed by Fate, the *Lydians* haſt aboard,
Under the Conduct of a Forein Lord.
Æneas Ship, the Admiral, before,
Upon her Prow two [y] *Phrygian* Lions bore;
Ida above which *Trojans* highly rate.
Here Prince *Æneas*, and young *Pallas*, ſate,
Conſidering various fortunes of the Wars;
Now he enquires the motion of the Stars,
By which their courſe through gloomy night they ſtand,
Now would his Sufferings hear by Sea and Land.
Open, you Goddeſſes, your ſacred Spring,
And by your inſpiration let me ſing,
What Ships, what Regiments *Æneas* bore
Through the broad Ocean, from the *Tuſcan* Shore.
I'th' brazen *Tiger*, *Maſsicus* firſt ſtands,
From *Cluſus* he a thouſand Youth commands,
Who *Coſas* left; theſe Darts and Javelins throw,
And bear light Quivers, with a deadly Bow.
Fierce *Albas* next, with well-arm'd Troops, came on,
[z] On's lofty Stern golden *Apollo* ſhone;
Whoſe Countrey, [a] *Populonia*, gave him then
Six hundred exercis'd, and valiant Men;
Three hundred th'Iſle of [b] *Ilva* rais'd, whoſe Ground
For inexhauſted Mines of Steel's renown'd.
The Gods Interpreter, *Aſylas*, third,
Who Stars, Beaſts Hearts, and Tongues of every Bird,
And voyce of dreadful Thunder, underſtood,
A thouſand brought with Javelins like a Wood,
Who from [c] *Hetrurian Piſa* had Commands
Him to obey. Next beauteous *Aſtur* ſtands,
A skilful Horſman, and in gallant Arms;
He brought from *Minion* Fields, and [d] *Cæret*'s Farms,

Old

(x) Meaning, that the *Etrurians* might freely go to War, without oppoſition of the Fates, when they were under a Forein Commander, *Æneas*. For they were admoniſh'd by their *Vates*, not to fight againſt *Mezentium* under an *Etrurian* General. *Turneb. l.2.c.21.*

(y) Denoting the Enſign, or παράσημον of the Ship, which was always plac'd in the Prow, and from whence the Ship took its name, and was an Image or Picture of ſome Creature or thing. So *Agatharcides* ſaies of the Bull that carry'd away *Europa*, that it was a Ship that had for its παράσημον, the Bull; and ſo of the Eagle that carry'd away *Ganymed*. So likewiſe when *Hercules* is ſaid to ſail to the *Ethiopians* in a Kettle, by *Euphorion*, and *Alexander Epheſius*, in this verſe of his,

Καλκείῳ λήϛῃτι μέγαν πλεύϛαϛε πόντον.

It is to be underſtood of a Ship ſo call'd, bearing that *Inſigne* or παράσημον. Yet theſe *Inſignia* were not by all Ships born in their Prows; thoſe of burthen or traffick carry'd them on their Maſts. We at this day promiſcuouſly, and contrary to the Antients, bear them in our Sterns.

(z) *Hic, Tutela, & Inſigne Navis, & παράσημον πλοίε ſignificatur*, ſayes *Germanus*, but not without a palpable miſtake in confounding the *Tutela* and *Inſigne*: For (as is already noted) the *Inſigne* was alwayes plac'd in the Prow, never in the Stern; the *Tutela* always in the Stern, never in the Prow. *Valerius Flaccus* expreſly, when he makes frighted *Medea* fall down in ſupplication before the Picture of *Minerva*, or the tutelary Image.

Puppe procul ſumma vigilis poſt terga Magiſtri,
Hæſerat aurato genibus Medæa Minervæ.

The *Tutela* likewiſe was alwayes the Image of ſome Deity, ſo was not the *Inſigne*, or παράσημον. Nor did the *Tutela* ever give denomination to the Ship, but the *Inſigne* onely. See *Heinſius, in Crepund. Silian. ad l.15.*

(a) A City of *Tuſcany*, whom he here calls the Mother of thoſe that were ſent, as being their native Countrey. So elſwhere — *Inſignem quem Mater* Aricia *miſit*.

(b) An Iſland lying near the Coaſt of *Tuſcany*, and in the ſight of *Populonia*, ſo fertile in Iron Ore, that (contrary to other places) as faſt as it is digg'd, it increaſes, as *Pliny* teſtifies. *Varro* writes ſomething yet more ſtrange of the Iron of that Iſland, that it is not workable upon the Place, nor obedient unto the Hammer, until it be tranſported unto the neighbouring *Populonia*.

(c) *Alpheus* is a River between *Piſa* and *Elis*, Cities of *Arcadia*, where the Temple of *Olympian Jove* is. Hence came they who built *Piſæ* in *Italy*.

(d) A famous City in *Hetruria*, notable for Religion; whence *Feſtus* derives *Ceremonia*.

Old [e] *Pyrgians*, and *Graviſca*'s ſickly Air,
Three hundred Men, that all of one Mind were.
Nor ſhalt thou, bold *Ligurian*, want thy due,
Brave *Cycnus*, nor [f] *Cupavus* leading few:
A Swan's bright Plume did from his Creſt aſpire,
The cognizance of his transformed Sire;
No other Charge to thee, but Love, they laid.
For whil'ſt that [g] *Cygnus* in his [h] Siſters ſhade,
Amongſt the Poplar boughs, for * *Phaeton* mourn'd
In doleful notes, his hoary Treſſes turn'd
To Silver Plumes, on which he mounted, flyes,
Forſaking Earth, ambitious, to the Skyes.
His Son attended with an equal Troop,
Brings, with tuff Oars, the mighty Centaur up;
Through threatning Waves her courſe ſhe boldly ſtood,
Tearing the Bowels of the briny Flood.
[i] *Ocnus* a Band rais'd from his Native Shore,
Prophetick *Manto* him to *Tyber* bore,
Who *Mantua* wall'd, and gave his Mothers name.
Not from one Stock *Mantua*'s great Houſes came:
[k] Three Progenies, four Tribes in each of them;
But ſhe the honour of the *Tuſcan* ſtem.
Hence came five hundred, which *Mezentius* deeds
Armd 'gainſt himſelf, whom *Mincius* crown'd with reeds,
Brought down from antient *Benacus*; the brine
They boldly plow in a moſt warlike Pine.
A hundred Oars with bold *Auletes* come,
Who ſweep the Waves, and make the Billows ſome.
This mighty [l] *Triton* bore, frighting the tides
With his ſhrill trump, his face and hairy ſides
Above preſents a Man, a Whale the reſt,
And ſomie Waves reſound beneath his Breaſt.
Thirty ſtout Captains thrice ten Ships contain,
Who plow, to aid new *Troy*, the briny Main.

Now

(e) This was the Metropolis of *Etruria* when the *Thuſci* were Pyrats, diſtant from *Graviſca* (an unwholſome place) 22000 paces, ruin'd by *Dionyſius* the *Sicilian* Tyrant.

(f) Son of *Cycnus*, who mourn'd for *Phaeton* till himſelf was transform'd into a Swan. *Ovid. Met. lib.* 2.

(g) The Hiſtorical meaning of this Fable *Pauſanias* gives us (*in Atticis*) Cycnus (ſaith he) *was King of* Liguria, *much affecting, and excellently well skill'd in Muſick, who immoderately bewailing the untimely death of his beloved Kinſman* Phaeton, *through grief thereof is ſaid to have ended his dayes: Whereupon the Poets fabled, that by commiſerating* Apollo, *he was converted into a Fowl of that name.*

(h) The Siſters of *Phaeton*, which here are ſaid to have been turn'd into Poplars; *Eclog.* 6. into Alders, becauſe ἄγεις& in the Greek includes both.

(*) The Phyſical interpretation of the Fable is given by *Lucretius*, *l.* 5. *De rerum Natura.*

(i) Who, *Eclog.* 9. is call'd *Bianor*, from whom they ſuppoſe *Bianor*, near *Bononia*, is ſo call'd. He was the Son of *Tyber* and *Manto*, the Daughter of *Tereſia* a *Theban* Propheteſs.

(k) *Mantua* had three Tribes, divided into four *Curiæ*, and they ſeverally govern'd by their *Lucomones*, of which there were twelve in all *Tuſcany*, diſpos'd into ſo many Præfectures; *Mantua* was the chief of all.

(l) The name of a Galley with three ſets of Oars, on which *Triton* was painted. So *Scylla* and *Pegaſus* are thought by *Palæphatus*, περὶ ἀπίστων, to be the names of Ships, not Monſters. Yet *Pliny l.* 9. *c.* 5. brings great proofs, that in the reign of *Tiberius*, *Triton* was ſeen in the form wherein he is deſcrib'd, and heard ſounding his ſhell.

Now day deſcending, the bright Moon did riſe,
Scaling with [m] Silver VVheels Heav'ns arched Skyes;
The Prince (for no reſt grants his troubled mind)
Sits at the Helm, and ſwels the Sails with Wind.
But then, behold! amidſt his Voyage, bends
To him a train of Nymphs, his antient Friends,
Whom bleſt *Cybele* bid to rule the Seas,
And had from Ships transform'd to Goddeſſes;
They ſwam together, and the Waves divide;
As many Ships did once at Anchor ride:
They know their King, and round about him throng.
Cymodoce, who had the fluent'ſt tongue,
Seiz'd with her Right his Stern, her Left hand laves
(Raiſing her ſelf from Sea) the ſilent Waves;
And thus ſhe ſpake: [n] "Sleep'ſt thou, O Goddeſs Son?
Awake, great Prince, and clap more Canvaſs on.
VVe are thoſe Pines that once crown'd ſacred *Ide*,
Thy Fleet, now Nymphs, which ſwelling Waves divide;
When *Turnus* Sword and Fire did us engage,
VVe broke thy Cables to eſcape his rage,
And ſought thee out; theſe ſhapes *Cybele* gave,
Making us deathleſs in a ſwallowing Wave.
But young *Aſcanius* lies beleaguer'd round
With *Latins*, long for warlike Deeds renown'd.
And now th' *Arcadian* Horſe joyn with the bold
Hetrurians, and allotted Quarters hold;
To ſend a Party, 's *Turnus* main deſign,
To keep the Paſs, leſt both their Forces joyn.
Riſe, and command thy Friends with early dawn,
To arm themſelves, and brace thy Target on,
VVhich *Vulcan* gave thee, and with Gold did gild
The large circumference of the brazen Shield.
To morrow, if thou think'ſt my words not vain,
Thou ſhalt behold heaps of *Rutilians* ſlain.

(m) The Moon had ſometimes Stags, and ſometimes Horſes for her Chariot. Stags, as ſhe was *Diana*, Governeſs of the Woods, or to ſhew her ſwiftneſs beyond any of the other Planets; Sometimes Mules, in reſpect (ſaith *Germanus*) to her borrow'd light.

(n) *Æneas* being both a King and Prieſt, in our Author's character, *Cymodocea* ſpeaks to him in the ſame words which the Veſtal Virgins us'd to ſpeak to the King of the Religious Ceremonies. Thus *Servius* and *Scaliger*, 3. 11. *Guellius* thinks this reſpects the Cuſtome of Crying, when they went to War, *Mars*, *vigila*, whereby they implor'd his help.

This ſaid, ſhe takes her leave, and as ſhe dives,
Her skilful hand the luſty Veſſel drives;
Swift as a Dart, through Billows flies the Ship,
Or winged Shafts that nimble Winds outſtrip.
So the whole Fleet divide the briny Seas.
This much amaz'd great [o] *Anchiſiades*;
But yet the Omen did his ſpirits raiſe:
And, thus beholding Heavens high Convex, prayes.
Oh bleſt *Idæan* Mother of the Gods,
Who in [p] tow'rd Cities dwel'ſt, and high Aboads,
Whoſe Chariot [q] Lions draw, our Cauſe befriend,
And to the *Trojans* Aid in Battel ſend.
Whil'ſt thus he pray'd, Day put the Stars to flight,
And Routs the glittering Regiments of Night.
Of order firſt he bids take ſpecial care,
Then for the fight couragiouſly prepare.
And now his *Dardan* City he beheld,
Then from the Stern he ſhews his glittering Shield;
At which a *Trojan* ſhout ſurmounts the Stars,
And Hope thus added, more their Fury ſpurs.
Then thick they Javelins caſt: Cranes, not ſo loud
Extend their Voices from a gloomy Cloud,
When they with Clamour cut the yielding Skye,
And from a threatned Tempeſt ſounding fly.
But the *Rutilian* King, and all the bold
Auſonian Chiefs with wonder did behold,
Till they to Shore ſaw the tall Navy ſtood,
And winged Veſſels hide the ample Flood.
For his [r] Creſt burns, Flames from his Plumes aſpire,
His golden Shield reflecting beams of fire.
As in moiſt Night a blazing Comet ſtreams
With bloody Omens, and hot *Sirius* beams
Hang Heaven in Black, by which ſad influence nurs'd,
Comes on poor Mortals [ſ] Sickneſſes and Thirſt.

But

(o) *Æneas*, from his Father *Anchiſes*.

(p) *Cybele*, or *Terra*, Mother of the Goddeſſes, is figur'd thus, With a Coronet of Towers and Cities on her head; in her hand a Key, wherewith the Earth is open'd in the Spring, and ſhut up in Winter. *Propert.*

Vertice turrigero juxta Dea magna Cybele.
See *Verderius, De Imag. Deor.*

(q) Into which *Hippomenes* and *Atalanta* were transform'd for prophaning her Temple. *Ovid. Met.* 10.

(r) So in the ſeventh Book,

On's Creſt Chimera, *through a triple tire*
Of buſhy Horſe-mains, breath'd Ætnæan fire.

The Antients not onely bearing upon their Helmets the ſhapes of ſuch Creatures as might be for Ornament, but for Terrour likewiſe; as *Plutarch* inſtances of the *Cimbrian* Horſmen (*in Mario*) and from this Military Cuſtome afterwards were taken up the diſtinctive *Inſignias* of Families: Deriv'd (as may be obſerv'd out of *Diodor. Sicul. lib.* 2.) From the *Egyptians*, whoſe Kings us'd to wear on their Helmets the Head of a Lion, Bull, or Dragon, as an Enſign of Majeſty; from thence transferr'd to the *Greeks*, and from the *Greeks* to the *Romans*. See *Stew. Com. in Veget.*

(ſ) He mentions the peſtiferous Star, with reference to that calamity which *Æneas* was to bring upon the *Rutilians*. He intimates as much by the Comet, *v.* 272. and the Cranes, *v.* 265.



Namque diu luctans, lentoque in ſtirpe moratus
Viribus haud ullis valuit diſcludere morſus
Roboris Æneas, dum nititur acer; & inſtat,
Rurſus in aurige faciem mutata Methyſci

Procurrit, fratrique enſem dea Daunia reddit
Quod Venus audaci nymphæ indignata licer
Acceſſit, telumque alta ab radice revellit,

Encid 12

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Thomæ Meade de Wendon Ioſts, in Com: Eſſ: Armi. Tabula merito votiua.

UMI

But nothing daunts bold *Turnus* confidence
To march to Shore, and drive th' Adventurers thence;
And thus with words did ſleeping Valour rouſe.
You have obtain'd what long you ſought with Vows,
And now you have it in your power to fight,
Then let your Wives and Fortunes you excite;
[t] Your Father's facts and fame to memory call;
Come, let us charge, and on them bravely fall,
Whil'ſt now they landing reel, with ſtaggering feet:
[u] Fortune aſsiſts the bold.
This ſaid, he caſts what forces to draw down,
And whom to leave 'gainſt the beleaguer'd Town.
Mean while *Æneas* from the lofty Stern
Plants Bridges for his Souldiers; ſome diſcern
How ebbing Waves retreated from the Shores,
Then leap to Land; but others truſt their Oars.
Tarchon ſuppoſing he deep Coaſts had found,
Becauſe no murmuring Billows there reſound,
But a calm Water with a ſwelling Tide,
In thither turns, and to his Men thus cry'd;
Now ply your Oars, and give the Ship her race,
Let's ſtem the Enemies Countrey in the face,
And let the Keel in it's own furrow ſit;
To gain that landing, I'le my Veſſel ſplit.
This ſaid, at once all ſtoutly ply their Oars,
And brought their foaming Ships to *Latine* Shores,
Untill their Fleet ſafe on dry Ground did ſtand,
And without harm th' whole Navy came to Land.
But thy Ship, *Tarchon*, did not ſave her ſelf;
For whil'ſt it hung upon a ſpightful ſhelf,
Beaten with Billows, it was bilg'd at laſt,
And all her Souldiers in the Ocean caſt;
Whom floating Planks and Oars to Land deni'de,
And ſliding feet retreated with the Tide.

(t) *Saluſt* reports of the *Spaniards*, that when the Young Men went to the Wars, their Mothers us'd to recount to them the valiant acts of their Fathers.

(u) This ſentence is primarily owing to *Philetas* the *Coan*, a moſt antient Poet, from whom not onely our Author, but divers others of the *Latins* have borrow'd it.

Nor valiant *Turnus* ſlow delayes benum,
Who with a ſpeedy march did fiercely come
Againſt the *Trojans*, and on higher ground
Stood to receive th' alarm; the Trumpets ſound.
First Prince *Æneas* charg'd, and overthrew
The Ruſticks, a good ſign, and * *Thero* ſlew.
This mighty and moſt valiant Man inrag'd,
Sought out the King, and boldly him engag'd:
But through his brazen Shield, and mail of Gold,
With a deep Wound, his Body he diſ-ſoul'd.
And *Lycas* next, ripp'd from his Mothers womb,
[y] Sacred to thee, O *Phœbus*, he o'recome:
Whil'ſt thou wert young, the cruelty of Steel
Thou didſt eſcape, which thou, ah now, muſt feel.
Stern *Ciſſeus* next, and *Gyas*, overthrows,
Who dealt with knotty Clubs ſuch deadly blows;
Nor their own Strength, nor great *Alcides* Arms,
Nor Giant ſize, nor could in thoſe Alarms
Their Father help, who *Hercules* did aid
In all th' Adventures which on Earth he made.
A Spear at ranting *Pharon* throwing next,
And in the Babbler's mouth the Javelin fix'd.
After [z] unhappy *Cydon*, whil'ſt he ſeeks
His new Love *Clytius*, fair with douny Cheeks,
Æneas ſlew, lamented there he lay,
Who alwayes lov'd with Youth to ſport and play:
Untill the Brothers up againſt him drew,
Seven, *Phorcus* Of-ſpring, who ſeven Javelins threw:
Some from his Helmet and his Shield rebound,
Others fair *Venus* ſuffers not to wound.
Then to his faithful Friend the Prince did call;
[a] *Achates*, bring thoſe Darts (nor this hand ſhall
'Gainſt the *Rutilians* laviſh one in vain)
In *Trojan* Fields we drew from *Grecians* ſlain.

Then

(x) This name is onely read in *Pindar*; and well doth he ſet forth the Victor's honour by the praiſe of the Vanquiſh'd. (*Serv.*) *Hortenſius* thinks he alludes to *Thero* King of *Spain*, who going to expugnate the Temple of *Hercules* at *Gades*, was ſtruck dead with a Thunderbolt.

(y) Becauſe this was done by the help of Surgery, of which *Phœbus* was God. Such men were call'd *Cæſones*, not *Cæſares*.

(z) *Servius* takes this to be apply'd to the *Cretans*, who were notorious παιδεραϛαι, which crime was from thence transferr'd to the *Spartans*, and thence ſpread through all *Greece*: So that *Cicero* in his Books *De republica*, ſayes it was accounted a ſhame to young men to be without their Lovers. Hence our Author appoſitely introduces *Cydon* (under which name the *Cretans* are tacitly meant) purſuing (though unfortunately) his beloved *Clytius*.

(a) *Scaliger*, *l.* 3. *Poet.* conceives by *Achates* to be meant the good Genius of *Æneas* (according to the Doctrine of the *Pythagoreans*, aſcribing to every man a good and a bad Genius) the name ſeeming to be compos'd of ἀχ& ἄτης; *Not that* (ſayes *Scaliger*) *Vir tantus mereat, ſed quod inter tot ærumnas ad ſummam virtutem perpetuandem excitetur.*

Then ſnatch'd from him a mighty Spear, and caſt;
Through *Mæon*'s brazen Shield the Javelin paſt,
And through his Breaſt and Breaſt-plate paſſage made.
Alcanor ruſhing in to's Brother's aid,
Striving to fetch fall'n *Mæon* off, by chance
In his rais'd Arm receiv'd the flying Lance;
Faſt to the bleeding Wound the Javelin clung,
And his dead hand down from his ſhoulder hung.
From's Brother's body *Numitor* a Lance
Draws forth, and towards *Æneas* did advance:
But him it muſt not wound, the Spear paſt by,
And fix'd it ſelf in great *Achates* Thigh.
Here youthful *Lauſus* up a Squadron brings,
And at bold *Dryopes* a Javelin flings;
Under his Chin, in's Throat, faſt ſtuck the Lance,
Bereaving him of Speech and Life at once;
Down on his Face he tumbles on the Earth,
And a deep Sea of Purple vomits forth.
Three *Thracians* next, of [b] *Boreas* high deſcent,
And three of *Ida*'s Sons from * *Iſmar* ſent,
By ſeveral wayes he ſlew; *Hales* bring on
* *Aüruncian* Bands; *Meſſapus*, *Neptune*'s Son,
Charg'd with his Horſe; now theſe got ground, now they:
They fought in the entrance of *Auſonia*.
So warring Winds in Heaven's vaſt Fields engage,
Alike their Forces, and alike their Rage;
Storms louder grow, nor Clouds nor Waves retire;
The more they Fight, the greater is their Ire:
So came the *Trojans*, and the *Latins* on,
Set Foot to Foot, and cloſe up Man to Man.
But on the other ſide, where Streams had born
Down rowling Stones, and Shrubs from Banks had torn,
Pallas beheld th' [c] *Arcadian* Horſe, unskill'd
To fight on Foot, to ſhrink, and leave the Field;

Whom

(b) Born in the Hyberborean Mountains, whence *Boreas*.
(*) *Iſmarus*, a City of *Thrace*.

(*) *Aurunci*, Inhabitants of *Italy*. From *Tyber* to *Laurentum* are *Pelaſgi*, *Sicani*, and *Aurunci*. *Scal. ad Feſt.*
(c) How the *Arcadians*, eminent for Horſmanſhip, and dwelling in mountainous places, ſhould not be able to fight here, *Germanus* reſolves, whom conſult. But our Author gives the reaſon in the following Verſes, where he ſayes, they were inforc'd by the diſadvantage of the ground to fight on foot, a thing to them unuſual.

Whom diſadvantage of the Ground compels
To quit their Horſe, having no ſuccour elſe;
Now with Requeſts, now with upbraiding words,
Thus Virtue he inflames, and whets their Swords.
Where fly you? by your valiant Facts, and Fame,
By Prince [d] *Evander*'s Victories and Name,
And my hope, Sirs, which for the honour ſtands
Of the *Arcadians*, truſt not Feet, but Hands;
And where the Ranks are thickeſt, venture through;
Your Prince, your Countrey this requires of you.
No Gods, but Mortals, Mortals put to flight;
We are as many, and as well ſhould fight;
Before the Oceans waves oppoſed be,
No land is left; are you for *Troy* by Sea?
This ſaid, he charg'd amongſt the thickeſt Foes,
VVhom *Lagus* by ſtern Fates did firſt oppoſe;
VVho whil'ſt he lifts at him a mighty Stone,
Was with his Spear run through the ſhoulder-bone;
Then back again he drew the faſtned Lance:
Whom *Hisbon* could not, though he did advance,
Relieve: for *Pallas*, whil'ſt he ruſh'd betwixt,
Him, in his rage, with the ſame Javelin fix'd,
And gave him his Companion's cruel death,
For he his Sword in's ſwelling Lungs did ſheath.
Next *Helenus*, and *Anchemolus* he kill'd,
[e] VVho boldly his Stepmothers Bed defil'd.
And you bold *Ducian* Twins were alſo ſlain,
Laride, and *Thymber*, on the *Auſonian* Plain;
Who were ſo like, none could a difference make,
VVhoſe Parents oft rejoyc'd at the miſtake:
But *Pallas* now a ſad diſtinction made,
Lops *Thymber*'s head off with th' *Evandrian* blade;
Larides hand for its loſt Maſter felt,
And half dead Finger's, quavering, ſeek the Hilt.

Mov'd

(d) No greater inſtigation to Souldiers to fight, than to conjure them by the Name and Memory of their Prince, the honour of their General, and their own Noble atchievements, Thus *Doryalus*, General to *Mithridates*, fighting at *Orchomenus* againſt *L. Sylla*, when he ſaw his Men ready to fly, ſnatching an Enſign from one of them, charging towards the Enemies, he cries out to his Souldiers, If any ask you where you loſt your General, remember that you tell them at *Orchomenus*: which words provok'd both their Shame and Valour, and made them turn to the defeat of their Enemies. Thus *Cæſar* at the Battel of *Munda* recover'd the ſpirits of his fainting Souldiers in theſe ſadly upbraiding termes, *Hic milites, hic mihi vitæ finisvobis militiæ terminus*; Commands and Threats being in this caſe leſs prevalent than Exhortation; and that *Thucydides* hath it, *Magis in memoriam redigens, quam jubens*; which in this ſpeech of *Pallas* is judiciouſly obſerv'd by our Author.

(e) This Fable (ſaith *Servius*) is no where to be found in any *Latine* Author: Yet *Abienus* (who is reported to have written *Virgil* over in *Iambick* verſe) ſayes, that it is a *Greek* Fiction, which he thus delivers; Rhœtus *was King of the* Marrubii *in* Italy, *who marry'd for his ſecond Wife* Caſperia, *whom his ſon* Anchemolus *abus'd: and for that Fact being purſu'd by his Father, fled to* Daunus *for protection: and in requital thereof now took up Arms in defence of his ſon* Turnus.

Mov'd with theſe words,& ſeeing their Prince engage,
Th' *Arcadians* ſhame and ſorrow turns to rage
Againſt their Foe. Then *Pallas*, *Rhœtus* ſlew,
As by him ſwiftly he in's Chariot flew;
(This onely ſtay there was of *Ilus* chance)
For he at *Ilus* aim'd his mighty Lance,
And *Rhœteus* hits, as cowardly he ſhuns,
Bold *Teuthrus*, thee, and from thy Brother runs:
With his Deaths wound he from his Chariot reels,
And beats *Rutilian* Plains with dying Heels.
As in the Spring, when riſing Wind conſpires,
A Swain the Woods in ſeveral quarters fires;
The Out-Groves ſeiz'd, ſtraight the whole Forreſt yields,
And [f] blazing Squadrons fright amazed Fields,
Whil'ſt the Inſulter views the conquering Flame:
So *Pallas* Friends each way t'aſsiſt him came.
But ſtout *Haleſus* bends 'gainſt all Alarms,
Putting himſelf in poſture with his Arms;
Demodocus, *Ladon*, *Pheretas* diſpatch'd,
Lops *Strymon*'s Hand off, which his Throat had catch'd:
Then with a Stone, o'th' Head took *Thoas* full,
Beating into his Brains his batter'd Skull.
Haleſus Father, having Fates reveal'd,
His Son in Woods, there to grow old, conceal'd;
Whom [g] Deſtiny a Sacrifice now made
T'*Evander*'s Spear, when thus Prince *Pallas* pray'd;
Grant, Father *Tyber*, Fortune to this Lance,
And that this Javelin, which I now advance,
May through *Haleſus* Boſome paſſage make;
And let thy Oke his Spoyls and Armour take.
The God, whil'ſt he *Imaon* ſpoyl'd, did hear,
And fix'd in's naked Breaſt th' *Arcadian* Spear.
But *Lauſus*, expert in the War, kept all
His Men undaunted at this Captain's fall;

(f) *Acies Vulcania, vis ignis, qui veluti exercitus eſt Vulcani.*

(g) *Manus injectio* almoſt implies *mancipium*; properly when without any Legal Authority, or Formality, we lay hold on any thing, and challenge it as our own: whatſoever is deſtin'd to the Gods, may be ſaid to be *ſacred*: to whom there is no coming, but by freeing the Soul from the thraldome of the Body. Here he calls *Haleſus* appoſitely ſacred, in reſpect to his near Death.

And

And first ſends *Abas* to Eternal Night,
The [h] ſtop and ſole obſtruction in the Fight;
Arcadians and *Hetrurians* fly, and you
Bold *Trojans*, ſcap'd the *Greeks*, they overthrew.
With equal Leaders, and like Strength, they charge,
Their Ranks they double, and their Front inlarge:
So thick the Bodies, ſuch an Iron Grove,
Some could not uſe their Hands, nor Weapons move;
Here *Pallas* charg'd, there *Lauſus* did engage,
Brave Perſons both, not differing much in Age:
But Fortune did their home-return deny,
Nor the great Ruler of th' Imperial Skye
Granted they ſhould in Battel each oppoſe,
Whoſe Fates attend for them from greater Foes.
Mean while his Siſter *Turnus* did adviſe
Lauſus to help: he through the Battel flies
On winged Wheels; and there where he eſpy'de
His Men engag'd, he ſpake; Stand all aſide,
And let me onely now with *Pallas* joyn,
The honour of his Death muſt needs be mine;
I would his Father were Spectator here!
This ſaid, the Field at his Command they clear.
But *Pallas*, when the *Rutils* had retir'd,
Then *Turnus* proud Commands the Youth admir'd;
And viewing his brave Perſon, ſtood amaz'd:
Yet with undaunted Eyes upon him gaz'd;
And ſaying thus, againſt the Tyrant came.
[i] I ſhall obtain his Spoyls, and mighty Fame,
Or noble Death; each will my Father pleaſe.
Then briefly ſaid; Forbear ſuch Threats as theſe.
And with the word, drew to the open Plains.
Cold fear th' *Arcadians* Blood drives from their Veins.
Turnus from's Chariot lights, on foot to fight;
And as a Lion comes, who from a height

Hath

(h) *Pugnæ nodus* is properly a thick body of Foot, as *turma* is of Horſe, in the Military Language.

(i) A Noble Conqueſt, or Death, is *Pallas* his aim; each deſervedly commendable. Thus *Accius* (*in Armorum judicio.*)

Tropheum ferre me a forti viro pulchrum eſt,
Si autem & vincar, vinci a tali nullum eſt probrum.



UMI



Indignum est Italos Trojam circumdare flamis
Nascentem, et patria, Turnum consistere terra:
Cui Pilumnus avus, cui diva Venilia mater.
Quid face Trojanos atra vim ferre Latinis:

Arva aliena jugo premere atq; avertere predas:
Quid soceros, legere, et gremiis abducere pactas:
Pacem orare manu, præfigere puppibus arma:

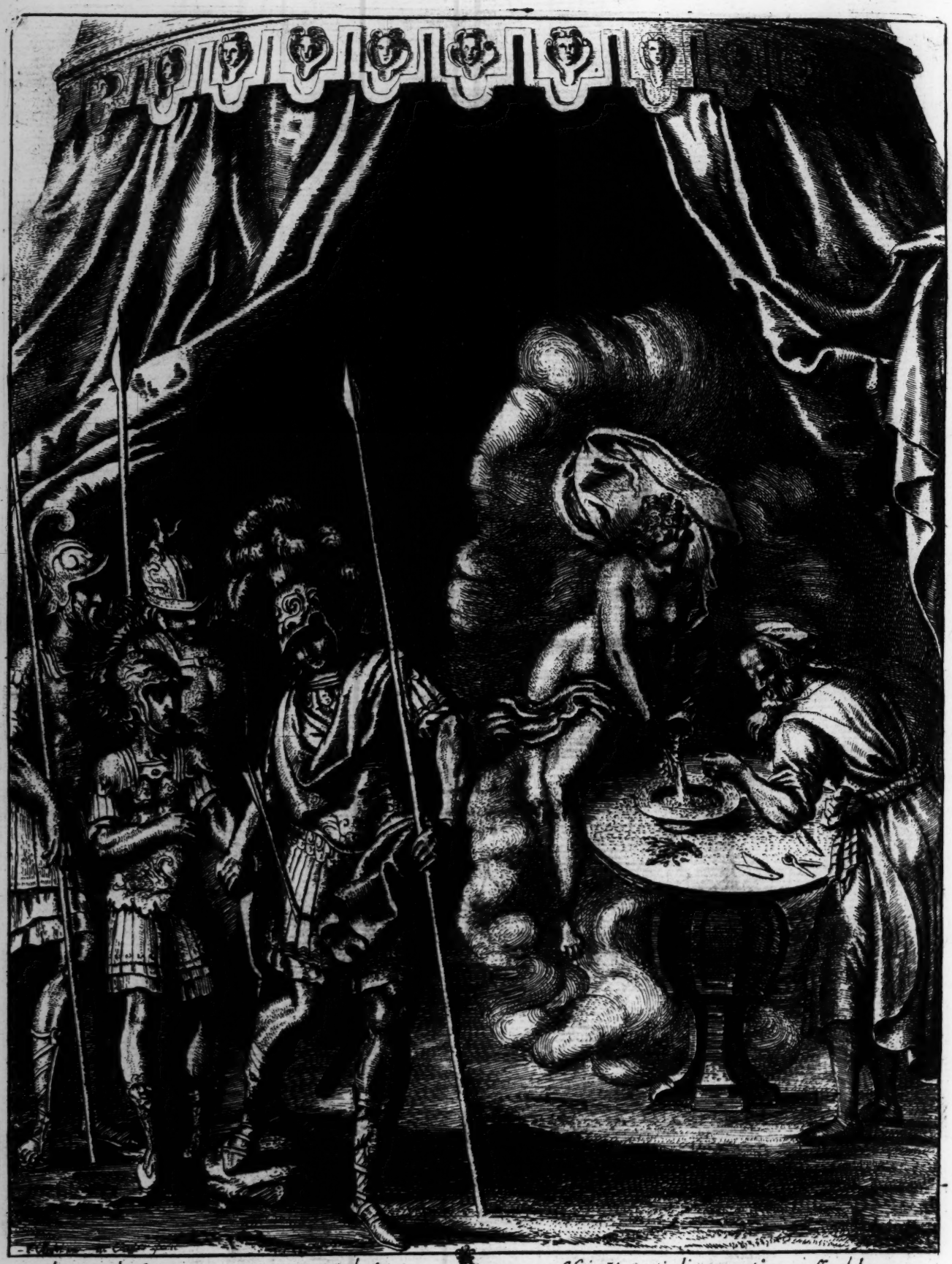
Honorat.mo D.no Henrico Laurenc,
D.no Presidi Concilij Status
Tabula merito votiua.



At non hoc telum, mea quod vi dextera versat
Effugies: neque enim is teli, nec vulneris auctor
Sic ait, & sublatum alte consurgit in ensem,
Et mediam ferro gemina inter tempora frontem
Dividit, impubesque immani vulnere malus
Fit sonus, ingenti concussa est pondere tellus,
Collapsos artus atque arma cruenta cerebro
Sternit humi moriens: atque illi partibus aequis
Huc Caput atque illuc humero ex utroq pependit,
Diffugiunt versi trepida formidine Troës.

Enid. L. 9.

Edwardo Sherborn Armigero, Tabula merito votiua, 353



Stabat acerba fremens, ingentem nixus in haſtam
Æneas; magno iuvenum, & mœrentis Iuli
Concurſu, lacrymiſque immobilis, ille retorto
Paenium in morem ſenior ſuccinctus amictu,

Heic Venus indigno gnati concuſſa dolore,
Dictamnum genitrix Cretæa carpit ab Ida,
Puberibus caulem foliis & flore comantem
Purpureo, non illa feris incognita Capris
Gramina, cum tergo volucres hæsêre ſagittæ

Æneid. L. 12.

Hugoni Bodvrda. A.M.ro C.D.I.Cant.

Tabula merito votiua, 430

Hath ſeen a Bull for Battel to prepare:
So in his march the King himſelf did bear.
When *Pallas* did believe now with his Lance
He well might *Turnus* reach, if any Chance
Aſsiſts the Bold, and would the Weaker aid,
That he beſought, and thus to high Heaven pray'd;
Great *Hercules*, ah by my Father's board,
Which thou didſt honour once, now help afford!
Let *Turnus* ſee his bloody Arms my prize,
And me a Conquerour view with dying Eyes.
Alcides heard, then ſtifling a deep groan,
Pour'd forth ſome Tears in vain, when to his Son,
In words of comfort, thus great *Jove* did ſay;
To every one ſtands a [k] prefixed day,
Short is Man's life, irreparable time:
But Men by Vertue to high Honour climb,
And Facts extending Fame. Under *Troy*'s Wall,
How many Heroes, Sons of God, did fall?
There fell *Sarpedon*, my dear Progeny,
And *Turnus* woful Deſtiny is nigh;
Soon he to his appointed date muſt yield.
This ſaid, his eye forſakes th' *Auſonian* Field.
But *Pallas* with huge ſtrength his Javelin threw,
And's glittering Sword ſtraight from his Scabberd drew;
It through æthereal Orbs reſounding flyes,
Where the high Coverings of his Shoulder lyes;
Then through the skirts of's Shield a paſſage found,
And gave to mighty *Turnus* a ſmall Wound.
Here *Turnus* having poys'd a Spear of Oke,
Pointed with Steel, aiming at *Pallas*, ſpoke:
See, if our Javelin will not better paſs.
This ſaid, his Shield plated with Steel and Braſs,
So thick with Bull-hides lin'd, trembling, it preſt,
And through his Corſlet pierc'd his ample Breaſt.

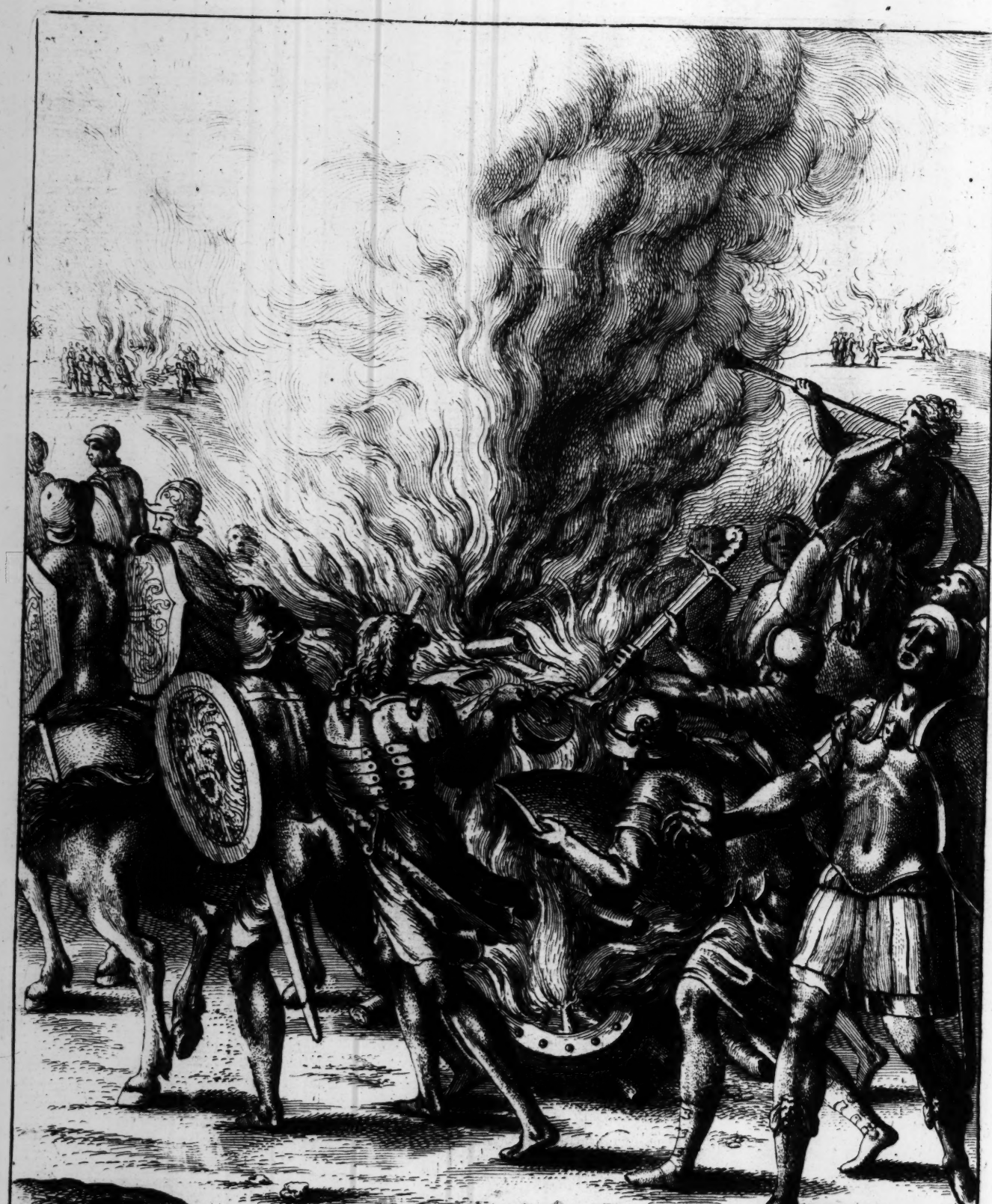
(k) Our Author many times inſerts Philoſophical opinions contradictory to one another; For in the fourth Book he ſaid, *Miſera ante diem, &c.* and here, *Stat ſua cuique dies, &c.* but this, as *Servius* notes, is no defect, but an excellency, in *Virgil*, in not onely applying, but expreſſing the variety of Opinions. For the firſt is to be attributed to the *Epicureans*, who aſcribe all to Chance; The ſecond to the *Stoicks*, who will have all to be govern'd by inevitable Fate; and therefore the firſt, as light, is ſpoken by himſelf as a Man (for *Servius* makes it a *Proſopopeia* of the Poet) the latter is apply'd to *Jupiter*, as the weightier, and more becoming a God.

He from the Wound in vain the warm Spear drew,
Whil'ſt the ſame way, Bloud and his Soul, purſue.
Falling on's Wound, his Arms above reſound,
And dying, bites, with bloody Mouth, the Ground.
O're whom thus *Turnus* ſpake; *Arcadians* bear
This pleaſing Meſſage to *Evander*'s Ear;
As he deſerves, I ſuch a *Pallas* ſend:
What e're the joy or honour to attend
His Funerals, on my Account be laid;
Well *Trojan* Entertainments ſhall be paid.
Treading on him with's left foot, thus he ſpoke,
And off his Belt, richly imbroider'd, took,
'Wrought with a Crime; in one nights Nuptials ſlain
So many Youths, Blood, Bridal Chambers ſtain;
And with pure Gold skilful *Eurytion* wrought,
Which Spoyls now *Turnus* boaſts, proud to have got.
Mortals, unskilful of enſuing Fates,
Seldome obſerve a Mean in proſperous States.
The time ſhall come, when *Turnus* will in vain
Wiſh, with a Kingdoms price, *Pallas* unſlain,
And with thoſe Spoyls he ſhall abhor the Day.
With Groans and Tears his ſervants *Pallas* lay
Upon a Shield, and round about him mourn,
Great grief and glory to thy Sire return;
This thy firſt day in War, and this thy laſt:
But yet the Slaughter of thy Foes were vaſt.
Not of ſo great misfortune onely fame,
But certain tidings to *Æneas* came,
Which told his Army in great danger ſtands,
And now or never aid his ſhrinking Bands.
Whoe're he meets, he levels with his Sword,
And Steel to him a paſſage did afford,
Seeking thee, *Turnus*, with new ſlaughter proud.
Pallas, *Evander*, Favours they allow'd

(l) The ſtory of the fifty Daughters of *Danaus*, who all of them (except the youngeſt, *Hypermneſtra*) in one Night kill'd their Husbands.

To

UMI



F. Cleyn inuen.

M. Kellar fecit.

Ter circum accensos, cincti fulgentibus armis,
Decurrere rogos: ter mœstum funeris ignem
Lustrauere in equis, ululatusque ore dedere.
Spargitur & tellus lacrymis, sparguntur & arma
It cœlo clamorque virum, clangorque tubarum

Hinc alii spolia occisis direpta Latinis
Conjiciunt igni; galeas, ensesque decoros,
Frenaque, ferventesque rotas; pars munera [illegible]
Ipsorum clypeos, & non felicia tela.

Honoratiß: Do: Dom: Iohañi Nevile
Baroni Abergeveny, & primo Baroni Angliæ. Tabula merito votiua.

Ou le frins tirme.

To him a Stranger, and thoſe Aids he brought,
Preſent themſelves to his revengeful thought.
Four gallant [m] Youths he took, at *Sulmon* bred,
As many which cold *Vfens* nouriſhed,
Who to his [n] *Manes* muſt in Flames expire,
And drown'd with Captive Blood the Funeral Fire.
Then at ſtrange diſtance he a mighty Dart
At *Magus* threw, which *Magus* wav'd by art:
The Lance flyes on, down on his Knees he falls,
And thus, a Supplicant, for Quarter calls;
For thy fair Iſſue, and departed Sire,
For their ſakes, I this life of thee require:
I have a ſtately Houſe, and Silver ſtore,
Sums of coyn'd Gold, Wedges, and golden Ore;
Nor this can from the *Trojans* Victory take,
Nor one man's life ſo great a difference make.
When thus *Æneas* did himſelf declare;
Thy Gold and Silver for thy Children ſpare;
Turnus forbids any for Quarter ſue,
Since he ſo barbarouſly dear *Pallas* ſlew;
This will my Father's Ghoſt, *Anchiſes* pleaſe,
This will rejoyce *Aſcanius*. Saying theſe,
His left hand ſeiz'd his Cask, his right a-tilt,
Sheath'd in his Throat his Sword up to the Hilt.
Hard by was *Phœbus* Prieſt, *Æmonius* Son,
With all his Robes, Surplice and [o] Miter on,
Known by his glorious Arms, and glittering Shield;
Him firſt he charg'd, and drives through all the Field,
Then of him fall'n, a Sacrifice he made,
And ſtanding o're, hides with his mighty Shade.
Sereſtus takes his curious Arms to be
A laſting Trophey, Father *Mars*, to thee.
Cæculus, *Vulcan*'s Son, and *Umbro*, who
Came from the *Marſian* Fields, the Fight renew;

(m) An equal number, becauſe the Sacrifice was to be made to the *Inferi*.

(n) *Inferiæ* are Sacrifices for the dead. The Cuſtome was, to kill the Captives upon the Tombs of ſuch as had taken them; which afterwards being thought too cruel, they caus'd Gladiators to fight at the Sepulchers, call'd (à *buſtis*) *Buſtiarii*.

(o) An attire for the head, like a Crown, from which hung on each ſide a linnen or woollen Fillet, wherewith the Prieſts bound their Hair.

Whom the Prince meets; as *Anxure* did advance,
He lops off both his Shield and Arm at once.
This to [p] great words, he ſaid, did Credit give,
And that ſuch Charms were powerful, did believe;
Raiſing his mind with hopes of his Affairs,
Granted himſelf long life, and ſilver Hairs.
Well-arm'd *Tarquitus* then charg'd boldly on,
The fair Nymph *Dryope*, and [q] *Faunus* Son;
Towards him *Æneas*, raging, did advance,
And through his Shield and Corſlet drives his Lance.
Whil'ſt he did many ways beg Life in vain,
And us'd perſwaſions Quarter to obtain,
Cuts off his head, the warm Trunk down did rowl:
Then ſtanding o're him, from a bitter Soul,
Thus much he ſaid; Thou, ſo much feard, lye there;
Nor ſhall thy woful Mother thee interr,
Or in thy Father's Tomb thy Body lay;
Thou ſhalt be left for Birds and Beaſts a Prey;
Or waves ſhall rowl thee in the Ocean drown'd,
And greedy Fiſh ſhall lick thy bleeding Wound.
Next *Lycas* and *Anthæus* did purſue,
Of *Turnus* Troop, *Numa*, *Camertes* too,
Volſcens thy Son [r] *Amyclia* did command,
Who of th' *Auſonians* richeſt was in Land.
Such they the hundred-handed Giant fame,
Who belch'd from fifty Mouths devouring Flame,
When arm'd againſt *Jove's* Thunder-bolts, he wields
As many Swords, as many rattling Shields.
So rag'd *Æneas*, Conquerour in Arms,
Through all the Field, as his bright Falchion warms.
Next, towards *Niphæus* Chariot, and his Steeds,
In a moſt furious manner, he proceeds:
But they, as they beheld him all on fire
Come raging up, affrighted ſtraight retire,

And

(p) *Turneb. l. 2. c. 21.* ſaith, *Nemeſis* was ſignified here to puniſh him, who is an Enemy to the proud, and that his inſolence had provok'd the envy of the Gods, which was the cauſe of his overthrow. But *Pimpontius* and *Thorius*, for *magnum* read *magicum*, as if he had fortified himſelf with Amulets, and Magical Conſecrations againſt Wounds, and, *Vimque affore verbo* they apply to the Magick charm.

(q) Here the name of a Ruſtick, or elſe of *Faunus*, before he was receiv'd into the number of the Gods. And ſome take the Nymph, not for a Goddeſs, but a Bride, leſt it ſhould be thought incredible that a Mortal ſhould be begotten of a God and Goddeſs; Although ſuch ſometimes were believ'd to dye, as *Eryx* the Son of *Venus* and *Neptune*, ſlain by *Hercules*.

(r) A Town betwixt *Cajeta* and *Terracina*, us'd ſo much to falſe Alarms, that they made a Law to forbid any man to ſpeak of the coming of an Enemy; by which means, when the Enemy came indeed, they were betray'd by their own ſilence. *Pervig. Ven.*

So did Amyclæ *once*, *whilſt all Silence obſerv'd, through ſilence fall.*

Others ſay they were *Pythagorians*, by their Orders bound to keep ſilence five years; who refraining from killing all living Creatures, were devour'd by Serpents breeding in the adjacent Lakes. So *Pliny*, 3. 5. Amyclæ à *Serpentibus deletæ ſunt*: whence *Dalecamp* expounds *tacitos* here, dead, buried in oblivion.

And ruſhing back, their Captain overthrew,
And to the Shore, with Fear diſtracted, flew.
Whil'ſt on bold *Lucagus* in's Chariot rides,
Whoſe Snow-white Steeds his Brother *Liger* guides,
But furious *Lucagus* wheels his dazling Sword;
Æneas no ſuch boaſting would afford,
But dreadful, meets them with an adverſe Spear.
To whom then *Liger* ſaid;
Achilles Chariot thou beholdſt not here,
Tydides Horſes, nor the *Phrygian* Plain;
Now War ſhall end, and here thou ſhalt be ſlain.
Thus vapouring *Liger*: But *Troy*'s Prince made no
Reply, but caſt his Javelin at the Foe:
When *Leucagus* bending, having caſt his Spear,
His left Foot out, did for the Fight prepare,
Under his Shield *Æneas* Javelin found
Way to his left Thigh, with a mighty Wound:
He from his Chariot tumbles down half-dead;
When in ſtern Language thus *Æneas* ſaid;
Sir, your ſlow (ſ) Steeds your Chariot not betray'd,
Nor did they boggle at an empty ſhade:
But thou thy ſelf thy Chariot haſt forſook.
And ſtraight he ſeiz'd the Horſes, as he ſpoke.
His Brother then diſ-arm'd, himſelf ſubmits,
And craving Quarter, he his Office quits.
Now for thy ſelf, and thy great Parents ſake,
Brave Prince, O ſpare my life, and pity take!
Æneas ſaid, you other Language gave;
Dye, and a Brother not a Brother leave:
Then he his Soul's warm Cloſet open laid
With his bright Sword. The *Dardan* Heroe made
Such Slaughters then, and like a Whirlwind raves,
Or ſome huge Deluge with o'rewhelming Waves:
Nor *Trojans* longer could themſelves contain,
But out they ſally to the open Plain. Mean

(ſ) In anſwer to the reproach of *Liger*, who objected his flight from *Diomedes* and *Achilles*; *The ſlowneſs of your Horſes* (ſaith he) *did not betray you, as they did me, when* Pandarus *fighting in the ſame Chariot with me, was ſlain by* Diomedes; *nor were they frighted by any apparition.* See *Homer.*

Mean while to *Juno* thus beſpake great *Jove*;
My deareſt Siſter, and my dearer Love;
As thou believ'ſt, (nor doth thy judgement erre)
Venus upholds the *Trojans* in this War;
Not their great Strength, nor Valour in the Fight,
And Reſolutions that all Dangers ſlight.
Then *Juno* ſaid; Dear Lord, why griev'ſt thou me,
Oppreſt with Sorrow at thy ſad Decree?
Had I that power by which I overcame
Once thy Affections, and ſhould ſtill the ſame,
Thou would'ſt not then deny, Almighty King,
That I in ſafety off ſhould *Turnus* bring
To his old Father's Court. Now let him go,
And ſatisfie with Royal Blood the Foe,
Though he from us derive his Stock and Name,
Who from *Pilumnus* the fourth Off-ſpring came;
In his own Perſon, thee he Preſents paid,
And with rich Offerings did thy Altars lade.
To whom Heavens King briefly this anſwer gave;
Would'ſt thou from (t) preſent death bold *Turnus* ſave?
And think'ſt that I may grant a ſhort Reprieve?
Then fetch him off, and from ſad Fates relieve.
This I may grant: but if in your requeſt,
Conceal'd, you drive a further intereſt,
So the whole Fortune of the War again
To bring about, thou foſter'ſt hope in vain.
Then *Juno* weeping, ſaid; You may connive
At what you dare not grant; and he may live.
But now his woful Deſtiny draws near,
Or elſe I am tranſported with vain fear:
Oh that falſe Terrour ſtill would me delude!
And thou, who mayſt, would'ſt better things conclude.
Guirded with Clouds then from Ethereal Skyes,
Bearing a Tempeſt, through the Air ſhe flyes;

(t) This *Sulpitius* obſerves as taken from the depth of Philoſophy, *viz.* That Sempiternal Truth flowing out of Eternity, cannot be chang'd; eſpecially as it reſpects the whole Species of Man; but Particulars are ſubject to the alterations of the Fates.

And

And to th' *Auſonian* Camp, and *Trojans* made.
Then ſhe an aiery Cloud, a hollow ſhade
Form'd like *Æneas*, which (moſt ſtrange) ſhe dreſt
In *Dardan* Arms, and Shield; a flowing Creſt
Puts on his honour'd Head; then made it talk,
Speak without Lungs, and like *Æneas* walk.
Such Shapes, they ſay, that dead Mens ſpirits have,
Or thoſe in Dreams our drowſie ſenſe deceive.
But the inſulting Shadow takes the Van,
Calling aloud, and challeng'd out the Man.
Turnus advanc'd, and's ſounding Javelin threw;
The Shade retreats, and ſuddenly withdrew.
As ſoon as *Turnus* did himſelf perſwade
Æneas fled, ſwoln with vain hope, he ſaid;
What, fly'ſt thou *Trojan*, and thy Bride doſt leave?
The Land thou ſought'ſt by Sea, this hand ſhall give.
Thus brandiſhing his Sword, he eas'd his mind;
Nor thought his hope did fleet before the Wind.
Behind a Rock, by chance, in a calm Bay,
With ready Ladders a tall Veſſel lay,
Which King *Oſinius* brought to [u] *Cluſine* Shore;
Hither it ſelf the fleeting Shadow bore,
And takes the Hold; nor ſlower were *Turnus* ſteps;
All ſtay he conquers, o're high Bridges leaps.
No ſooner ſhipt, *Juno* the Cable cuts,
And to the Sea the floating Veſſel puts.
But through the Fight mean while *Æneas* goes,
Turnus to find, and many overthrows.
Nor longer the phantaſtick Shadow lyes
Hid under Deck, but, vaniſhing, it flyes
Up to the Stars, and with dark Clouds conjoyn'd:
Whil'ſt *Turnus* drives to Sea before the Wind,
And both his hands did to high Heaven advance,
For Safety thankleſs, ignorant of the chance.

(u) *Cluſium* is a City of *Thuſcany*.

O *Jove*, he ſaid, deſerve I this from thee?
And is't thy will, thus, thus to puniſh me?
Ah whither muſt I go? from whence came I?
Where ſhall I land? or whither do I fly?
Shall I *Laurentian* Tow'rs behold agen?
View my own Camp, where all thoſe gallant Men
Which did my Fortune and my Arms attend,
Ah, I have left, to meet a woful end!
I hear their dying groans; now, now I view
My routed Army fly: what ſhall I do?
Oh that the Earth would gape, and ſwallow me,
Or rather gentle Winds more favouring be;
(For your aſsiſtance *Turnus* now invokes)
Ah, drive this Veſſel on obdurate Rocks,
Or ſplit on Sands, where Friends ſhall never ſee
My Corps, nor blaſted Fame ſhall follow me.
This ſaid, his mind on no Reſolve could place,
Whether he ſhould, for this ſo vile diſgrace,
Upon himſelf a puniſhment afford,
And deſperate in his Bowels ſheath his Sword;
Or leap into the Sea, and ſwim to Shore,
And 'gainſt the *Trojans* arm himſelf once more.
Thrice he attempted both; great *Juno* thrice
His raſhneſs ſtaid with ſoberer advice.
The Ship cuts Billows, and, with favouring Tides,
To th' antient City of old *Daunus* glides.
Great *Jove* mean while *Mezentius* Soul enlarg'd,
That he the Conquerours with freſh Forces charg'd.
'Gainſt whom the *Tyrrhens* joyn; all 'gainſt one Man,
With deadly Hate, and cruel Weapons, ran.
He, as a Rock amongſt vaſt Billows, ſtood,
Scorning loud Winds, and raging of the Flood,
It fixt remains, and all the Force defies,
Muſter'd from threatning Seas, and thundring Skyes.

Hebrus,





Sunt geminæ belli portæ fic nomine dicunt,
Relligione ſacra, et ſævi formidine Martis:
Centum ærei claudunt vectes, æternæq; ferri
Robora: nec cuſtos abſiſtit limine Janus.

Tum Regina deum cœlo delapſa, morantes
Impulit ipſa manu portas, et cardine verſo
Belli ferratos rupit Saturnia poſtes
THOMÆ KENDRICK *Arm. Tabula merito votiva*

Hebrus, *Dolichaon*'s Son, he overthrew,
Latagus with him, and *Palmus* as he flew:
But with a Stone, no ſmall part of a Hill,
Daſhing in's Face, he *Latagus* did kill;
Palmus comes or'e, maim'd with his wounded Knee,
And gave his Arms, bold *Lauſus*, unto thee.
Next *Phrygian Evans*, *Mimas* was o'rethrown,
Of *Paris* age, and his Companion,
Whom, the ſame Night the [x] Queen gave *Paris* birth,
Pregnant with Fire, *Theano* did bring forth
To old *Amycus*: he at home was ſlain,
But *Mimas* fell in the *Laurentian* Plain.

(x) *Theano* brought forth *Mimas* the ſame night that her Siſter *Hecuba*, the Daughter of *Ciſſeus*, brought forth *Paris*, who a little before dream'd that ſhe was deliver'd of a Fire-brand.

And as a hunted Boar from Mountains bends,
Whom long Pine-bearing [y] *Veſulus* defends,
[z] Or many years *Laurentian* Marſhes bred,
Where he with Maſt and Bull-ruſhes was fed;
After he finds himſelf amidſt their Nets,
He ſtands, and foming, up his Briſtles ſets;
Againſt his rage the boldeſt dare not go,
But with ſafe ſhouts at diſtance Javelins throw:
So ſtood *Mezentius* 'gainſt his Subjects rage,
Yet none ſo hardy durſt their King engage,
But, out of reach, at him they caſt their Spears
With mighty ſhouts; He not the proudeſt fears,
But, angry, rageth through the ſpacious Field,
Bearing a Grove of Javelins on his Shield.

(y) A Mountain of *Liguria*, neighbouring to the *Alps*. *Liguria* joyns to *Thuſcany*, of which was *Mezentius*.

(z) *Servius* takes *multoſque* for *multoſve*; for the *Laurentian* Plains are not near *Veſulus*.

Acron, a *Greek*, but in *Coritus* bred,
Drawn to this War, left his new Marriage-bed:
Him, when he ſaw amongſt the Squadrons, dreſt
In Wedding-garments, and a purple Veſt;
As a ſtarv'd Lion, who doth oft invade
Some lofty Stall (for Hunger will perſwade)
If he a nimble Goat eſpy by chance,
Or elſe a Deer his lofty Creſt advance,

Gaping he raves, and briſtles up his Main,
And growling lies devouring of the ſlain;
Then Bathes his Mouth with Blood:
So fierce *Mezentius* rag'd 'mongſt thickeſt Foes,
And moſt unhappy *Acron* overthrows.
Breathing his laſt, beating the Earth, he lies,
And with his Blood th' unbroken Iavelin dyes.
Yet ſcornes *Orodes* flying to o'rethrow,
And through his back to give the deadly blow;
But runs and meets him; he by Proweſs can
More than by art, and charges Man to Man;
Then, on him down, ſetting his Foot, and Spear,
Said, Great *Orodes*, once ſo fear'd, lie there.
His Souldiers raiſe a ſhout: But, [a] dying, he,
Who e're thou art, ſaid, I reveng'd ſhall be;
Nor ſhalt thou long triumph, thy Fate draws nigh,
And thou with me in the ſame Field ſhalt lie.
With a grim ſmile, *Mezentius* then replies,
Thou firſt ſhalt dye: who rules both Earth and Skies,
Let him diſpoſe of me as he thinks beſt
Thus ſaying, he drew the Iavelin from his Breaſt.
A hard and iron reſt ſeal'd up his ſight,
And clos'd his Eyes in everlaſting Night.
[b] *Cædicus*, *Alcathous*; and *Sacrator* ſlew
Hydaſpes; *Rapo*, *Parthens* overthrew,
And valiant *Orſes*; but *Meſſapus* ſped
Clonius, and *Fricates* he left dead;
This tangled in the Trappings of his Steed,
On foot makes th'other ſure: Next did proceed
Lycius 'gainſt him, whom *Valerus* did kill,
Being moſt expert in his Grandſires skill.
Salius, *Atronius*; *Neacles*, *Salius* ſlew,
Who us'd the Dart, and well a long Bow drew.
Like Fortune now made even bloody Stakes,
And chance of Battel equal Slaughter makes;

Victors,

(a) The Poets attribute a Prophetical ſpirit to ſuch as lie upon their Death-beds. So *Hector* foretells the death of *Achilles*; whoſe words, *Scal. l.* 5. *c.* 3. compares with theſe of *Orodes*.

(b) From thoſe who reprehend the Poet for confounding names, *Turnebus* vindicates him, affirming, that to the *Rutilians* he gives *Latine* names: to the *Trojans*, *Greek*, *l.*29. *c.*24.

Victors, and thoſe are worſted, both come on,
And both retreat: Flight is to neither known.
The Gods in *Jove*'s high Court pity their rage,
That thus poor Mortals ſhould themſelves engage.
Here *Venus* ſits, there cruel *Juno* ſtands,
And pale *Tiſiphone* raves amidſt the Bands.
But here *Mezentius* a huge Javelin ſhakes,
And to the Field, highly incenſed, makes.
So tall [c] *Orion* through the ſwelling Tides
Marcheth on foot, the Waves ſcarce reach his ſides;
Or when he ſtalks more proudly on dry Land,
Bringing from Hills an old Aſh in his hand,
Whil'ſt his proud head amongſt the Clouds he hides:
So in his mighty Arms *Mezentius* prides.
Æneas having ſpy'd him through the Bands,
Marches againſt him: He undaunted ſtands,
Waiting th' approach of his magnanimous Foe;
And having took the meaſure of his throw,
This hand which is my God, and this my Spear
Which now I poyſe, grant your aſsiſtance here;
That cruel [d] Pirats Spoyls and Arms I now
For thee a Trophey, deareſt *Lauſus*, vow.
This ſaid, at him he caſt a ſounding Lance;
But the ſwift Spear did from his Target glance,
And far from thence through noble *Anthor* run:
This was great *Hercules* Companion,
Who ſent from *Argos*, with *Evander* ſtaid,
And his abode now in *Auſonia* made.
Thus hurt, he falls, and hapleſs views the Skyes,
Remembring his dear Country as he dies.
His Javelin then valiant *Æneas* threw,
Which through his brazen quilted Target flew,
Where three Bull-hides tann'd did their force conjoyn,
And faſt it ſtuck in bold *Mezentius* groyn;

(c) Others ſay, that *Orion*, a Hunter of extraordinary ſtature, had this gift from his Father *Neptune*, that he could walk upon the Sea, as *Iphiclus* upon Corn. See *Servius* upon this place, further explaining the Fable.

(d) *Æneas*; Nor did (ſaith *Servius*) the piety of *Lauſus* any thing profit him, becauſe his Father, ſacrilegious, conferr'd upon him Gifts of the Gods, and vow'd the Spoyls of the Dead to him.

Whoſe ſtrength now fails. Soon as *Æncas* ſaw
The *Tyrrhen*'s Blood, ſtraight he his Sword did draw,
And whil'ſt he was aſtoniſh'd, ruſheth on.
This *Lauſus* viewing, fetch'd a heavy groan
For his dear Father, and ſalt Tears he ſheds.
Here thy ſad Death, and moſt renowned Deeds,
If antient Stories have related Truth,
I ſhall not ſilence, O moſt Noble Youth.
Mezentius hurt, began ſome Ground to yield,
Drawing the hoſtile Weapon from his Shield;
Lauſus ſteps in, and brought his Father aid,
Taking the blow which fierce *Æneas* made
On his own Shield, receives him with delayes;
At which a ſhout his glad Companions raiſe,
Whil'ſt his hurt Father from the Fight withdrew,
(e) Defended by his Son; Javelins they threw,
And 'gainſt the Foe their Lances thick diſcharge:
Æneas rag'd, protected with his Targe.
As when a Tempeſt falls of Hail and Rain,
Straight all the Husbandmen forſake the Plain;
Till the Storm's o're, a Houſe the Trav'ller ſaves,
Buſhes, or ſheltring Banks, or vaulted Caves;
That when bright *Phœbus* ſhall his beams diſplay,
They may make uſe of the ſucceeding Day.
So was *Æneas* overwhelm'd with Darts,
Bearing the Tempeſt thundring from all parts;
And *Lauſus* he rebukes, now menaceth
The bold Youth thus: Why haſten'ſt thou thy death?
And doſt ſo much above thy ſtrength eſſay?
Thy Piety, fond Youth, doth thee betray.
But he no leſs raſhly himſelf engag'd;
At which the *Dardan* Prince extremely rag'd;
And now his Thred of Life the Fates had ſpan;
In him to th' Hilt his Sword *Æneas* ran,

(e) So *Scipio Africanus*, not 13 years old, defended his Father in fight, not yielding, though he receiv'd 27 wounds.

And

UMI



F. Cleyn inu. W. Hollar fecit,

Ille Pedem referens, & inutilis, inque ligatus
Cedebat, clypeoq; inimicum hastile trahebat.
Prorupit Iuvenis, seseque immiscuit armis:
Iamque assurgentis dextræ plagamque ferentis
Æneæ subiit mucronem, ipsumque morando
Sustinuit. Socii magno clamore sequuntur;
Dum genitor quati parma protectus abiret:
Exsilit in cassum pietas tua. Nec minus ille

Exsultat demens, sævæ jamque altius iræ
Dardanio surgunt ductori, extremaque Lauso
Parcæ fila legunt: validum namque exegit ensem
Per medium Æneas juvenem, totumque recondit.
Transiit & parmam mucro, levia arma, minacis,
Et tunicam, molli mater quam neverat auro:
Implevitque sinum sanguis, tum vita per auras
Concessit mœsta ad manes, corpusque reliquit.

Richardo Atkins de Much Fladdam in Com: Hartfordiæ Arm: Tabula merito votiva 882

And through the Threatner's Shield, and Arms it paſs'd,
And Coat, his Mother with pure Gold had grac'd:
Blood drown'd his Breaſt, his Soul her progreſs makes
Down to pale Shades, and the cold Corps forſakes.
But when his Face, great *Anchiſiades*,
And Cheeks, now wonderfully pale, eſpies;
He ſtretch'd his hand, then ſigh'd with grief oppreſt,
And now his Father's love affects his Breaſt;
Saying, Poor Youth, what Fame for thee is due?
What worthy Gift ſhall I beſtow on you?
[f] Take thy lov'd Arms (if thoſe thou doſt regard)
And with thy Royal Parents be interr'd;
This Comfort have in thy ſad Funeral,
That thou by great *Æneas* hand didſt fall.
Then checks his lingring Friends, himſelf before
Raiſing him up, his Hair defil'd with gore.
Mean while his Father at the Chryſtal Streams
Of *Tyber* cleans'd his Wounds, and eas'd his Limbs
Againſt a Tree, on which his Helm he hung,
And on the Ground his ponderous Armour flung;
A choice Guard round: panting, his Neck did reſt,
Which bowing, with his Beard cover'd his Breaſt;
Then asks for *Lauſus*, and oft ſends to find,
And call him off, ſince 'twas his Father's mind.
But the dead Youth, his Friends in ſorrow drown'd,
Bore on a Shield, ſlain by a mighty Wound;
Far off the City his Soul preſaging knew.
Then on his ſilver Hair [g] foul Duſt he threw,
And both his hands at once to Heaven he heaves:
Then thus complaining, to the Body cleaves,
Dear Son, was Life to me ſo ſweet, that thou,
Whom I begot, for me ſhould'ſt ſuffer now?
Muſt I thy Father draw this Vital Breath,
Sav'd by thy Wounds, and live by thy ſad Death?

(f) It was the Cuſtome to bury with any Man thoſe things which in life were moſt affected by him.

(g) It was uſual among the Antients in Mourning to ſtrew Duſt upon their Heads; ſolemn among the *Jewes*, as among the *Romans*, as appears by the twelve Tables. Conſonant to that expreſſion of our Authors, is that of *Catullus*,

Caniciem terra, atque infuſo pulvere fœdans.

Vide Alex. ab Alex. lib. 3. cap. 7. ibidemque Teraquellum.

O let me now to woful Exile go,
Since I behold this Wound, this fatal blow.
Oh Son, my Acts have blaſted thy Renown,
Expuls'd by Malice from my Throne and Crown;
'Twas I ſhould ſuffer in this hateful ſtrife,
And many Deaths pay for this wicked Life;
Yet ſtill I live, view Heaven, converſe with Man;
But I'le forſake them all. Then he began,
Thus ſaying, to raiſe his feeble Thigh from Ground,
And though it fail'd him with ſo great a Wound,
Undaunted, he commands his Horſe provide.
This was his Comfort, this his onely Pride,
On this through all his Fights did Conquerour go;
[h] To whom he ſpake, declaring thus his woe;
Of long life (*Phœbus*) we have had the proof,
(If any time to Mortals were enough)
Either we muſt *Æneas* head this day,
And bloody Spoyls in Triumph bear away,
Revenging *Lauſus*; or, if Fates deny
Aſsiſtance, we will both together dye:
For ſure, moſt valiant Steed, thou'lt not admit
A *Trojan* Rider, nor a Stranger's Bit.
Thus having ſpoke, up ſad *Mezentius* gets,
And ſoon himſelf in comely manner ſeats:
Then both his hands did with ſharp Javelins load:
On his bright Helm whole mains of Horſes flow'd.
And ſtraight he marches up: whil'ſt mighty Shame,
Grief and Diſtraction did his Soul inflame,
Love provokes Rage; and loſs of Honour, all.
Then thrice aloud did for *Æneas* call.
The *Trojan* knew the Voice, and thus he pray'd;
So may great *Jove* and *Phœbus* now perſwade,
That thou begin the Fight.

(h) *Homer* makes theſe kind of Creatures to have a preſcience of their Maſters fates, and to preſage their Misfortunes by their Sadneſs. And as *Virgil* makes *Mezentius* here, ſo *Homer* likewiſe makes *Achilles* ſpeak to his Horſe *Xanthus*, *Iliad.* 1. See *Macrob. l.* 4. *c.* 6.

And



UMI



Multa movens animo, jam tandem erumpit, et inter
Bellatoris equi cava tempora conjicit hastâ.
Tollit se arrectum quadrupes, & calcibus auras
Verberat, effusumq; equitem super ipse secutus
Implicat, ejectoq; incumbit cernuus armo.
Clamore incendunt cœlum Troesq; Latinique,
Advolat Æneas, vaginaque eripit ensem.

HENRICO HILDEYERD Arm. Tabula merito votiva.

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And praying, with a dreadful Spear march'd on.
But he; Why haſt thou robb'd me of my Son,
Moſt cruel Man, and terrifi'ſt me thus?
Since no way elſe thou hadſt to ruine us.
Nor fear we Death, nor any God regard;
Leave off thy prayers, to dye I come prepar'd:
But firſt I'le Legacies on thee beſtow.
This ſaid, he caſt a Javelin at the Foe,
Another after, then another flings,
And ſwiftly wheels about in mighty rings.
Æneas Shield receives them. Thrice he goes
About him ſtanding, and ſharp Lances throws;
Three times the *Trojan* turning where he ſtood,
Bore on his brazen Shield a mighty Wood.
Vext with delay, and plucking from his Targe
So many Spears, and with the dangerous charge,
Plotting all means, at laſt he did advance,
And through his Horſe's head he ſent his Lance;
Who riſing then, beats with his feet the Skies,
And, tumbling backward, on his Rider lies,
Oppreſsing much his arm extended out.
Trojans and *Latins* ſend to Heaven a ſhout.
In leaps *Æneas*, and his bright Sword drew,
And thus he ſaid; Where's proud *Mezentius* now?
And that fierce Courage made him once ſo bold?
But he, as ſoon as Heaven he did behold,
And, coming to himſelf, recover'd breath;
Why triumph'ſt thou, proud Foe, and threatenſt Death?
To dye's no Crime, of Death I'me not afraid,
My Son for me no ſuch Conditions made.
One thing (if vanquiſh'd Men may ſutes preferr
To Foes) I beg, my Body to interr:

I know my Subjects hate; their Rage prevent,
Granting my Son and me one Monument.
This ſaid, his Throat receives th' expected Wound,
VVhoſe Soul his Arms in a red deluge drown'd.

UMI

Ducitur infelix ævo confectus Acœtes,
Pectora nunc fœdans pugnis, nunc unguibus ora:
Sternitur et toto projectus corpore terræ.
Ducunt et Rutulo perfusos sanguine currus.
Post bellator equus, positis insignibus, Æthon
It lacrymans, guttisq; humectat grandibus ora.

Subsistit Æneas, gemituq; hæc addidit alto:
Nos alias hinc ad lacrymas, eadem horrida belli
Fata vocant. salve æternum mihi maxume Palla,
Æternumque vale.

Dño. FRANCISCO BOTELER *Equiti Aurato.*
Tabula merito votiva.

VIRGIL'S
ÆNEIS.

The Eleventh Book.

The Argument.

MEzentius *Trophey.* Pallas *Funerals.*
Ceſſation made. The King a Councel calls.
Diomed's *anſwer* Venulus *relates.*
Drances, *and* Turnus, *loud in hot debates.*
Æneas *gives the City an Alarm.*
The King his Councel leaves, and Latines *arm.*
Camilla's *ſtory. Troops of Horſe maintain*
A doubtful Fight: the bold Virago *ſlain.*
The Trojans, *flying* Rutuli *purſue.*
Turnus *inform'd, ſtraight from his ambuſh drew.*
Æneas *takes the Paſſage; then march'd down*
To th' open Plain, and lyes before the Town.

MEan while *Aurora* from the Sea aſcends,
Æneas (although Care t'interr his Friends
The time requir'd, much for their loſs diſmaid)
Early his (a) Vows to Heaven a Conquerour paid.

(a) The *Roman* Cuſtome was, that the defil'd with a Funeral might not ſacrifice: but if it chanc'd that any one at the ſame time were defil'd, and forc'd to ſacrifice, he endeavour'd to compleat the Sacrifice before he acknowledg'd the Funeral. Whence *Horatius Pulvillus* in the dedication of the Capitol, when his Enemies told him his Son was dead, ſaid, *Cadaver ſit.* *La Cerda* diſſenting from *Servius*, interprets the paying of his Vows, his ſacrificing for, and celebrating of his Victory.

A ſtately [b] Oke on riſing Ground he plac'd,
And Boughs diſ-rob'd, with glorious Armour grac'd;
With King *Mezentius* Spoyls the Trunk he loads,
Great *Mars* thy [c] Trophy, warlik'ſt of the Gods;
His Breaſt-plate run twice ſix times thorow, rears,
And Plumes bedew'd with Blood, and [d] broken Spears;
His brazen Shield on the left Shoulder ty'de
Hanging his Sword in Ivorie by the ſide.
Then to his glad Commanders (for a Guard
They made about him) thus himſelf declar'd;
Renowned *Trojans*, the great work is done,
Now ſhake off Fears, and gallantly go on,
Since we enjoy the [e] firſt Fruits of our Toyls;
Here ſtands *Mezentius*, and that proud King's Spoyls.
To march ſtraight towards the City, I intend,
There of dire War expect a glorious end.
Leſt any ſhould by Ignorance neglect,
When firſt Celeſtial Auguries direct,
Our [f] Standard rais'd, wee'l draw our Forces out;
And let none cloak baſe Negligence with Doubt.
Mean time in Earth our Friends departed lay,
And to the Dead our laſt ſad Duties pay.
Go, and thoſe Worthies Funerals attend,
Who did their Lives, this Land to purchaſe, ſpend.
Firſt *Pallas* mournful Obſequies prepare,
And to his Father's woful City bear;
Whom not for want of Valour, bitter Death,
In a ſad Hour, depriv'd of Vital Breath.
Thus ſaying, to the Herſe he weeping bends,
Where old *Acetes*, *Pallas* [g] Corps attends;
Who, when *Evander*'s Squire, much honour won,
But not ſo happy waiting on his Son.

(b) *Nicolaus Syracuſanus* (*apud Diodorum Siculum*, *l.* 13.) ſaies, that it was not uſual with the Antients to erect Trophies of Stone, but of Wood, that ſo the Monuments of their Enmity might be the leſs durable and laſting; and theſe after Conſecration to ruine or deface, was held a piece of Irreligion, (*Vitruv. lib.* 2.) Wherefore *Caſar* after his *Pontick* Victory did not deface the Trophy that was ſet up by *Mithridates* for his defeat of *Triarius* the *Roman* General, but rather obſcur'd it by erecting his own for the Conqueſt of *Pharnaces*. *Dion. Caſſ. l.* 42. But of the ſeveral ſorts of Trophies, and when firſt taken up by the *Romans*, ſee *Aurelius in Nov. Cogitat. in Tacit. Anual. l.* 2. *p.* 208.

(c) This Cuſtome of hanging up the Spoyls of the Enemies in ſacred places, referring the Victory to ſome Deity, hath been deriv'd to Chriſtians, as if it were by the Law of Nations, from *Greece* and *Italy* Concerning the word Trophy, ſee *Alex. ab Alex. l.* 1. *c.* 22.

(d) *Donatus* underſtands thoſe which *Æneas* had receiv'd in his Shield, *l.* 10. *v* 887. and which, *Mezentius* yet carry'd. Or *Trunca*, becauſe they could neither ſlay the Enemy, nor preſerve their Maſter.

(e) Of my Victories. By *Primitiæ* (which we properly attribute to thoſe things which are taken from new Fruits, or from the Flock) *Virgil* would ſignifie ἀκροθίνια, which are Spoyls, and the firſt Fruits of Fruits; λάφυρα particularly being thoſe which are taken from the Living, σκυλεύματα from the Dead.

(f) The *Roman* Enſigns were ſtuck in the Ground within their Camps; if they eaſily were pluck'd out, it was a good ſign; if not, a bad Omen. So before the unfortunate Battel of *Craſſus* with the *Parthians*, the Enſigns could hardly be pluck'd out, as both *Appian* and *Plutarch* teſtifie; and therefore they never took them up without due Augury, and Invocation of the Gods. So *Xerxes* in *Herodotus*, *l.* 7. intending his Expedition againſt *Greece*, uſes this expreſſion, *Let us march, having firſt pray'd to the Gods*; which anſwers to *Æneas* his words, *Cum primum ſuperi annuerint*. Whence the Leaders of Armies in all their Enterpriſes may learn, both to uſe mature Counſel, and to implore the Divine Aſſiſtance; that by the one they may carry on their Deſigns prudently, by the other ſucceſsfully, as *Vernulæus*, *Diſſerta. Polit.* 2. *dec.* 2.

(g) It was the Cuſtome after the Body was dead, to carry it out of the Chamber, and ſet it in the Entry near the Door. (See *Lipſ. Elect*, *l.* 1. *c.* 16.) where (according to the Quality of the Perſons) there were ſome ſet to wait upon it, as among us at this day the Herſes of Princes and Nobles are attended, and generally the dead Herſes are watch'd. The reaſon of this Ceremony to the Dead among the Ethnicks, *Apollonius* ſaies, was (eſpecially in *Theſſaly*) leſt the Corps ſhould be abus'd by Magicians and Sorcerers, *Ubi ſagæ Mulieres ora mortuorum paſſim demorſicant, eaque ſunt illis artis Magicæ ſupplimenta.* But though that were one, and (perhaps) the chief Cauſe, yet that of this Ceremony here, is the honour and affection to the Dead.

Round

Round him his Servants, and a *Trojan* Band,
And *Ilian* Dames, with Hair diſhevell'd, ſtand.
But when *Æneas* enter'd, a huge Cry,
Beating their Beaſts, they raiſe unto the Skye,
And the whole Court with loud complaining fill'd.
Soon as he had dear *Pallas* Corps beheld,
And the wide Wound upon his lovely Breaſt,
With many Tears, his Grief he thus expreſt;
Brave Youth, when better Fortune came, did ſhe,
For very ſpight, deprive us ſtraight of thee,
Leſt thou ſhouldſt ſee our Conqueſt, and return
Unto thy Father's Court, in Triumph born?
I to *Evander* no ſuch Promiſe made
At my Departure, when with mighty Aid
He me diſmiſt; and fearful, did foreſhew
We ſhould encounter with a dangerous Foe.
But now perhaps fond Hope his Mind doth raiſe,
That he his Vows at loaden Altars payes;
Whil'ſt to the Dead, [h] who's not indebted now
To any God, vain Honour we allow.
Theſe are the promis'd Triumphs thou ſhalt ſee
Perform'd by us, thy Son's ſad obſequie.
Thus I diſcharge my Truſt. But no [i] baſe Wound
Shall by *Evander* on his Corps be found;
Nor ſhall he wiſh his Life at Honours coſt.
What Strength hath *Latium* and *Aſcanius* loſt?
This ſaid, to raiſe the ſad Corps he commands,
And ſends a thouſand choſen from the Bands,
Who ſhould attend his laſt Solemnitie,
And with *Evander*'s Tears their Sorrow vie,
And to a mourning Father Comfort be,
Though ſmall, yet grateful in great Miſerie.
Some buſy, joyning verdant *Arbuts* were,
And deck with Oken Leaves the ſtately Bier:

(h) *Servius* ſaith we owe all to the Gods whil'ſt we live, becauſe when we began to be born, we took Spirit from the Sun, Body from the Moon, Blood from *Mars*, Wit from *Mercury*, Deſire from *Jove*, Luſts from *Venus*, Humour from *Saturn*, every of which we return to them when we die.

(i) That is, on his Back, which was accounted ignominious, as receiv'd in flight, or turning from the Enemy; Of which, *Ælian*, *lib.* 12. *Var. Hiſtor. cap.* 21. *The* Lacedæmonian *Mothers* (ſaies he) *when they hear of their Sons being ſlain in Fight, uſe to go forth and view their Wounds, as well before as behind; if they find that the greater number of their Wounds are before, then with a ſtately pace, and grave Countenance, they carry them in Honour to the Monuments of their Fathers: but if they perceive any Wounds elſwhere, bluſhing for ſhame, and blubber'd with tears, they return home privately, leaving the Dead to the Rites of Common Funeral, or elſe by ſtealth bear them to the Sepulchres of their Friends.*

Then the ſad Herſe, with Boughs and Branches ſhade,
Where, on green Ruſhes, the brave youth they laid.
Such the pale Daffadill, or Violet,
Pluck'd by a Virgins hands, whoſe Beauty yet,
And Form, remains; though from the Stalk now rent,
Their Mother Earth affords no Nouriſhment.
The Prince [k] two Robes of Gold and Purple brought,
Which with her own hand beauteous *Dido* wrought,
And to *Æneas* did preſent of old,
And mixt the curious Web with pureſt Gold;
Which for a Herſe-cloth on the Corps he laid:
Then with a Veil his comely [l] Hair did ſhade,
And with *Laurentian* Spoyls did him adorn;
Bids what he won, in order to be born,
And Horſe and Arms were taken from the Foe:
Then thoſe to Shades a Sacrifice muſt go,
Quenching the cruel Flame with lukewarm Blood,
Their hands behind them bound, prepared ſtood.
Next bids prime Captains hoſtile Arms to bear,
And [m] names of ſlaughter'd Foes upon their Spear.
They old *Acetes* led, with Grief oppreſt,
Tearing his Hair, beating his woful Breaſt;
Who falling down, on th'Earth extended lay:
They Chariots ſtain'd with *Rutile* gore convey.
[n] *Æthon* his Horſe in Mourning next took place,
And weeping, with great Tears blubber'd his Face.
This bore his [o] Lance, and that his ſhining Creſt,
For *Turnus*, being Conquerour, had the reſt.
The *Trojans* follow, and the *Tyrrhen* Peers,
And ſad *Arcadians* [p] trailing of their Spears.
Then all the Mourners march'd in order on,
When ſpake *Æneas* with a heavy groan;
Next we muſt others mourn, in Battel fell;
Dear *Pallas* now eternally farewell,

For

(k) Garments were antiently accounted the Chief Treaſures; and the uſual Preſents of Subjects to their Princes, or great Perſonages to their Gueſts, were either Apparel or Metal. So *Naaman*, 2 *King*. 5. offer'd *Elizeus* (beſides Talents of Gold) Changes of Raiment; And *Alcinous*, and other *Phæacian* Princes, gave to *Ulyſſes* at his departure, each a Talent of Gold, and a rich Veſtment (*Homer, Odyſſ.* 5 & 8.) and for Garments and Cloaths it was wont to be a great Treaſure in this Kingdom, until the vanity of changing Faſhions made it otherwiſe. So in Records and antient Wils among us, the bequeathing of Garments took up a great part. And accordingly the Offices about the Wardrobe were of Eminence in the King's Court, as is obſerv'd by the Learned Dr. *Hammond, in Annot. on Mat.c.6.*

(l) They cover'd the Body with one Garment, and ſometimes the Head with another. That which *Varro* calls, *Veſtis in indutum*, ſerv'd for the Body, and that, *in amictum*, for the Head.

(m) At the Funerals of Emperours the names of the vanquiſh'd Enemies and Nations were carried before them under their Titles.

(n) Without Trappings; and as *La Cerda* conjectures, his Mane ſhorn, as was uſual at Funerals. See *Eurip. in Alceſt.* Some think this Horſe was led thus to be burnt with the Corps; ſuitably to the Cuſtome of burning what was moſt dear to the perſon. Others think he was led only in pomp. He feigns him weeping like the Horſes of *Achilles*, *in Calabr. l.*3. which *Suetonius* averrs of *Cæſar*'s Horſes before his death; which *Turnebus* alſo obſerves, *l.*3. *c.*27. Of the ingenuity of Horſes, ſee *Lipſ. Centur.* 3. *ad Belg. Ep.* 56.

(o) *Meurſius* upon *Lycophron* obſerves, that they which died violently, had a Lance carried out with them.

(p) Holding the Edge, not the Point of the Spear towards the Earth. They turn'd their Shields alſo, leſt the Gods that were pictur'd upon them ſhould be defil'd with the ſight of Funerals; Or becauſe all things were done perverſly, and by contraries. Others will have *verſis armis* ſignifie their Shields turn'd obliquely, leſt the Deviſes ſhould ſhine. Others ſay this was, that the Army might not make any vocal complaint of their Commander, for fear of a Mutiny, but turning their Arms, carried their Shields ſupinely.

For ever now adieu. Nor more he ſpake,
But to the City march'd directly back.
And now Embaſſadours were come to treat,
With [q] Olive veil'd, from King *Latinus* Seat;
Requeſting Licenſe to [r] interr their ſlain,
Scatter'd by cruel Slaughter through the Plain:
None with the Dead, and vanquiſh'd Men, contend;
This grant his once ſtyl'd Father, and his Friend.
Noble *Æneas* hears their juſt Requeſt,
And thus himſelf in courteous tearms expreſt;
What ſpightful Chance you in ſuch Wars engag'd,
And at our profer'd Friendſhip ſo enrag'd?
Make you for dead-Men peace, and thoſe are ſlain?
I'le rather grant it unto them remain.
I had not come, but that the Fates did call.
Nor is the War on my part National;
Your King did from his League and Covenant ſlide,
And more in *Turnus* Forces did confide.
Turnus had better now adventure Life,
To drive the *Trojans* hence, and finiſh Strife;
Let us decide the Quarrel; let him live,
To whom his [ſ] God or Valour life ſhall give.
Now go, and let your hapleſs Friends be laid
On Funeral Piles, pious *Æneas* ſaid.
They at his Noble Offer ſtood amaz'd,
And ſilently on one another gaz'd.
Old *Drances* then, who bore eternal ſpleen
'Gainſt Valiant *Turnus*, did at laſt begin.
O *Trojan*, great by Fame, greater by Wars!
How ſhall I match thy Honour with the Stars?
Shall I thy Power or Juſtice firſt admire?
Humbly our King ſhall know of thy Deſire:
If Fortune favour, we a Peace ſhall make;
Let who will *Turnus* Quarrel undertake.

(*q*) For in mournful Ceremonies they might not be crown'd. See *Æneid. l. 7. v. 237.* their hands onely being veil'd, not their heads, (as ſome erroneouſly conceive) See *La Cerda* upon this place.

(*r*) The Poet, exactly obſervant of Military Diſcipline, to ſhew the compleatneſs of the *Trojans* Victory, makes *Latinus* ſend ſome to *Æneas* to treat about the burying of the Dead; the Laws of War adjudging the Victory to that ſide that keeps the Field, and hath in its power the Bodies of the ſlain.

(*ſ*) Of diſputing ones right by Combate, Hiſtories afford ſeveral Teſtimonies; allow'd antiently among Chriſtians, where the End was either Publick Good or Religion: Of this nature was that of *David* and *Goliah*, and of ſeveral Chriſtians with *Saracens*, in the time of *Charlemain*, as recorded by *Sabellicus*; and that in *Polydor Virgil*, between *Edmund Ironſide*, and *Knute* the *Dane*. And this kind of Diſpute was commonly taken up by private Perſons with the Allowance of the Prince, in vindication of their Rights or Honours, till of late times forbidden; of which our own Chronicles afford ſufficient Examples.

We ſhall your promis'd City build with joy,
And bear upon our Backs the Stones of *Troy*.
All with one voyce approve the words he ſaid,
And for twelve days a firm Ceſſation made.
Trojans and *Latins* wander here and there,
Through Woods and Mountains, and no Danger fear.
Now mighty Aſhes with the Axe reſound,
And Pines that kiſt the Stars, now kiſs the Ground;
Whole Okes they cleave, ſweet [t] Cedar falls o'rethrown,
And Cars continually with wild Aſh groan.
Now flying Fame this to *Evander* tels,
And with ſad News his Court and City fils;
Which ſaid but now, *Pallas* the Victory won.
Swift to the Gates amaz'd *Arcadians* run,
And, as the antient Cuſtome, [u] Torches bear;
With a long Train of Light the ways appear,
And all the Field with Funeral Tapers ſhine;
Whil'ſt to theſe Mourners the ſad *Trojans* joyn;
Whom, when the Matrons did behold draw nigh,
They through the City rais'd a woful Cry;
When no perſwaſions could *Evander* ſtay,
But in he comes, and falling on him, lay
Fix'd to the Herſe, weeping and groaning there,
And long, e're thus his Grief he did declare.
Pallas, thy Promiſe thou to me haſt broke,
That thou ſtern *Mars* would'ſt not too much provoke;
I knew how much new Glory did inflame,
And in firſt Service the deſire of Fame;
For a Beginner theſe ſad Handſels are;
Thy Leſſon hard in the firſt part of War;
And no God hears my Prayer, nor minds my Vow;
And thou, bleſt Wife, in [x] Death moſt happy now,
That didſt not live to ſee this ſight; whilſt I
Do now ſurvive my own ſad Deſtiny,
And a moſt wretched Father muſt remain.
I ſhould have dy'd, and *Rutils* me have ſlain,

For

(t) *P. Victorius, l.* 38. *c.* 1. leſt he ſhould leave *Virgil* without defence againſt thoſe who deny that any Cedar grows in *Italy*, takes it here for Juniper. See *L. Biſciola, Hor. Succiſiv. l.*10.*c.*13.

(u) Us'd firſt at Funerals in the Night, and afterwards when they celebrated them in the Day. Torches were properly born before thoſe that came to an immature Death; confirm'd by the Teſtimony of *Seneca, de Tranquill. lib.*1.*cap.*11. *Toties præter limen meum Immaturas Exequias fax Cereuſque præceſſit*; and therefore by our Author fitly apply'd to the Funerals of *Pallas*. They us'd likewiſe at Funerals, Wax-lights, and Candles. So *Perſius*,

Hinc Tulæ, Candelæ, &c.

(x) An Expreſſion frequent with thoſe that are oppreſt or dejected with Sorrow, which yet is the argument of a weak mind. Wherefore *Ariſtides* ſpeaking of *Themiſtocles* (who had a Mind greater than the greateſt of Misfortunes) ſaies, *That he was never deſtitute of Counſel, never aſtoniſh'd, nor us'd to ſay that thoſe were happy who were dead.*

For joyning with the *Trojans*; and for me,
Not *Pallas*, ſhould have been this Obſequie,
Nor *Trojans* blame I, nor ſhall be declin'd
Th'Offenſive and Defenſive League we joyn'd;
This Chance belongs to my grey Hairs: But ſince
Untimely Death hath took my Son from hence,
I joy that thouſand *Volſcians* fell before
Him, leading *Trojans* to th' *Auſonian* Shore.
Nor other Rites, dear *Pallas*, ſhalt thou have,
Than what *Æneas*, and bold *Phrygians* gave,
What *Tarchon*, and their Captains did ordain,
Who bear of thoſe the Trophies thou haſt ſlain:
For thee a huge one, *Turnus*, we had ſeen,
If he of equal Strength and Age had been.
But I the *Trojans* keep too long from War.
Farewell, and to your King this Meſſage bear;
That I loath'd Life prolong, *Pallas* being gone;
His Valour muſt a Father, and a Son,
Revenge on *Turnus*; this remains for him,
Whom worth hath plac'd in Fortunes beſt eſteem.
Nor joys of Life I wiſh for, but to ſtay
Till I theſe Tidings to my Son convey.
Mean while *Aurora* clears the darkned Air,
And brought to wretched Mortals toyl and care.
Æneas then, and *Tarchon*, on the Shores
Huge Piles erect; and as their Anceſtors,
Here their dead Friends they brought, then kindle Fire;
And to high Heaven clouds of thick Smoke aſpire.
Thrice round about the [y] burning Piles they go
Girded in ſhining Arms; thrice fires of woe,
Mounted on mourning Horſes, they ſurround;
A doleful Cry they raiſe, loud Trumpets ſound;
Arms, and the Earth is water'd with their Tears,
And Lamentations ſcale the higheſt Sphears.

(y) Souldiers marching a full pace in rank and file, were ſaid *Decurrere*; which Military decurſions were uſual in the Funerals of Famous Men: But they were firſt about the left ſide, then on the right, to expiate the contagion of the Funeral. *Statius, lib. 6. Theb.*

——*Luſtrantque ex more ſiniſtro*
Orbe rogum, &c.

Of which Luſtrations, ſee *Turneb. l. 5. c. 8.*

Some

(*) He alludes to the *Roman* Cuſtome, which was, to burn the Enemies Arms, and the Prey, to the Gods, which *Livy* ſaith, *l.* 45. was done *Lunæ matri*, which *Turnebus* reads *Luæ*, a Goddeſs call'd ſo, à *luendo*.

Some in the * Fire the *Latine* Spoyls do burn,
Helms, Swords, & Reigns, & Wheels from Chariots torn,
Some their Friends Shields, well known in all Alarms,
Caſt after them, and their unhappy Arms.
Whole Herds of Cattel, and of Swine, were kill'd,
And Flocks of Sheep brought in from every Field.
Their burning Friends they view through all the Strand,
And round about the half-burnt Structures ſtand;
Nor could be taken off, till waining Light
Dreſt Heaven with all th'imbelliſhments of Night.
No leſs on th'other ſide the *Latines* rear,
Innumerable Pyres, many interr,
Many are to the neighbouring Confines born,
And many to the City do return.
The reſt they burn, rais'd to a mighty Stack,
No Ceremony, no Diſtinction make;
Vaſt Champains they with frequent Fires ſurround.
When the third Day drove Darkneſs under Ground,
* Mourning, they ſweep the Aſhes from the Hearth,
And mingled Bones, yet warm, they load with Earth.
Now in the City, and *Latinus* Court,
A greater Sorrow there did them tranſport:
Here, Mothers, Siſters, there the woful Nurſe,
Children depriv'd of Parents, weeping, curſe
The cruel War, and *Turnus* hapleſs ſute;
That he alone the Quarrel ſhould diſpute,
Who hopes to gain all *Latium* with the Bride.
Fierce *Drances* urg'd, nor could it be deny'de,
That *Turnus* had been challeng'd to the Fight.
Theſe warm Debates their votes made oppoſite;
But he ſtands ſhaded with the Queens great Name,
And laſting Trophies of deſerved Fame.
'Midſt theſe Commotions, and tumultuous heat,
Th'Embaſſadours from *Diomed* the Great,

(z) The Bones of the Dead, after their Bodies were burn'd, were by the *Roman* Laws immediately to be buried in ſome place near hand, and not to be carried elſewhere, for avoiding the ſuperfluous repetition of Funeral Rites. Hence that of the twelve Tables, *HOMINI MORTUO NE OSSA LEGITO, QUO POST FUNUS FACIAT.*

No

No pleasing Answers brought; they nothing could,
With so much Toyl, Expences, Gifts, nor Gold;
No Sute avail'd, they must seek elsewhere Aid,
Or with the *Trojans* must a Peace be made.
Latinus faints, with swelling Grief oppress,
The wrath of angry Gods made manifest,
And recent Funerals before their Gates,
Æneas had Commission from the Fates.
He his great Councel calls, the Lords resort,
By Writ commanded, to the Royal Court:
There being met, in stately order, all
Through thronging Streets, march to th'Imperial Hall.
Then first his place old King *Latinus* took,
Holding his Scepter with a heavy Look,
And straight commands th'Embassadours declare
What they had done, and what those Answers were
Tydides sent; Lord *Venulus* obey'd,
And after all in silence sate, thus said;

We saw [a] *Tydides*, and his Royal Seat,
And tedious wayes turmoyl'd with dangers great,
My Lords, we overcame, and kist that Hand,
Which prov'd the ruine of the *Phrygian* Land.
Stil'd from his Countrey, on th' *Apulian* Plains
He [b] *Agrippa* built, where now he reigns.
After admittance, we had Audience, where
Gifts we presented, telling whom we were,
Who rais'd this War, why we this Voyage made.
He courteous, thus in Princely Language said;

Blest *Saturn*'s People, old *Ausonian* Race,
What sad Mischance disturbs your happy Peace?
And in a dangerous Quarrel so engag'd?
Those that dire War 'gainst sacred *Ilium* wag'd,
(Besides whom *Simois* drown'd, or near *Troy*'s Walls,
In Battel met untimely Funerals)

(a) *Diomedes* was of a City call'd *Argosippion*, which *Homer* calls, ἀεγ & ἱππόβοτον. Horat. *Aptum dicet equis* Argos. In *Apulia* he built another City, and call'd it by the same name, which corruptly afterwards was call'd *Argiripa*, which again corruptly made *Arpos*. *Strabo*, *lib.* 6.

(b) *Arpos*, a City of *Apulia*, now call'd St. *Angelo*. See *Strabo*, *lib.* 6. towards the end.

Through the wide World ſuch Perſecutions felt,
Would unrelenting *Priam*'s Boſome melt.
Euboick Rocks, [c] *Minervas* woful Star,
And cruel [d] *Caphareus*, witneſs are,
How we from *Troy* were driven from Coaſt to Coaſt;
To *Proteus* Pillars, *Menelaus* toſt;
And *Ithacus*, *Ætnæan Cyclops* view'd.
Why ſhould I mention *Pyrrhus* Realms ſubdu'd?
Or how his Crown [e] *Idomeneus* loſt?
Or *Locrian*'s planting on the *Libyan* Coaſt?
The famous *Grecian* General, by the hands
Of his falſe Wife, was murther'd as he lands.
O're conquer'd *Aſia* an Adulterer reigns.
That e're my [f] *Calydonia*'s fruitful Plains,
My Countrey, or dear Wife, I ſhould enjoy,
The Gods oppoſe, revenging ruin'd *Troy*,
Still haunting us with dreadful [g] Prodigies.
On wings my People lately ſcal'd the Skies,
And div'd like Birds, ſtrange Puniſhments they found,
Whoſe doleful notes made Woods and Rocks reſound.
This was but juſt with me, that unapal'd,
With Mortal Arms a [h] Deity aſſail'd,
And *Venus* hand impurpled with a Wound.
To me ſuch Wars, do not to me propound:
Since *Troy* is fall'n, no more 'gainſt *Troy* I'le fight,
Nor to remember former Woes delight.
What you preſent us, to *Æneas* bear,
We grappled once, and often chang'd a Spear.
Experience truſt; how bravely hee'd advance,
With what a Whirl-wind he would ſend his Lance.
Two ſuch Commanders more, had *Phrygia* ſhewn,
The Conquering *Trojans* had to *Grecia* gone,
And of inconſtant Fortune we complain'd.
What e're at that long Leaguer us detain'd,

Hector

(c) *Servius* thinks this Star is *Aries*, which is in the power of *Minerva*: then we muſt ſuppoſe he was ſhipwrackt in the Spring. *Solinus*, c. 17. thinks it was *Arcturus*. *Turnebus*, l. 21. 10. is of opinion, that *Sidus Minervæ* is a Tempeſt rais'd by her; *Sidus* being taken in that ſenſe. She was angry for the force done to *Caſſandra* by *Ajax*, ſon of *Oileus*, in her Temple.

(d) A Mountain in the *Eubœan* Iſland, about which the *Grecians* ſuffer'd Shipwreck. He calls it *vengefull*, becauſe *Nauplius*, the Father of *Palamedes*, revenging his Son's death, when he ſaw the *Grecians* labouring, got up that Mountain, and holding forth a Light, gave notice of a Port, whereby the *Grecians* deceiv'd, ſplit among the Rocks.

(e) King of the *Cretenſes*, who being in a Tempeſt, vow'd at his return to ſacrifice what he firſt ſhould meet with: having met his Son, and ſacrific'd him, or (as others ſay) attempted it, he was by his Subjects for his Cruelty depos'd.

(f) A City of *Ætolia*. *Homer* calls it *mountainous*, from the Countrey; part whereof was ſuch, attributed to *Pleuron*; part plain, to *Calydon*.

(g) *Servius* ſaith, that the Poet hath alter'd the truth of the ſtory, which *Parrhaſius* denies, becauſe *Lycophron* affirms that *Diomedes* beheld the Calamity of his Friends. See the Metamorphoſis of them in *Ovid. l.* 14. Theſe Birds, in Greek, ἐρεδιοί, in Latin *Ardeæ*. *Herneſ.*

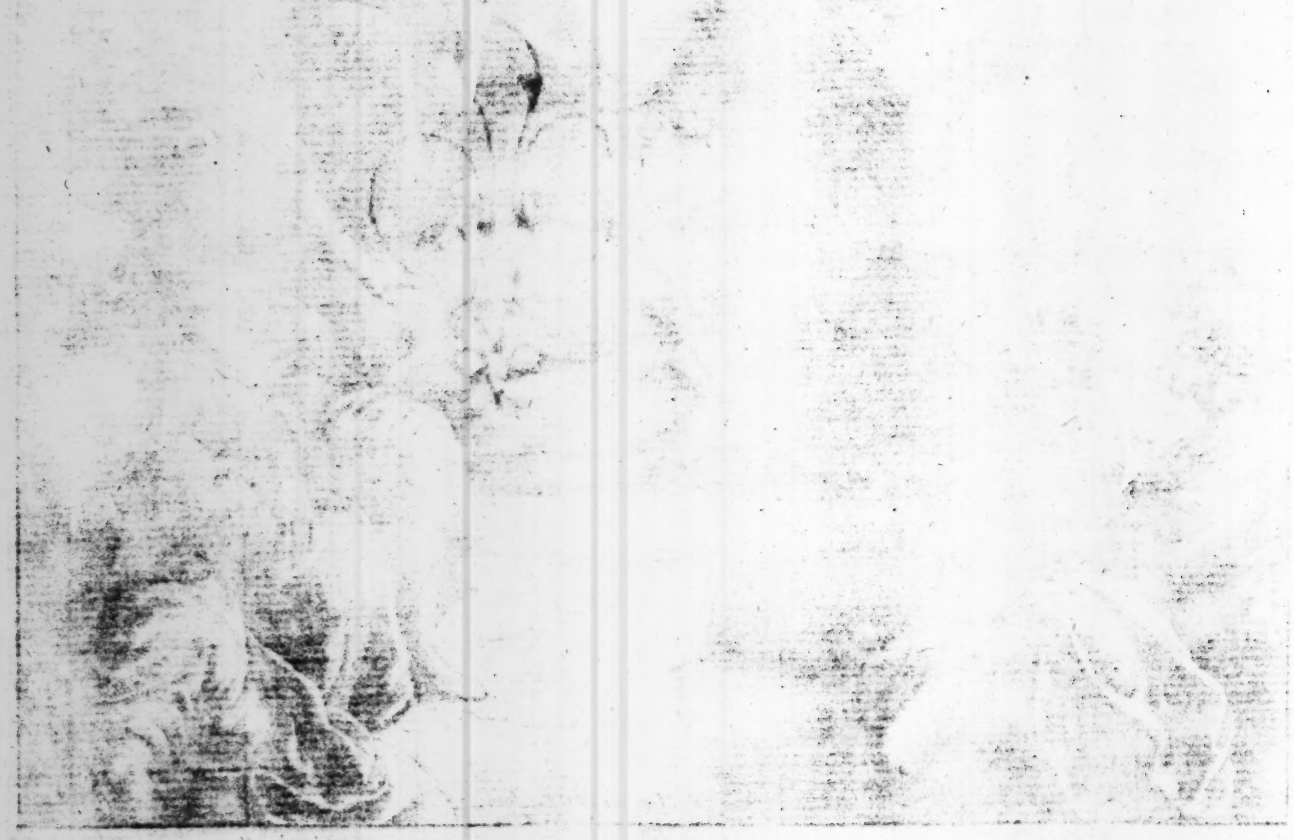
(h) *Mars* and *Venus*, *Iliad.* V. Here he mentions onely *Venus*, that he may ſhew what he ſuffers by her hatred, againſt whoſe ſon, notwithſtanding (*Æneas*) he is call'd out again to fight.



Si tantum pectore robur
Concipis, & si adeo dotalis regia cordi est,
Aude, atq; adversum fidens fer pectus in hostem.
Scilicet ut Turno contingat Regia Conjux

Nos, animæ viles, inhumata infletaq; turba
Sternamur Campis, Etiam tu, si qua tibi vis
Si patrii quid Martis habes, illum adspice ... ambo.
Qui vocat.
Talibus exarsit dictis violentia Turni;
Æneid. L. 11.

Johanni Bramstone Armigero.



Hector, and he, our Victory with-held,
Whil'ſt tedious Years ten lingring Periods fill'd;
Brave Leaders both, and both for Valour crown'd;
But this for Piety the more renown'd.
Make Peace by any means, and not excite,
With Arms, a People, that in Arms delight.
And now your Royal Majeſty hath heard,
VVhat he concerning this great War declar'd.
Their Speech ſcarce ended, a loud Murmure roſe
Of Votes divided; As when Rocks oppoſe
A rapid Stream, impriſon'd Waters rore,
Angry Waves thundring on th'adjacent Shore.
When all were quiet, once more Silence made,
The [i] Gods invoking firſt, *Latinus* ſaid;
This weighty Buſineſs long before I mov'd
To ſettle, and my Lords 'thad better prov'd,
Than now in ſuch an Exigence to call
A Council, when the Foe ſurrounds our Wall.
We undertake a War againſt all odds,
With an undaunted Of-ſpring of the Gods,
Whom no VVar tires, People that never will
Give o're, though Vanquiſh'd, but be fighting ſtill.
Your ſwelling hopes from great *Tydides* fall,
Your hope lies now at home, and that's but ſmall;
Affairs like a diſorder'd ruine lies,
All's in your Hands, or elſe before your Eyes:
None I accuſe; what Force we could, we brought,
And with the Power of our whole Kingdome fought;
But now how we this troubleſome Affair
May beſt compoſe, I briefly ſhall declare.
I have ſome antient Forreſt-lands, which lye
Near *Tyber* weſt, [k] bordering on *Sicanie*,
Which old *Auruncians* and *Rutilians* plow;
The worſt is Paſture, and their beſt they ſow.

(i) The Antients, before they ſpake any thing in Senate, or before the People, us'd to pray; of which, *Turneb. l.14. c.13. & l. 27. c.12.* And *Servius* obſerves, that they began no Speech without invocation of the Deities, as are all the Orations of *Cato* and *Gracchus*; whence *Cicero* ſcoffingly, *Si quis ex vetere aliquis Oratione*, Jovem *ego Opt. Max.*

(k) Where *Rome* ſtands now. The *Siculi* inhabited there before. For he deſcribes the Field between *Laurentum* and *Tyber*, of 700 Acres; which that *Æneas* receiv'd from the *Latins*, *Cato* is our Author.

Let all that tract of Mountains crown'd with Pine,
Trojans enjoy, and we with them conjoyn,
And thoſe aſſociated Countreys call;
There let them build their promis'd Cities Wall:
But if their reſolution ſtand to take
Some other Kingdome, and our Realm forſake,
Let's twenty Ships, or more, for them provide;
All our Materials near the River ſide;
Let us their Burthen and their Number know,
Ship-wrights and Tackle both we ſhall beſtow.
But firſt, let ſome Commiſsioners be choſe,
Impowr'd, with theſe Conſceſsions, to compoſe
A ſetled Peace, and Olive-branches wear;
Let them rich Preſents, Gold and Ivorie bear;
The Nations honour, [l] Gown and Chair be ſent;
Conſult and help, in this great exigent.
Then the ſame *Drances*, vext with *Turnus* ſtate,
With ſquint-ey'd Envy ſpurr'd, and bitter Hate,
[m] Rich, and moſt Eloquent, but cold in War,
Yet in Debates, a moſt grave Counſellor;
In ſtirring of Sedition, excellent,
Who [n] from his Mother ſprung of high deſcent,
But in obſcurity his Father's name,
Roſe, and with violent words ſtirs up the flame.
And pleaſe your Majeſty, this point of State
On Conſultation needs no long Debate;
What our ſucceſs will be, there's none ſo weak,
That clearly not preſages, durſt they ſpeak.
Let him not threaten, and make Voting free,
By whoſe Contrivements, and croſs Counſell, we
(My Mind I'le utter, though my Life it coſt)
In Field ſo many brave Commanders loſt;
And we behold this City, once renown'd,
O're-whelm'd in Tears, in her own Sorrow drown'd,

Whil'ſt

(l) As yet the *Roman* Emperors had no Diadems, as other Kings had: But *Virgil* here alludes to the Cuſtom of the *Romans*, who us'd to ſend thoſe Honourary Gifts to their Aſſociate Princes. See *Briſſon. Form. l.* 2. *p.* 234.

(m) *Turneb. l.* 23. *c.*14. is of opinion, that this of *Drances* is wonderfully ſuitable to *Cicero*, and doubts not but he was meant here by our Author.

(n) Though the Iſſue is not enobled by the Mothers ſide, yet the Nobility they have from their Father is made more ſplendid by ſuch an Acceſſion. And we ſee among the Poets many commended for their Gentility by the Mother. So *Ulyſſes* in *Ovid*, and *Marcellus* in *Statius*, *l.*4. *Syl.* *Stemmate materno felix*, *virtute paterna.* See *Tiraquell. de Nobilitate*, *c.*19

Whil'ſt he attempts the *Trojan* Camp, and ſtorms,
Himſelf retiring, Heaven with fond Alarms.
To thoſe ſo large Immunities, which thou
Would'ſt graciouſly the *Trojan* Prince allow,
One more in ſpecial Favour on him ſhow'r,
(Let no Man's Rage thy Reaſon over-power)
And to a worthy Match thy Daughter give,
That we in Everlaſting Peace may live.
But if ſuch Terrour have our Souls poſſeſt,
With all Humility, let us requeſt
Him, to reſtore the King his former Right,
And free this Kingdome from injurious Might.
Why to apparent Dangers would'ſt thou bring
So oft this wretched State, thou Source and Spring
Of all our Woes? No ſafety is in War:
Therefore we ſue thou would'ſt for Peace declare,
And th' onely Pledge of that Eternal League;
VVhom thou conceiv'ſt thy Foe, I, *Turnus*, beg;
Pity thy Countrey, qualifie this heat,
And, ſince thou art defeated, Rage defeat.
VVe too much Blood-ſhed ſee, o're ſpacious Plains,
Too long that Tyrant, Deſolation, reigns.
But, if thy Valour, or deſire of Fame,
Or if the Royal Dower thy Soul inflame,
In ſingle fight that from thy Foe obtain.
That *Turnus* may the Princeſs Royal gain,
VVe (o) inconſiderable Souls muſt lie,
Slaughter'd, unpitied, wanting Obſequie.
But if that thou ſo wondrous Valiant art,
Nor of thy Royal Anceſtors fall'ſt ſhort,
Behold who dares thee forth!
Chaft at this Speech, as if his heart had broke,
Fetching a Sigh, thus furious *Turnus* ſpoke;

(o) The Antients were moſt ſuperſtitiouſly careful of a decent Burial; and this proceeded from their opinion of the Immortality of the Soul, which (as far as the Body is capable of it) is deſirous that its Companion, and Inn, ſhould enjoy the like Felicity as it ſelf. Hence come we to be affected in this life with the ſenſe of what Injuries the Body may ſuffer after death. This made the *Ægyptians* ſo fearful of the loſs of Sepulture, and ſo cautious to provide for it; the want thereof, even to Inhumane Natures, ſeeming the greateſt Misery that can befall Humanity: Wherefore *Mezentius*, who fear'd not Death, is ſaid to fear this; and *Turnus*, who would not beg for Life, crav'd yet, that *Æneas* would permit him an Honourable Sepulture. See *Salmuth. in Panciroll.*

Still

Still thy pernicious Eloquence abounds,
When War calls, *Drances*, and the Trumpet ſounds;
Firſt thou appear'ſt of all the ſummon'd Lords;
But Parliaments muſt not be fed with words,
Which thou haſt ſtore, whil'ſt Walls keep out the Foe,
E're Streams of Blood our Trenches overflow.
Then may'ſt thou in ſwoln Language me at large,
Of Cowardize, unworthy *Drances*, charge,
VVhen thy right hand *Auſonian* Fields ſhall die,
And leave ſo many ſlaughter'd heaps as I.
Thy reſolution, if th'haſt any, ſhew;
Nor needs remote enquiry for the Foe,
About our Walls their Regiments appear,
Ready to block us up; VVhat ſtayes thee here?
In huffing Speeches lies thy Valour ſtill,
And in the Art of Flying, all thy skill?
Was I repuls'd, baſe Man? turn'd I my Face?
Dares any lay on me ſo high diſgrace,
That ſaw how *Trojan* Blood ſwoln *Tyber* cloyd,
And Root and Branch *Evander*'s Stock deſtroy'd,
VVhen from the Field diſ-arm'd *Arcadians* ran?
Pander and *Bitias* found me no ſuch Man,
When I, with VValls and Arms incircled round,
A thouſand Souls ſent to the *Stygian* Sound.
No ſafety is in VVar! Prognoſticate
This to the *Trojan*, and thy own Eſtate:
Then with vain Terrours give us falſe Alarms,
Heightning twice-vanquiſh'd *Trojans*, force in Arms,
But ours, as inconſiderable ſlight.
The *Phrygians* now, the conquering *Grecians* fright,
Achilles People quake, *Titydes* ſhuns,
Nor (p) *Aufidus* in th'Adriatick runs;
Or elſe this Maſter-piece of wickedneſs,
Counterfeits Terrour, when but Truth we preſs,

(p) A River of *Apulia*, emptying it ſelf into the Adriatick Sea.

Us

Us ſcandalizing by pretended Fear:
Nor ſhalt thou loſe that Soul of thine (forbear
To tremble thus) by this hand; let it reſt,
And coldly ſtill inform that narrow Breaſt.
Now Sir, to thee, and thy Commands, great Prince;
If in our Arms thou hold'ſt no Confidence,
Seem we ſo much deſerted, ſo forlorn,
By one Defeat, nor Fortune will return:
Let us for Peace, our Arms laid down, intreat.
But oh, if any antient Valour yet
Remain'd, he ſeems the Nobleſt, and moſt bleſt,
Before all others, who did Life deteſt,
Rather than ſee ſuch things as theſe brought forth,
Quarter he ſcorn'd, and dying, [q] bit the Earth.
Still we have Treaſure, Armies yet untry'd,
Which will by all *Auſonia* be ſupply'd:
Neither the *Trojans* blood-leſs Victory boaſt,
This Iron Tempeſt them as many coſt;
Why then at firſt ſo poorly loſe we Ground,
And tremble e're we hear the Trumpet ſound?
The various works of Time, and many Dayes,
Often Affairs from worſe to better raiſe;
[r] Fortune reviewing thoſe ſhe tumbled down,
Sporting reſtores again unto the Crown.
Will the *Ætolians* ſend no Aid at all?
Meſſapus will, and rich *Tolumnius* ſhall,
And many Princes; nor leſs Glory boaſts
Thoſe march from *Latium*, and *Laurentine* Coaſts.
Camilla, of the Royal *Volſcian* Line,
Leads Squadrons, which in glorious Armour ſhine.
If me the *Trojan* to the Field demand,
And I alone the Common Good withſtand;
So far from us not Victory took her flight,
I ſhould refuſe for ſuch a Prize to fight.

I'le

(q) The wounded uſe to bite their Arms, or the Earth, leaſt Groans ſhould teſtifie Grief, and betray their Honour. So *Lucan* of *Pompey*.

——— *timuit ne quas offendere voces*
Vellet, & æternum fletu corrumpere famam.

The Scholiaſt of *Homer* thinks they do it in indignation. See *Scalig. l.* 3. 1 *Poet.* perhaps out of a deſire of retaining life: Hence the Proverb, *Mordicus tenere.*

(r) In imitation of the Greek word, ἀλλοπροσαλλος, an Epithite of *Fortune* and *Mars*. So *Turnebus, l.* 14. 13.

I'le meet him, had he great *Achilles* Charms,
And, wrought above high proof, *Vulcanian* Arms.
To thee, best King, (*s*) this Life I *Turnus* now,
Second to none of my great Fathers, vow:
Doth me *Æneas* call? Oh may he ſtill,
Rather than worthy *Drances*, by the will
Of the incenſed Court of Gods, ſhould dye,
Or, rais'd by Proweſs, proudly ſcale the Skye.
Whil'ſt theſe hard Queſtions thus debated were
With differing Votes, the *Trojan* Prince drew near;
A ſpeedy Meſſenger the Tidings brought,
Which Court and City with ſtrange Terrour fraught,
That all the *Trojans* march'd from *Tybers* Banks,
And the whole Fields were fill'd with *Tyrrhen* Ranks.
All are diſtracted, but the Vulgar rag'd,
Whom no ſmall Provocations engag'd.
Arm, arm, they cry, the Youth are mad for Arms,
Old Men mourn ſilently, whil'ſt loud Alarms,
VVith factious Tumults mixt, aſcend the Skie;
Like Sea-fowl, which through ſpacious Forreſts fly,
Or murm'ring Swans, that ſound their fanning Wings,
Near *Poe's* delightful Streams, or ecchoing Springs.
On this occaſion, Sirs, then *Turnus* ſayes,
Call Councels; do, and Peace, thus ſitting, praiſe,
VVhil'ſt they the Town invade. Nor more he ſpoke,
But ſtraight the Hall and lofty Court forſook.
Voluſus, (*t*) Draw forth now thy *Volſcian* Force,
And dear *Meſſapus*, let thy *Rutile* Horſe,
Joyn'd with thy Brothers, march to th' open Plain.
Let ſome make good the Gates, and Tow'rs maintain:
Thoſe in my Conduct, forth with me ſhall go.
Straight to the VValls the Towns whole Forces flow.
The King his Councel, and Deſign, forſook,
And vext with ſtirs, for better times did look,
Blaming himſelf, that he did not declare
The *Trojan* Prince his Son, and make his Heir.

(*s*) He alludes to the Ceremony of devoting; of which, *Livy*, *lib.* 8. about the beginning, where *P. Decius*, in behalf of the Army, devotes himſelf, *Diis manibus*. See the forms in *Briſſonius*, *l.* 1.

(*t*) Bid the *Manipuli*, *i. e.* the Enſign-bearers, be armed: theſe were for the moſt part thirty in an old Legion.

Some

UMI



_____ illa furens, acrique incenſa dolore,
Tradit Equum Comiti, paribuſque aſſiſtit in armis;
Enſe pedes nudo, puraque interrita parma.
At Iuvenis viciſſe dolo ratus, avolat ipſe,
Haud mora, converſisq; fugax aufertur habenis,
Quadrupedemque citum ferrata calce fatigat,

Vane Ligus, frustraque animis elate ſuperbis,
Nequicquam patrias tentaſti lubricus artes,
Nec fraus te incolumem fallaci perferet Auno,
Hæc fatur Virgo, & pernicibus ignea plantis
Transit equum cursu, frenisque adversa prehenſis,
Congreditur; pœnasque Inimico a sanguine sumit,

Æneid. L. 11.

Ralpho Freman de Aspenden in Com: Herff: Arm: Tabula merito votiva.

Some trench the Gates; theſe *Palliſado* round;
For War, loud Trumpets bloody ſignals ſound.
Women and Children to the Walls are ſent;
All muſt aſsiſt in this great exigent.
When, bearing Gifts, the ſad Queen, with a Train
Of Matrons, went to *Pallas* (u) lofty fane;
Next her, the Virgin, fair *Lavinia*, goes,
Thoſe eyes dejected had procur'd ſuch woes.
The Matrons enter, and the Quire perfume,
And with ſad Voyces from high Portals come.
Pallas, arm'd Virgin, Patroneſs of War,
O break thy ſelf the *Phrygian* Pirats Spear;
Moſt warlike Maid, tumble him to the Ground,
And near our Gates give him his deadly Wound.
Whil'ſt *Turnus* for the Battel arms in haſt,
And, rough with brazen ſcales, ſtraight on he brac'd
Rutilian Arms, and Golden Cuiſhes ty'de,
His head unarm'd, a Sword girds to his ſide,
Shining in Gold; then quits the lofty Towers,
And in his hope the Enemy devours.
So when a Horſe flyes out in broken reigns,
And Stables left, enjoyes the open Plains;
Either through Meads he ſeeks a ſtud of Mares,
Or to accuſtom'd watering repairs;
Wanton, his head erected, loud he neighs,
His mane upon his neck and ſhoulder plays.
Camilla meets him with her *Volſcian* force,
And bravely in the Gates (x) leaps from her Horſe:
Then all the Squadrons imitate the Maid,
And quit their Steeds. Bold *Turnus*, then ſhe ſaid,
If any confidence of the Valiant be,
To charge the Foe, I dare; and promiſe thee,
Alone the *Tyrrhen* Horſmen to defie;
Grant that I firſt may charge the Enemy;

(u) *Homer*, in the ſixth of his *Iliads*, after *Glaucus* and *Diomedes* had changed Arms, brings in *Hector*, who was to go againſt his Enemies, deſiring his Mother, accompanied with Matrons, to dedicate, for his ſafety, unto *Minerva*, the faireſt *Peplus* that ſhe had among her choice rarities. This our Poet intimates, making the Queen and *Latine* Matrons offer Preſents to *Minerva* for Victory.

(x) To the honour of *Turnus*. For there were four things among the *Romans* which were expreſſions of reſpect; to alight from the Horſe, to go out of the way, to uncover the head, and to ariſe.

Let your Force guard the Walls. Then *Turnus* ſaid,
Fixing his Eye upon the valiant Maid;
Bold Virgin, glory of *Auſonia*,
Theſe great Obligements how ſhall I repay?
But now, ſince all the danger of the War
Thy Soul contemns, with me the honour ſhare.
Æneas (as Fame tells, and Scouts inform)
Sends through the Plains Light-horſe to give th'alarm,
Whil'ſt from the Rocks and Mountains he comes down,
With the Main Body, to aſſault the Town.
An ambuſh in the Woods I have deſign'd,
And in the Paſs, the Hedges ſtrongly lin'd:
Meſſapus ſhall, and *Tyburt*, march with thee,
And to thy care ſhall the whole Conduct be.
Meſſapus, and the other Leaders, ſo
Encouraged, ſtraight march againſt the Foe.
There is a winding Vale, for feats of war,
And ambuſh, fit; the dark ſides ſheltred are
With a thick Wood, where leads a narrow path,
Through a ſtrait paſs, and dangerous entrance hath.
Above the Valley, in the Mountains heights,
Lay unfrequented Plains, and ſafe Retreats;
If on the right or left thou would'ſt come on,
Or guard the top, and huge ſtones tumble down.
This place bold *Turnus*, knowing well the way,
Poſſeſt, and in the Woods in Ambuſh lay.
Mean while *Diana* from ſuperiour ſeats
Swift [y] *Opis* calls, one of her Virgin-mates,
And ſacred Train, and thus her Grief declares;
The Maid *Camilla* goes to cruel wars,
And with our Arms ſhe girds her ſelf in vain;
More dear to us than any of our Train;
Nor new acquaintance takes me with her love,
Which doth the mind with ſudden ſweetneſs move.
[z] *Metabus* drove from's Realm by force and hate,
When he *Privernus* left, his Antient Seat,

Scaping

(y) *Opis* was one of *Diana*'s company, though *Macrob. lib.* 2. will have her to be *Diana* under that name; ſo call'd, ὅτι τὸ ὀπίζεσθαι τὰς τικτούσας, *quod parturientibus opitulatur*, ſaies the Scholiaſt of *Callimachus*, *in Hymn.* εἰς Ἄρτεμ. but *Apollodorus*, *l.* 1. *Biblioth.* tels us, that ſhe was one of her Nymphs, whom *Oryon* attempted to have raviſh'd, and was for that ſlain by *Diana*.

(z) *Virgil* inſerts in his Poem many antient *Italian* names, that ſo he might ſtill preſerve their periſhing Memory. Upon this ground he makes *Metabus* the Father of *Camilla*, who is ſaid to have been the Founder of *Metapontus*, which (as *Stephanus* teſtifies) was likewiſe call'd *Metabus*. See *Turneb*, *l.* 22. *c.* 3.

Scaping through fierce Alarms of cruel War,
With him the Infant did Companion bear,
And from her Mother's name, the change but ſmall,
Caſmilla, did the Child *Camilla* call;
Her in his lap, he ſeeks the higheſt parts
Of deſart Woods, oppreſt with cruel Darts,
Which from each ſide came from the *Volſcian* Ranks.
Whom *Amaſenus* hindred, whoſe high Banks,
A ſmoking Shower had ſwell'd above the brim;
He careful of his charge, prepar'd to ſwim,
Delay'd with her dear love, all means revolves,
And ſuddenly at laſt on this reſolves.
The Warriour then in his ſtrong hand did bear,
Of ſolid Oke, a rough unpoliſh'd Spear;
His Daughter ſwadling up in Cork-tree rinds,
Faſt to the middle of his Javelin binds;
Then poiſing it in his large hand, thus pray'd;
Great Queen of Forreſts, 'bleſt *Latonian* Maid,
To thee, the Father doth this [a] Servant vow,
Bearing thy Arms through Skyes, a Suppliant now
To ſcape the Foe; Goddeſs, receive thy own,
Which to th'inconſtant winds is left alone.
Thus having ſaid, with mighty ſtrength he flung
The ſounding Spear, the ſwelling Billows rung,
And poor *Camilla* the wing'd Javelin bore,
O're the ſwift Stream, ſafe to the other Shore.
But *Metabus*, as th' Enemy drew near,
Swam o're the River, pulling with the Spear
Diana's tender Votreſs from the Shore.
Nor dwelt he in wall'd Towns, or Cities more,
Diſpleas'd with Vulgar Rage, and Popular Strife,
But in high Mountains liv'd a Shepherds life;
His Daughter in dark Caves and Groves he bred,
And there with wild Mares milk the Infant fed,

(a) Whence ſhe was call'd *Camilla*; though he ſaid before, that ſhe was nam'd ſo by her Mother. But that Poetically. For all the Miniſters of ſacred things were call'd *Camilli*, and *Camillæ*. Even *Mercury* himſelf, becauſe he is the Miniſter of the Gods, by the *Hetruſci* is ſtyl'd *Camillus*.

Draining betwixt her pretty Lips the Teat.
Soon as to Ground her tender feet ſhe ſet,
He loads her hands with a ſharp Spear, and ty'de
A Bow and Quiver to the Virgins ſide;
For Golden Hair, for a long Courtly Gown,
A Tigers Spoyls hung flowing from her crown.
From her ſoft hand now childiſh Darts ſhe flings,
And skilful, round her head whirls ſmooth-thong'd ſlings,
Kils a fair Swan, or a *Strymonian* Crane.
Her, many *Tyrrhen* Matrons wiſh'd in vain,
To wed their Sons: but to [b] *Diana* ſhe
For ever vow'd unſtain'd Virginity,
And the eternal love of Arms did ſwear.
Would ſhe were not engag'd in ſuch a War,
Nor did 'gainſt *Trojans* Hoſtile Acts maintain,
But fill'd the number of my beauteous Train.
Yet now, ſince ſhe draws nigh a cruel end,
Glide from high Heaven, and to *Auſonia* bend,
Where a ſad Fight begins, with ſigns of woe.
Take thou this vengeful Arrow, and this Bow:
Whoever with a wound ſhall violate
Her ſacred Perſon, give with this his Fate;
Let him be *Trojan*, or *Italian*, he
In Blood ſhall be accountable to me.
Her Corps unſpoyl'd, wrapt in a Cloud, I'le bear,
And with her Royal Anceſtours interr.
This ſaid, through Skyes ſwift *Opis* thundred loud,
Born with a Whirl-wind, in a duskie Cloud.
Mean while the *Trojans* to the Walls drew nigh,
Hetrurian Chiefs, and the whole Chivalrie
In order were drawn up; through all the Plains
Proud Horſes neigh, and ſtrive with curbing reigns,
Here, there they turn; dreadful are th'Iron Fields
With ſpears, the champaign ſhines with glittering ſhields:

Meſſapus,

(b) *Diana* being yet very young, obtain'd of her Father *Jupiter*, that ſhe might (παρθενίην ἀνώϊστον φυλάσσειν, *Callim. Hymn.* 3.) *keep her Virginity for ever*; and withal, that ſome other young Maids (νήπιαι & ἀμίτροι, *but nine years old, not yet capable of the Zone which Virgins wore before Marriage*) might keep her company; which is the Original of this Order.

Meſſapus, *Coras*, and his Brother brings
[c] Swift *Latins*, and the Maid [d] *Camilla*'s wings
Appear againſt them, and far off the Bands
Shake their proud Javelins, raiſing high their hands,
With threatning points: th'advance of men at Arms,
And neighing Steeds, make dreadful the Alarms.
And now march'd up in diſtance of their Lance,
They make a ſtand; then with a ſhout advance,
Spurring their Steeds; at once from all ſides pow'r
Darts thick as Hail, [e] Heaven darkned with the ſhow'r
And now *Tyrrhenus*, and *Aconteus*, firſt
Each other charg'd, and their huge Javelins burſt
With a loud crack; full Breaſt to Breaſt they met;
As Lightning bold *Aconteus* fell from's Seat,
Or Stone, which from ſome thundring Engine flyes
And leaves his life behind him in the Skyes.
The Bands are broke, and flying *Latins* caſt
Their Shields behind them, and to th'City haſt.
Trojans purſue, *Aſylas* follows hot.
Now drawing nigh the Gates, the *Latins* ſhout,
And turn their ready Horſe: then through the Plains
The *Trojans* fly, and ſlack their curbing reigns.
As when the Sea mov'd with [f] alternate tides,
Haſts to the Shore; o're Rocks now proudly rides
A ſomie Wave, the ſwelling Billow beats
'Gainſt higheſt Banks, then ſwift again retreats;
Looſe ſtones with him in much diſorder ſweeps,
And Shores forſaking, ſinks into the Deeps.
Twice *Tuſcans* drive the *Rutils* from the Fields,
And twice they ſave their flying backs with Shields:
But the third time they charg'd with all their might,
Break through and through, and [g] man to man they fight.
Then dying Groans, then in a Crimſon Sea,
Helms, Shields, and Slaughter'd Men commixed be,

And

(c) In reference to the *Roman* Militia, for *Romulus*'s Horſmen were call'd *Celeres*.

(d) *Ala* was proper to the Horſe, as *Cornua* to the Foot. They were call'd *Ala*, becauſe they cover'd the Foot as wings.

(e) He alludes to a ſaying of *Lacan*, nam'd *Dieneces*, who, when the Enemy ſaid, the Sun would not be ſeen for the multitude of Arrows, anſwer'd, Then we will fight in the ſhade.

(f) Referring perhaps to *Euripus*. Upon this deſcription of a Storm, *Scal. l.5.c.3.* ſaith, *Hæc divina eſſe, & æſtus marini tam exactam deſcriptionem ita farcire oculos, ut in hiſce verſibus plus videatur illius motus, quam ipſo in mari.*

(g) The Antients (ſaith *Turneb. l.25.7.*) when they were to fight, gave ſometimes the liberty to every man of chooſing his Fellow to fight by his ſide. This was done by the *Hetruſci*, *Liv. lib.9.* and the *Samnites*, *lib.10.*

And over all were half-dead Horſes rowl'd,
And a moſt cruel Fight thou might'ſt behold.
Orſilocus caſt at *Remulus* Horſe a Spear,
(Who durſt not meet) and fix'd beneath his Ear;
The Horſe then rag'd, vex'd with the grievous wound,
And riſing, laid his Rider on the Ground.
Great-ſoul'd *Iola*, *Catillus* o'rethrew,
And huge in Arms and ſize, [b] *Herminius* ſlew;
His head and [i] ſhoulders naked, Golden Hair
He wore for Arms, nor ſo did danger fear:
Through his broad ſhoulders the ſwift Javelin flew,
And in his Body did it ſelf imbrew.
The Fields wax red. Such Funerals they bequeath,
Seeking by wounds an honourable death.
But 'midſt theſe ſlaughters th'*Amazon* delights,
Quiver'd *Camilla*, one Breaſt ſear'd for Fights;
Now thick ſhe Javelins caſts, and now ſhe takes
In her ſtrong hand a mighty Battel-axe.
Her Golden Bow, *Diana*'s Arms reſound,
Hanging behind; if flying, ſhe gave ground
At any time, as much ſhe gall'd the Foe,
With deadly Shafts from her reverſed Bow.
Larina, *Tulla*, and *Tarpeia*, were
Her choſen Guard, who Brazen Axes bear,
Italian Maids; the bold *Camilla* theſe
Choſe to attend on her, in War or Peace.
So arm'd, the *Thracian Amazons* came on,
Warring about the Streams of [k] *Thermidon*;
Such guard [l] *Hyppolite*, or with Martial Pride,
About bold *Pentheſilea*'s Chariot ride:
Then Female ſhouts reſound through all the Fields,
And Virgin Troops triumph with Creſcent Shields.
Whom firſt or laſt didſt thou o'rethrow, bold Maid?
How many dead on th'Earth by thee were laid?

Eumenius,

(*b*) One of the Companions of *Cocles* (according to *Servius*) who withſtood the Forces of *Porſena* upon the *Sublician* Bridge. Others referr to *Herminius*, Captain of the *Saxons*, or *Cheruſci*, who at the River *Luppia* ſlew *Quintilius Varus*, and three *Roman* Legions.

(*i*) So the old *Germans* fought, and the *Gauls* too, as *Polybius* informs us.

(*k*) A River of *Pontus*, which *Xenophon* (*in expedit. Cyri Majoris*) deſcribes to be 60 Paces broad; *Plutarch*, *in Theſeo*, affirms, that it was call'd *Hæmon*; and *Regius*, in *Ovid. Met.* 2. writes, that by *Metrodorus* it was call'd *Araxis*, at this day *Permon*.

(*l*) Queen of the *Amazons*, from whom *Hercules* took a Belt. Her Daughter *Antiopa* was raviſh'd by *Theſeus*; whence *Hyppolitus*.

Eumenius, Clytius Off-ſpring, firſt ſhe ſlew,
And his bare boſome with a Spear thruſt through;
Caſting a ſtream of Blood, the purple ground,
Dying, he bites, and turns upon his wound.
Then *Liris, Pagaſus* on his Horſe being ſlain,
As ſtooping down to recollect his reign;
The other, whil'ſt he ſtretch'd his hand to aid,
Tumbles with him, ſlain by the valiant Maid.
Amaſtrus next, was by her Lance o'rethrown,
Tereas, Harpalycus, Chromis, Demophoon.
As many Javelins as the Virgin threw,
So many valiant *Phrygians* ſhe ſlew.
Ornitus in ſtrange Arms far off ſhe ſpy'd,
The Hunter rode on an [m] *Iapygian* Steed;
O're his huge ſhoulders a Bull-hide was caſt,
And gaping with huge jaws upon his Creſt,
With Silver Teeth, a Wolf's head he did bear,
His hand being arm'd with a [n] rough knotty Spear.
Amidſt the Battel, he a Squadron led,
And wheeling, taller ſhews by all the head;
Him (and 'twas eaſie whil'ſt he turn'd) ſhe laid
Dead on the ground, and like a Foe thus ſaid;
Think'ſt thou wild Beaſts thou hunt'ſt? I ſhall inform
Thy judgement better from a Womans arm;
Nor to thy Father's Ghoſt leſs honour bear,
Than to have ſuffer'd by *Camilla*'s Spear.
Next, at *Orſilochus* and *Butes* flyes,
Two valiant *Trojans*, of a Giant-ſize:
But daring *Butes* felt her deadly point,
Betwixt his Cask and Corſlet, where a joint
Of his bright Mail way to his neck did yield,
His left arm hanging with a heavy Shield.
Mean while, *Orſilochus* ſhe with flight did flout,
And wheeling in a mighty ring about,

(m) *Apulia* was ſo call'd. *Agel. l.* 2. 22.

(n) *Sparus* is properly a Ruſtick weapon, crooked in manner of a Shepherds crook.

The

The [o] Follower purſu'd; then up ſhe heaves
Her ponderous Battel-axe, which falling, cleaves
His Cask and Skull, and whil'ſt he begs for grace,
A gaping wound with warm brains waſh'd his face.
At this ſtrange ſight much troubled and diſmaid,
[p] *Apennine Aunus* warlike Off-ſpring ſtaid;
Who whil'ſt pleas'd Fate and Deſtiny gave leave,
Was not the worſt *Lygurian* to deceive;
He, when to ſhun the Fight no way was ſeen,
Not knowing how t'eſcape the following Queen,
Try'd what his Art could do, and thus began;
What Fame is't that a Woman charge a Man,
And worſt him, better mounted? dar'ſt thou fight
With me [q] on foot? if ſo, then quickly light,
And know to whom vain-glory grants the Fame.
Straight the bold Maid, whom anger did inflame
Gives to the next her Horſe, and in the Field
Stands with a naked Sword, and Silver Shield.
But the Young Man, thinking his Plot had took,
Swift as the winds, the place and her forſook,
And turning with looſe reigns his Courſer rides,
Digging his bloody rowels in his ſides.
Fool, though thy Breaſt ſcarce can thy Pride contain,
Thou try'ſt thy cheating Countreys arts in vain;
Tricks ſhall not thee to thy falſe Father bear.
The Queen theſe ſaid, on foot cuts yielding Air,
His Horſe out-ſtripping; ſtraight his reigns ſhe ſeiz'd,
And with an Enemy's blood her rage appeas'd.
As eaſie from a Rock a [r] Falcon flyes
After a Pigeon ſoaring through the Skyes,
Then truſsing up, whil'ſt ſhe in Death complains,
Feathers commix'd with purple drops it rains.
Whil'ſt the great Father both of Men and Gods,
Regardleſs view'd not from his high aboads,
But *Tarchon* did in cruel Fight engage,
And inſtigated with no little rage.

'Mongſt

(o) *Pimpontius* thinks to allude unto ἡ κύκλῳ φορὰ, namely, in the viciſſitude of the Elements in generation and circular motion, *Ariſtotle* often affirms, that the parts of a Circle, and the Elements, are firſt and laſt, in reſpect to the other parts and Elements.

(p) Becauſe the greater part of *Liguria* is ſeated upon the *Apennines*. The *Ligurians* are all deceitful, ſaith *Cato, l. 2. Orig.*

(q) *In æquis locis equos Dëos*, the *Romans* promis'd to themſelves againſt *Arminius* and his *Germans*, *Tacit. l. Annal.* 1. the difference of Valour or Strength not being diſcernable from the diſadvantage of place,
—*Majorq; manus ſperatur in Æquo.*
Stat. Theb. 6.

(r) *Sacer ales. Servius* thinks the Poet reſpected the Greek word ἱέραξ, which they derive from τὸ ἱερὰ ἁρπάζειν; or elſe his conſecration to *Mars*, as the Eagles to *Jupiter*; or *ſacer*, as execrable to Birds.

'Mongſt ſlaughtes he, and ſlaughtering Squadrons rides,
And by their names his Souldiers chears, and chides.
What ſtaggers you, O *Tyrrhens*? alwayes baſe?
O never ſenſible of your diſgrace?
VVhence comes this Terrour? Shall a Woman beat
Our ſtraggling Troops, and our whole Force defeat?
Why Swords? why uſeleſs Spears? not half ſo ſlow,
To *Venus*, and Nocturnal Fights, you go;
Or when for *Bacchus* Sports loud Trumpets ſound,
Or Boards with Banquets, and full Goblets crown'd.
This is your Care, and when the Prieſt approves
Inwards, and Offerings call to ſacred Groves.
This ſaid, he 'mongſt the thickeſt ſpurrs his Horſe,
And from his " Steed puls *Venulus* by force,
And graſping deſperately the troubled Foe,
Laid him a-thwart upon his Saddle-bow.
At this, a thundring ſhout to Heaven they raiſe,
And all the *Latin* Squadrons turning, gaze:
But furious *Tarchon* flies through all Alarms,
Bearing before him both a Man and Arms:
Then from his Javelin breaks the cruel point,
Seeking, to give the deadly blow, a joint:
But ſtruggling under, he, with armed hands,
Preſerves his throat, & ſtrength with ſtrength withſtands.
So with a Serpent a ſwift Eagle flies,
Wreath'd in her feet, and tallons, through the Skies;
The wounded Snake winding, himſelf defends,
Briſling his ſcales, a hiſsing tongue extends;
She with her beak and pounces tears, and eats,
And the ſoft Air with ſpreading pinions beats:
Triumphing ſo, bold *Tarchon* did convey,
From the *Tyburtine* Troops, the woful prey;
Their Chief's example, and ſucceſs, inlarg'd
The *Tuſcan* Courage, that again they charg'd;

(ſ) He means τὴν σαυλὰν, a Dance proper to *Bacchus*; of which *Euripides, in Cyclope*, and *Lucian*, περὶ ὀρχήσεως.

(t) πλαγίαυλος, *vaſca tibia*: but *Scaliger* affirms, that the πλαγίαυλος differ'd not in ſhape from the αὐλὸς, or plain Pipe, ſave onely that it was ſounded obliquely from the ſide, not from the end.

When ſubtil *Aruns*, one condemn'd by Fate,
Did with much cunning on *Camilla* wait,
And to diſpatch her, ſafeſt means he try'd.
Where e're the Virgin through the Troops did ride,
Thither by ſtealth a ſpeedy courſe he makes,
And now attempts on this, now that way takes,
Here, there he pries, round ſearching every where,
Then cruel, ſhakes at her his deadly Spear.
Chloreus, *Cybele*'s Prieſt, did now by chance,
Shining far off, in *Phrygian* Arms advance,
And rid a foming Steed, whom skins infold,
Plume-wiſe commix'd, with brazen Scales, and Gold;
In * *Tyrian* Purple bravely he did ſhew,
And *Cretan* Shafts ſent from a *Lycian* Bow,
Which golden, hung at's back; gilded his creſt,
His ſwoln train ruſtled, and his ſcarlet Veſt,
With burniſh'd gold drawn in a knot, he ties,
Coſtly his Coat, rich Cuiſhes on his Thighs.
The Queen, that ſhe the Temple might adorn
With *Trojan* Arms, or would her ſelf have worn,
The golden ſpoyl, this man of all the Foes
She ſingles out, t'incounter him ſhe goes,
And careleſs, through whole ſquadrons made her way,
Inflam'd with female love and mind of prey.
Taking th' occaſion, *Aruns* threw his Spear,
And to the Powers above, thus made his Prayer;
O *Phœbus*, thou the greateſt of the Gods,
VVho ſway'ſt *Soracte*, t'whom we burn whole loads
Of blazing Pine, where, by Devotion led,
We paſs through Fire, and on hot Embers tread;
Almighty Father, grant, I with this Spear,
May the large ſcore of our Diſhonour clear,
Nor I at Spoyls, nor Virgins Trophyes, aim,
Other atchievements ſhall preſerve my Name:

But

(x) *Peregrina ferrugine clarus.* Æſchyl. Agam.

Εστιν δ' ἁλασσα (τίς δέ νιν καλασβέσει)
Τρέφουσα πολλὴν πορφύρας εἰς ἄργυρον,
Κηκῖδα παγκαίνιστον, εἱμάτων βαφάς.

κηκῖδα παγκαίνιστον, *fuliginem recentiſſimam*; for Purple hath a blackiſh gloſs. *Plin. cap.* 98. *lib.* 8. ſpeaking of the native Purple of *Tarentine* Wool, *Tarentum habet Oves ſuæ puliginis. Theodor. Marcil.* reads *ferruginis*, which agrees with our Author here: But perhaps *Pliny*'s word was *fuliginis*, in the ſenſe of *Æſchylus*, κηκῖδος. Where we may obſerve *obiter*, that what *Pliny* affirms to be Natural, *Horace* ſpeaks of as done by Art. *Epod.* 2. 1.

Lana Tarentino violas imitata veneno.

(y) Of the ſame Rite, *Silius*, *lib.* 5.

——— *Patrio cui ritus in arvo*
Cum pius arcitenens accenſis gaudet acervis,
Exta ter innocuos late portare per ignes.
Sic in Apollinea ſemper veſtigia pruna.
Inviolata geras, victorque vaporis (id eſt, ſacer ſemper, & inviolatus ſacerdos maneas) ad aras,
Dona ſerenato (i.e. placato) referas ſolemnia Phœbo, &c.

Pineus ardor is by ſome interpreted ſimply Fire, as *Sophocles* (obſerv'd by *Heinſius*) πευκάεις πρὸς πόδας. *Antigon.* *Pliny* likewiſe mentions, *lib.* 7. *cap.* 2. the Family of the *Hirpii*, who yearly at a Sacrifice on the Mountain *Soracte*, walk'd through a great burning Pile of VVood. And becauſe *Hirpus*, in the Language of the *Samnes*, ſignifies *a Woolf*, *Virgil* is conceiv'd to compare *Aruns* to a VVolf: But *Varro* ſaith, that thoſe Prieſts of the *Hirpii* us'd to anoint their Feet with a Preſervative againſt Fire.

But that I may this Murtheress confound,
So home return in safety un-renown'd.
Apollo heard, and partly grants his prayer,
The other part flies with the fleeting Air;
He yields by him *Camilla* should be slain,
But not to see his Native Land again,
That, the swift winds did carry from his ear.
Then through the Clouds resounds the flying Spear;
The Squadrons look about, and all begin
To cast their eyes upon the *Volscian* Queen:
But she the murm'ring Spear did not regard,
Nor soft Air rent, with the swift Javelin, heard,
Till in her naked Breast the Weapon stood,
And thirsty, drinks a draught of Virgin-blood.
Trembling with fear, her Ladies all rush in,
To keep supported up the falling Queen.
But *Aruns* frighted, did not now forbear
Basely to fly, his Joy commix'd with Fear;
Nor longer now would trust unto his Lance,
Nor durst against the Virgins Spear advance.
And as a Wolf, when he some Shepherd kills,
Or mighty Steer, flies to the lofty Hills,
Before that hostile Weapons him distress,
And conscious of so bold a wickedness,
Cowring, betwixt his Legs his Tayl he casts,
And struck with Terrour, to the Forrest hasts:
So from their eyes affrighted *Aruns* bends,
Hasting his flight, and mingles with his Friends.
To pull the Javelin out, she dying, try'd,
But fast the Steel sticks in her wounded side.
Pale, she sinks down, and cold Death seals her Eyes,
And from her Cheeks her rosie colour flies;
Breathing her last, to [z] *Acca* then she spake,
One most she lov'd, who alwayes did partake

(z) *Virgil* advisedly makes *Acca* Companion of *Camilla*; for *Acca Laurentia* was consecrated by *Roman* Superstition; and we read *Acca*'s name in other Poets, as *Suevius* (of whom *Macrob. l. 2. c. 14. Saturn.*) in this verse, *Admisce tu* Acca *basilicis hæc nunc partim, Partim* Persica. *Turneb. l. 2. c. 1.*

Her cares and Councels, the moſt truſty Maid
Attended her, and thus ſhe groaning ſaid;
Siſter, I once had ſtrength; but now I fall
By a ſad wound, and darkneſs covers all.
To *Turnus* haſt, and theſe my laſt words ſpeak,
That he fall on, and drive the *Trojans* back.
Farewell. Thus ſaying, no more her reigns ſhe guides,
But to the Earth, though moſt unwilling, ſlides,
Her Arms forſaking; coldneſs by degrees,
Benumbs her locomotive faculties;
In Death's arreſt her Head and Bodies lies,
And to the Shades her Soul diſdaining flies.
Shouts Storm thoſe Sphears which Golden Planets gild;
Afreſh the Fight begins, *Camilla* kill'd,
And a hot charge with all the *Trojan* Force,
The *Tyrrhen* Captains, and th' *Arcadian* Horſe.
But *Opis*, ſent by *Trivia*, undiſmay'd,
The Battel on a riſing Hill ſurvay'd:
Amongſt the raging Souldiers ſhouts and cries,
As ſhe *Camilla*'s wofull Fortune ſpies,
With a deep groan her grief expreſsing, ſaid;
Virgin too much, ah too much thou haſt paid,
Becauſe the *Trojans* boldly thou aſſail'd!
Diana's ſervice little thee avail'd,
Or to have born thy Quiver at thy back:
Nor will thy Princeſs thee diſgrac'd forſake;
Nor ſhall the VVorld hear this alone, nor ſhall
Fame ſay that thou didſt unrevenged fall;
Who e're that ſacred Corps depriv'd of breath,
Shall without mercy ſuffer preſent death.
A ſtately Tomb, for King [a] *Dercennus* made,
Stood near a Summit, with an Oken ſhade;

(a) Some write him *Dercennius*, ſome *Dorcennius*, others *Stercenius*, ſuppos'd to be a King of the *Aborigines*. But we have not any light to clear the Obſcurity of the Hiſtory.

Hither

Hither the beauteous Goddeſs ſwiftly flies,
And *Aruns* from the Sepulcher eſpies.
As with vain Fancy ſwelling him ſhe ſaw,
Why, ſaid ſhe, do'ſt thou ſhun us? hither draw,
Come, and *Camilla*'s Legacy receive;
Diana's Shafts ſhall thee of life bereave.
The [b] *Thracian* from her Golden Quiver drew
An Arrow, and enraged, bends her Bow;
And ſo much ſtrength to draw the Tree ſhe ſet,
Until the crooked ends together met;
To th'iron head her left hand ſhe did bring,
Her right unto her boſome brought the ſtring.
Aruns at once did hear the Air reſound,
And in his Breaſt the feather'd Weapon found.
He, now expiring, as he groaning ſends
His laſt breath forth, neglected by his Friends,
In Duſt of Forein Lands forſaken lies,
And winged *Opis* mounts unto the Skies.

(b) Why *Opis* is here call'd a *Thracian*, may be collected from *Servius Danielis* (though the ſame be in many places faulty) who writes, That there were ſeveral Nymphs who came from the *Hyperboreans* to *Latona*, for the educating of *Diana*, amongſt whom (happily) *Opis* was one. *Si quis melius conjectet, ex* Servio, *audiam*, ſaith *La Cerda*.

Camilla ſlain, in flight her Squadrons led,
Rutilians next, then fierce *Atinas* fled;
Enſigns they quit, and Safety ſeek at large,
Till their own [c] Cities Wall th'amazed charge;
Nor any could the *Trojan* Force withſtand,
By Arms or Strength, Death bearing in their hand;
Their Bows un-bent, hung at their weary backs,
And Iron-hoof'd Horſes ſhake the rotten tracks.
Then black and troubled Clouds of Duſt appear,
Darkning the Sun, and to the VValls drew near;
Beating their Breaſts, the Matrons female cries
Send from the Tow'rs, and Clamours ſcale the Skies.
Who firſt through open Gates did entrance make,
The Foe with them commixed, in did break:

(c) *La Cerda* thinks our Author here alludes to a piece of *Roman* Hiſtory, when the *Volſcians* defeated by *Coriolanus*, and running to *Corioli*, were by the *Romans* purſu'd, and cut in pieces at the City Gates. See *Plutarch. in Coriolan.*

Nor

Nor could the Wretches woful death avoid,
But are at home juſt at their Doors deſtroy'd,
And under their own Battlements their Fates
Receive by Seel, when others ſhut the Gates,
And durſt not open to receive within
Their calling Friends; ſad ſlaughters now begin
Of thoſe the Paſs kept, and maintain'd the Fight.
Some ſhut out, in their weeping Parents ſight,
Into the Trench are tumbled headlong down;
Others with looſe reigns deſperately ride on,
And tilt againſt the Gates and maſsie Bars.
The Matrons, in ſuch danger of the Wars,
Mov'd with *Camilla*, and their Countryes love,
Logs, Blocks and Stones do tumble from above,
And theſe inſtead of better Weapons uſe;
To ſave their Countrey, [d] Death they not refuſe.
Turnus mean while ſad news heard in the Groves,
And him with mighty ſorrow *Acca* moves;
Volſcians were ſcatter'd, and *Camilla* ſlain,
Favour'd by *Mars*, they did the Battel gain,
Who now purſue, and drove them to the Gates,
For ſo had *Jove* decreed, and cruel Fates.
He from the Hills then roſe, with Fury ſtruck,
And the rough Groves, and dangerous Paſs forſook.
Scarce out of ſight, into the Plains he drew,
When Prince *Æneas* marching he might view
Down to the open Champaign, and at laſt
The danger of the Hill and Forreſt paſt.
So to the Walls both ſwiftly marching go,
Nor much the diſtance betwixt Foe and Foe.
At once *Æneas* ſaw the ſmoking Fields
In Clouds of Duſt, and the *Laurentian* Shields,

(d) Of this affection of the Women of *Laurentum*, *Scalig. l.* 3. 19. and *Æneid. l.* 9.

And

And *Turnus* him, marching with all his Force,
And heard the neighing of his panting Horſe.
Straight they had Battel joyn'd, and ſhed much Blood,
But that bright *Phœbus* in (o) th'*Iberian* Flood
Dipp'd his tir'd Steeds, Night vanquiſhing the Day.
Intrench'd before the Town both Armies lay.

(o) Alluding to the Fable of the *Spaniards*, who affirm'd that the Sun us'd to ſet in their Sea with a very great hiſſing, as a hot Iron drench'd in the Water; of which, *Delrius, in Senec. Tragœd.* who cites for his Authority *Cleomedes, lib.* 2. and *Poſidonius in Strabo, lib.* 1. to which likewiſe alludes *Auſonius Epiſt. ad Paulinum.*

Stridebatque freto Titan inſignis Ibero.

This opinion ariſing from the double ignorance of the Antients; the firſt conceiving the Sun to be a Maſs of Iron red hot; the other apprehending the Sun to be every day quench'd in the Weſtern Sea, and the next day to be kindled again in the Eaſtern Ocean; of which ſee *Lucretius, l.* 5. *ibidemque Lambinum.*



Ingentem quercum decisis undique ramis
Constituit tumulo, fulgentiaque induit Arma;
Mezenti Ducis exuvias; tibi magne trophæum
Bellipotens: aptat rorantes Sanguine cristas,
Telaque truncа viri, & bis sex thoraca petitum
Perfossumque locis: clypeumque ex ære sinistræ
Subligat, atque ensem collo suspendit eburnum.
Maxima res effecta, viri, timor omnis abesto,
Quod superest: hæc sunt spolia, & de Rege superbo
Primitiæ manibusque meis Mezentius hic est

Honoratissimo GEORGIO BERKELEY

Tabula merito votiva. 387

VIRGIL'S ÆNEIS.

The Twelfth Book.

The Argument.

TUrnus reſolv'd by Fight to end the Wars,
Straight challengeth Æneas; *he prepares*
To meet. The Time and Place appointed, both,
To obſerve Articles, take a ſolemn Oath.
Juturna *ſent th'Agreement to diſturb.*
Nor could the Trojan *Prince his Army curb.*
Æneas *hurt:* Turnus *encourag'd, then*
Enters the Fight, and ſlaughters many Men.
Venus *her Off-ſpring cures. Inrag'd he goes*
To ſeek bold Turnus, *amongſt thickeſt Foes:*
But miſsing him, attempts the Town to gain.
Amata's *woful death, and* Turnus *ſlain.*

WHen *Turnus* ſaw the valiant *Latins* tir'd
With bad ſucceſs, his Promiſe now requir'd,
Himſelf now look'd upon, he rages more,
And Courage takes. As on the *Libyan* Shore

A wounded Lion, by the Hunters chac'd,
Bold makes a ſtand, and [a] chargeth them at laſt;
Roaring aloud, his curled Main he ſhakes,
And with a bloody Mouth the Javelin breaks:
Such Rage as this inflames bold *Turnus* Breaſt,
Who to the King his Trouble thus expreſt.
There ſhall be no delay in *Turnus* Sword:
Will the perfidious *Trojans* keep their word,
And ſtand to their Engagement, I will fight;
Perform, great King, for Leagues the ſacred rite.
Either this *Aſian* Fugitive by me
Shall periſh, (let the *Latins* [b] ſit and ſee)
And I this Common Miſchief ſhall deſtroy,
Or he victorious over me, enjoy
The fair *Lavinia* for his Royal Bride.
To whom the King, undiſcompos'd, reply'd;
Moſt noble Prince, ſo much as the account
Of thy great Virtues others do ſurmount,
So much it me behoveth to beware,
And weigh all chances with eſpecial care.
Paternal Realms, and Cities, thou doſt hold,
Purchas'd by Valour, [c] I have Love and Gold.
In *Latium* other Virgins may be found,
Both for their Beauty and high Birth renown'd.
Freely to ſpeak, though harſhly, grant me leave,
That better thou thy ſelf may'ſt undeceive;
That no *Italian* Prince my Daughter ſhould
Enjoy, both Men and Oracles foretold.
Vanquiſh'd with thy Affection, and thy Kin,
And the perſwaſions of my woful Queen,
All Bonds I broke, the promis'd Bride detain'd,
And was to take up impious Arms conſtrain'd;
Since when, thou ſeeſt what Fortunes follow me,
And in theſe Wars what thy own Sufferings be;

Worſted

(a) Such is the nature of Lions, that unleſs hurt, they cannot be angry. *Turneb.*

(b) Upbraidingly ſpoken; that poſture not only denoting reſt, and quiet, but a ſupine, and lazy negligence. *Victor l.26.c.20.*

(c) Thereby intimating the little neceſſity there was for his alliance with *Turnus*, ſince either Prince had ſufficient of his own, without ſeeking any Forein Acceſſion. So *Turneb.l.22. c.14.*

Worſted in two great Fights this Town, the prop,
And now of *Italie* the onely hope,
We hardly keep, with Blood yet *Tyber* boyls,
And [d]Bones make white the Fields in mighty Piles.
How is our mind with various counſels toſt?
What weakneſs changeth it? were *Turnus* loſt,
I ſhould make Peace; why, rather then all ſtriſe,
Remove not I, and yet preſerve thy Life?
What will thy own *Rutilians* think? what may
The other Princes of *Auſonia* ſay?
If (Heaven forbid it) I ſhould ruine thee,
Seeking our Daughter and Affinity?
View [e]Wars events, and thy old Father ſpare,
Who now at home for thee lyes plung'd in care.
But no perſwaſions *Turnus* wrath aſſwag'd,
Such Medicines make him worſe, and more inrag'd.
Soon as his Paſsion granted, he reply'd;
Thy care for me, for my ſake lay aſide,
Oh let me ſuffer Death to purchaſe Fame.
And we our brandiſh'd Spear not idly aim;
Nor this hand weakly doth a Javelin ſhake,
And Blood will iſſue from the Wound we make:
Then ſhall his abſent Goddeſs Mother fail
In Miſts to hide him, and a Womans Veil.
But the Queen weeping, with Wars chance diſmay'd,
O'rewhelm'd with Grief, thus did her Son diſſwade;
Dear *Turnus*, by theſe Tears, if any love
Of ſad *Amata* thy kind Boſome move,
(Thou my ſole comfort, and my ages prop,
Who art our glory, and our Kingdoms hope,
On whom our falling houſe doth onely reſt)
O combate not the *Dardan*, I requeſt;
Whatever chance attends thee in that Fight,
I muſt bear part, and ſhall this hated light

(d) So *Tacitus* of the *Varian* Defeat, *Medio Campi Albentia Oſſa, ut fugerant, ut reſtiterant, diſjecta vel aggerata.* Annal. lib. 1.

(e) *Fortuna belli ſemper ancipiti in loco eſt*, ſaies the Tragedian (*in Thebaid.*) and the Hiſtorian likewiſe, *Nuſquam minus quam in bello Eventus reſpondent.* Liv. l. 25.

Forſake at once, nor Captive will I ſee
That Fugitive my Son-in-law to be.
Lavinia mark'd her Mothers [f] words and tears,
Whil'ſt Bluſhes warm'd her Cheeks; whoſe Dy appears
Like new-born flame, and o're clear Beauty flows;
So *Indian* Ivorie, ſtain'd with Crimſon, ſhews,
Or Lillies amongſt Province-roſes plac'd,
So ſweet a colour the bright Virgin grac'd;
When mov'd with love, *Turnus* beheld the Maid,
And more incens'd, thus to *Amata* ſaid;
Not me, dear Mother, proſecute with tears,
Nor with ſuch Omens daunt, who now prepares
For ſtrife of cruel *Mars*; [g] the Fatal Hour
Of Death to ſtay, is not in *Turnus* power.
Idmon our Herald, go, this Meſſage bear,
Not pleaſing to the *Phrygian* Princes ear.
Soon as the bluſhing Chariot of the Morn,
With Roſes ſhall Daies Infant-brows adorn,
Let him not draw his *Trojans* to the Field,
Let both the Armies to Ceſſation yield;
With our own Blood this War we ſhall decide,
There let him ſtrive to gain the Royal Bride.
This ſaid, he went to ſee his Horſe; their plight,
And fiery Metal him did much delight,
Which [h] *Orithya* gave [i] *Pilumnus*, who exceed
The Snow in whiteneſs, and the Wind in ſpeed.
The Grooms attend; they clap their necks, and reign
Their well-born heads, and comb the flowing main.
Next, on he try'd a ſuit of Armour, which
Was bright with Gold, with [k] *Orichalcus* rich:
Then puts his Sword on, and his Target brac'd,
And fits his Creſt, with bloody Feathers grac'd.
Vulcan the Sword for Royal *Daunus* made,
And hot, in *Stygian* waters cool'd the Blade.

Then

(f) *Vocem Lacrymis*, i. e. *una cum Lacrymis*. See *La Cerda*. For *Lavinia* wept not, but her Mother *Amata*.

(g) This is one of the twelve indiſſoluble places, (ſaith *Servius*) which yet *Turneb. l.* 23. *c.* 14. explicates thus: *It is not free for me, whether I will or no; I cannot refuſe to fight, that, if I muſt fall and die, I cannot deferr it.* And ſo they uſe to ſpeak who are obſtinately whirl'd away into danger, for they deny that they can avoid it.

(h) Daughter of *Erichtheus*, Wife of *Boreas*. The Criticks reprehend *Virgil* for this Fiction, who is as ſtoutly defended by *Turnebus*, *l.* 23. *c.* 14.

(i) *Horace* (ſaith *Servius*) gives it for a Rule, *Non quodcunque velit, poſcat ſibi fabula credi* —whence ſome Criticks preſume to blame *Virgil* for obtruding an incongruous Fable upon his Reader in this place, as ſuppoſing it very improbable for *Orythia*, an *Athenian*, and carried by *Boreas* into *Thrace*, to preſent Horſes to *Pilumnus*, an *Italian*: But our Author is defended by *Turnebus* and *Germanus*. Nor is it unuſual for Princes, though at diſtance, to contract Amity by Preſents, as may be eaſily made good by the Teſtimonies both of Poets and Hiſtorians.

(k) Among the Antients *Orichalcus* was eſteem'd the nobleſt of Metals; firſt found out (as *Servius* from *Lucretius*) by the accidental firing of Woods, whoſe heat made the Earth to ſweat out Metals; the name deriv'd ἀπὸ τῆ ὄρες & καὶ χαλκοῦ, it being no other than *Mountain-Braſs*, and not, as ſome write it, *Aurichalcus*, ſuppoſing it (but falſly) a Compoſition of Gold and Braſs; it is long ſince loſt; the Earth (as *Pliny* ſaies) being ſpent, and barren. Of its value among the *Romans*, *Plautus* gives us a taſt (*in Milit. &c.*) *Ego iſtos mores Orichalco comparem.* See *Salmuth. in Panciroll. de rebus deperd.*

Then to a ſtately Hall he did advance,
Where 'gainſt a Pillar ſtood a mighty Lance,
Aruncian Actor's ſpoyl, which down he took,
And ſtrongly brandiſhing the Spear, thus ſpoke;
O never failing, when I made my Prayer,
The time draws nigh; thou once wert *Actor*'s Spear,
And now art mine; O grant I may o'rethrow
Th'effeminate [l] *Phrygian*, and this hand the Foe
Diſpoyl of Arms, with Duſt his Treſſes ſoyl,
Curl'd with hot Irons, and moiſt with Myrrhe and Oyl.
Thus mov'd with rage, through all his Face did riſe
Sparkles of flame, Fire ſhines in his bright eyes.
As when a Bull roars dreadfully for fight,
And doth his Fury with his Horns excite
Charging a Tree, out-braves the Wind with blows,
And Sand præludium to the Combat ſtrows.
So bold *Æneas*, earneſt to engage,
Truſting Maternal Arms, whets his own rage,
Glad thus to finiſh War; and ſhews his Friends,
And Son, to comfort them, what Fate intends.
Then he commands ſome to the King ſhould bear
Th'accepted Challenge, and ſhould Peace declare.
Soon as the riſing Dawn the Mountains height
Had ſprinkled with the ſeeds of new-born Light;
When *Phœbus* Steeds roſe from the Eaſtern Sea,
And from their puffing Noſtrils blew the Day,
The *Trojans* and *Rutilians* Liſts prepare,
Which near the Walls of the great City were;
Hearths in the midſt, and to their [m] Common Gods
Altars they rear, and crown with [n] graſsie ſods;
Some cloath'd in [o] Linnen, Water bring, and Fire,
And dreſs their temples with a Vervain tire.
Auſonian Squadrons, and the [p] piled Troop,
March from the Town, and *Trojans* all drew up,
And *Tyrrhen* Squadrons haſt with various Arms,
Standing imbattel'd, ready for Alarms.

Before

(l) In deriſion; either in regard of his affinity with *Paris*, or reflecting upon the nature of the *Phrygians*, as being commonly beautiful and delicate, as *Euſtathius* affirms upon the firſt verſe of *Homer*'s *Iliads*, (λ.)

(m) *Turneb. l.* 23. *c.* 14. thinks thoſe were Common Gods whoſe Images they were about to ſet upon the Graſſie Altars, that by the intervention and religion of them the Peace might equally be confirm'd on both ſides; by the *Trojans* and *Latins*.

(n) The *Romans* laid a Turf upon the Altar; and Graſs is conſecrated to *Mars*.

(o) The *Feciales* and *Pater-patratus*, by whom Peace and War were confirm'd, never wore Linnen; and therefore *Hyginus* reads it, *Limo*, which is a Garment that hath *purpuram limam*, *i.e.* a winding purple at the bottome, wherewith they were cover'd from the navil to the feet. But Linnen was judiciouſly apply'd to thoſe Leagues which were not to be firm. So *Æneas* building a City in *Thrace*, which he was ſoon after to leave, contrary to Cuſtome ſacrifices a Bull to *Jupiter*. So *Latinus* calls the Senate to a Private-houſe, when his Counſels were not firm.

(p) Arm'd with Piles. *Varro* mentions two ſorts; *Quadratum* march'd with Carriages amongſt them, that they might ſit down any where; *Pilatum*, which march'd without Carriages, but cloſe, that they might get through difficult wayes with more eaſe.

Before the valiant Regiments the bold
Leaders in Scarlet ſhine, adorn'd with Gold;
Mneſtheus and ſtout *Aſylas* there took place,
And *Meſſapus*, well-mounted, *Neptunes* race.
The Signal heard, all clear th'appointed Fields,
On Earth they fix their Spears, and reſt their Shields.
Feeble Old Men, and fearful Women, haſt
With the un-armed Vulgar, where, well plac'd,
The Fight they might behold; on Tow'rs ſome get,
On Houſes tops, or elſe on Bulwarks ſit.
When *Juno* from high [q] *Alban* (then no name
The Mountain had, nor Glory got by Fame)
Did the whole Army of the *Latins* view,
The *Trojans*, and the Royal City too;
When thus Heav'ns Queen to *Turnus* Siſter ſaid,
A Goddeſs whom the murmuring [r] Floods obey'd;
This honour, *Jove*, the Ruler of the Skye,
Conferr'd on her for loſt Virginity.
Nymph, Glory of the Floods, thou know'ſt thou art
More dear to me, more near unto my heart,
Than any *Latin* Dame by great *Jove* led
Me to ſupplant from his ungrateful Bed;
And willingly in Heaven thy place I ſign'd;
Leſt me thou blam'ſt, thy ſad condition find.
Whil'ſt Fortune pleas'd, and Fate to *Latium* gave
Succeſs, I *Turnus* and thy Walls did ſave;
Now cruel Fates attend the Youth, and I
Behold this day and woful chance draw nigh;
Nor I this Peace, nor [s] Combatants will view:
If ought thou dar'ſt, now for a Brother do;
Perhaps ſome better Fortune may ariſe.
Scarce ſaid, when Tears pour from *Juturna's* Eyes,
Beating her ſnowy Breaſt. Then *Juno* ſaid,
This is no time to weep, thy Brother aid,
And ſave, if now thou canſt; raiſe War again,
And break the Peace, I'le the bold act maintain.

Adviſing

(q) For *Alba*, from which the *Alban* Mountain took its name, was built by *Aſcanius*.

(r) *Juturna*, a Fountain in *Italy* near the River *Numicus*, call'd ſo à *juvando*, from whence water was carry'd to *Rome* for all ſacrifices.

(s) The Poets feign, that even the friendly Deities depart from thoſe are about to dye. So *Iliad.* 22. *Apollo* forſakes *Hector*, and *Amphiaraus*, in *Statius*.

Adviſing thus, ſhe left her much diſtreſt,
And deep the wounding ſorrow pierc'd her Breaſt.
Mean while both Kings draw forth in ſolemn ſtate,
Latinus in a gallant Chariot ſate;
Twelve [t] Golden Rayes impal'd his ſhining Brows,
Which glory him bright *Phœbus* Off-ſpring ſhews.
Drawn with white Horſes, *Turnus* next appears,
Brandiſhing ſtrongly two broad-pointed Spears;
Æneas ſhone, whoſe Race *Rome*'s Tow'rs muſt build,
In Heavenly Arms, and a Celeſtial Shield;
And next *Aſcanius* from the Camp march'd up,
Of *Rome*'s Imperial Walls the ſecond hope.
The Prieſt in white did [u] fleecy Sheep deſign,
And the fat Off-ſpring of the briſled Swine,
And Cattel to the flaming Altars brought:
They to the [x] riſing Sun, their hands well fraught
With [y] ſalt Corn, turn their Eyes; Beaſts for Divine
Uſes they take, and on their [z] Foreheads ſign,
And with full Bowls and Offerings th'Altars lade:
Then with a drawn Sword Prince *Æneas* pray'd;
O Sun, and thou this Earth, oh hear my Prayers,
For which I have endur'd ſo many cares;
Almighty *Jove*, and thou great *Juno*, which,
That now thou may'ſt more favour, I beſeech;
And thou renowned *Mars*, whoſe powerful Star
Rules various chances in deſtroying War;
Springs, Floods, I call, and Powers in th'Air recide,
And Gods, which mounted on blue Billows glide:
If *Turnus* fortune ſhall the Victory get,
We ſhall return to King *Evander*'s Seat;
Nor my *Aſcanius*, nor the *Trojan* Bands
Bear Arms againſt you, nor invade theſe Lands.
But if my Valour to me Conqueſt give,
(Which may the Gods confirm, and I believe!)

I'le

(t) According to the Form of the Antient Crowns, which were worn with pointed Rayes in the ſimilitude of Horns; of which, ſee *Pierius in Hieroglyph. l.7.c.18,& 19.*

(u) A Sheep not yet ſhorn, call'd *Attilanea* by the *Pontifices*. The Antients ſacrific'd of old and decaying Beaſts, for things which they would have ſoon ended; and in things which they deſir'd might be increas'd and confirm'd, of thoſe that were young and growing. A Sheep here is deſign'd in imitation of the *Greeks*.

(x) All their Luſtrations, Expiations, Prayers, and the like holy Ceremonies, were done with their faces turn'd to the riſing Sun.

(y) Οὐλοχύτας, *Homer*, *i. e.* Barley ſprinkled with Salt, as *Calius* expounds it, *l.12.c.1.* diſprov'd by *La Cerda*. See *Æneid.* 2. Their Victims and Knives were ſprinkled with Meal and Salt.

(z) They cut off the hairs from the foreheads, of which, *Æneid.*6. Or he hints at the faſhion of drawing a crooked Knife from the forehead to the tail before the ſacrifice.

I'le not inforce th'*Italians* to obey
The *Trojans*, nor aſpire theſe Kingdoms ſway;
Th' unconquer'd Nations their conſent ſhall give,
With equal Laws in laſting Peace to live.
[a] Gods, rites, I'le adde; *Latinus* ſtill ſhall ſway,
And let the Crown keep the Militia.
The *Trojans* ſhall for me a City frame,
And fair *Lavinia* give the Cities name.
Æneas ſaid, then thus *Latinus* prayes,
And looking up, to Heaven his hands did raiſe.
By the ſame [b] Earth, and Sea, and Stars, I vow,
The [c] Sun, and Moon, and [d] *Janus* double brow,
And by the Adamantine Gates of Hell,
And diſmal Manſions, where ſad Spirits dwell:
Great *Jove*, hear this, and Peace with [e] Thunder ſeal,
[f] Altars and Fires, I to your Powers appeal;
Nor time nor chance this Covenant ſhall diſſolve,
Nor will I be enforc'd from my reſolve.
Firſt ſhall the Earth be with a Deluge drown'd,
Or Heaven ſhall ſink into the *Stygian* Sound;
Juſt as this [g] Scepter (one in's hand he bore)
Never ſhall ſprout with verdant Branches more,
Which from its Mother Earth no Sap receives,
To th'Axe long ſince bequeathing Boughs and Leaves;
Which once a [h] Plant, now Gold and Art adorn,
And thus by Princes of the *Latins* born.
Thus they confirm the Leagues in open view
Of all the Chiefs, and ſacred Cattel ſlew;
Then from the Beaſts alive hot Entrails pull,
And load the Altars with huge Chargers full.
But now no equal match they did appear,
New thoughts *Rutilian* ſouls ſurprize with fear,
And more, when him they not ſo chearful ſaw
With heavy pace towards the Altar draw,

And

(a) As *Pontifex*; of which, *Scal. l.* 3. 11. *The* Julian *Family had the Prieſthood from* Julus *to* Virgil's *time.*

(b) By how many ſeveral things Antients us'd to ſwear, *Alex. ab Alex.* ſhews, *l.* 5 *c.* 10. and the Forms of their Oaths *Briſſonius* hath collected, *l.* 8. *(in principio.)*

(c) *Apollo* and *Diana*, Children of *Latona*. So *Tibullus* calls the Daughter of the Sun, *Solis genus*; and *Catullus* ſtyles *Hymenæus*, *Uraniæ genus.*

(d) The Arbiter of Peace and War, who preſides in Leagues: For after *Romulus* and *Titus Tatius* were agreed, the Image of *Janus* with two faces was ſet up, as repreſenting two people.

(e) Spoken to the opinion of the Antients, who thought that perjur'd perſons were ſtruck with Thunder from Heaven.

(f) When the Gods were about to make War againſt the *Titans*, they ſwore at the Altars; whereupon it was a Cuſtome that the Religion of an Oath ſhould be eſtabliſhed by the touch thereof, and the atteſtation of Fire.

(g) Princes antiently in the making of Leagues us'd to ſwear by their Scepters, which *Ariſtotle* affirms, *l.* 3. *Polit. c.* 14. and *Homer* gives us an Example of *Hector* ſwearing to *Dolon*, by putting his Scepter into his Hand, to aſſure *Dolon* of the Confirmation of his Oath, *(Iliad.* 10.) The reaſon of this Ceremony, *Servius* gives; *The Antients*, ſaies he, *in making of Leagues, us'd to adhibit the Image of* Jupiter, *which being ſometimes inconvenient, (eſpecially when they made Leagues with far diſtant Nations) they found out a way of repreſenting him by a Scepter, which denotes his Power: Wherefore* Latinus *here bears not a Scepter as a King, but as* Pater Patratus.

(h) Scepters were antiently of Wood, as our Author here inſinuates, in imitation of *Homer*, *Iliad.* 1. The *Indian* Kings yet never us'd other than thoſe of Ivorie, which afterwards the *Romans* likewiſe wore; ſometimes of Braſs, as *Virgil* in the deſcription of *Evander*'s; of Silver alſo, and Gold, and thoſe ſometimes adorn'd and beſet with Precious Stones, as *Pliny* teſtifies of *Nero*, *l.* 36. *c.* 2.

And caſts down looks, who whil'ſt Heav'ns aid he ſeeks,
Had loſt the Manly Colour in his Cheeks.
This obſervation as *Juturna* view'd
To ſpread, and ſeize the giddy Multitude,
Camerta's form ſhe takes, whoſe Grandſire won,
And Father's valour, honour for the Son,
And he himſelf moſt valiant; in ſhe goes
And with much cunning various rumours ſows.
Rutilians, bluſh you not at what you do?
Will you expoſe one Man for all of you?
Doth not our ſtrength and number like appear?
Th' *Arcadians* and the *Trojans* all are here,
And fierce *Hetrurians*, which 'gainſt *Turnus* rage,
W'are two for one at leaſt, ſhould we engage.
He to the Gods ſhall go, with Honour crown'd,
A willing Offering, through the World renown'd;
We to proud Lords, our Countrey loſt, muſt yield,
Who now ſit idly ſporting in the Field.
Theſe words the Souldiers boſoms more inflame,
And ſpreading murmur through the Army came;
Latins, *Laurentians*, who did late ſuppoſe
An end of War, and reſt from former VVoes,
Freſh thoughts excite to Arms; Peace, now they hate,
Extremely pitying *Turnus* woful ſtate.
A more prevailing Plot ſhe did deviſe,
She ſent an Omen from the lofty Skies,
Then which could nothing more their Souls inrage,
Or ſooner make th' *Italians* to engage.
For *Jove's* Bird flying through Heav'ns Chryſtal Arch,
Charg'd a whole Troop of Sea-fowl in their march;
Then ſtooping down, from ſwelling Billows bears
A Silver Swan truſs'd up in griping Sears.
Th' *Italians* Courage take; for the whole flight
VVith loud Cryes face the Foe (a wondrous ſight!)

Wings hide the Skyes, their plumed ranks inlarg'd,
The Enemy in a full Body charg'd;
O'repow'rd, his Prey he drops into the [k] Flood,
And routed, ſhelters in a gloomy Cloud.
The Omen the *Rutilians* ſalute,
And Arms prepar'd with a prodigious ſhout;
And firſt the Augure, bold *Tolumnius*, ſaid;
For this with Vows ſo often I have pray'd;
You Gods, I take your ſign; me, me afford
The Conduct, and decide it with the Sword,
You whom this Stranger did with VVar invade,
Like harmleſs Fowl, and waſte our Countrey laid,
Shall with ſet Sail inforce to leave our Banks;
Unanimouſly cloſe up your Files and Ranks,
And by engaging, ſave your King engag'd:
Then at the Foe his [l] Spear he caſt inrag'd;
The well-aim'd Javelin ſounding cuts the Skies;
At once huge ſhouts, at once the Squadrons riſe,
Deſire of Tumult now inflames their Blood:
But the ſent Spear, where nine bold Brethren ſtood,
Which to *Arcadian Gylippus* came,
By his firſt Lady, a chaſt *Tyrrhen* Dame;
One of thoſe Youths, where his rich Belt did ſit
Cloſe to his ſide, juſt where the Button knit,
As in bright Arms the comely Perſon ſtands,
Tranſpierc'd his ribs, and ſtretch'd him on the Sands.
But the fierce Brethren, ſtirr'd with cruel rage,
VVith Swords and Javelins deſperately engage,
There entertain'd by a *Laurentian* Band;
Trojans and *Agyllinians* them withſtand,
And the *Arcadians*, bold in painted Arms;
One Soul both ſides to fight it out informs;
Altars are ſpoyl'd, a Javelin-tempeſt pours,
And the whole Skye grows dark with Iron ſhowers;

Some

(k) Denoting the uncertainty and fallacy of the Omen; as *Servius* obſerves, *Ubicunque firmum inducit Augurium dat ei firmiſsimam ſedem; In hoc autem* Augurio *liberatum Cygnum in aquam cecidiſſe dicit, aquam autem inſtabilem & infirmam non dubium eſt.*

(l) The ground of diſſolving the League. Whence *Germanus* thinks it credible, that the Cuſtome for the *Fecialis* (in denouncing VVar) to dart his Spear into the Enemies Countryes, had its Original.

Some get their Chariots, or ſwift Horſes mount,
And with drawn Swords march boldly to the Front.
Meſſapus, hot to break the Peace, beat down
Auleſtes, honour'd with a Royal Crown;
One of the Altars, which did ſtand behind,
He with his head and ſhoulders firſt did find;
When fierce *Meſſapus* following with his Spear,
Him, craving Quarter, [m] ſlew, and ſaid, [n] Lye there;
To the great Gods a better Sacrifice;
Th' *Italians* ſpoil his Body as he dies.
Chorineus from the Altar ſnatch'd a Brand,
And bold *Ebuſus* raiſing up his hand,
Daſh'd on the Face, and ſet his Beard on fire,
Which burning ſmelt; he, as he did retire,
With his left hand purſuing of his blow,
Did ſeize the hair of his amazed Foe;
And wreſtling with him, brought him to the Ground,
Then with his ſtiff ſword gave the deadly Wound.
Podalirius, Shepherd *Alſus* charging through
Arm'd Squadrons bravely, fiercely did purſue
With his good Sword, and him he overtakes;
But his Deaths-wound bequeath'd him with an Axe,
And clove him to the Chin; a Crimſon Flood
Dims his bright Arms, and dews in ſprinkled Blood;
A hard and Iron ſleep cloſeth his ſight,
And ſeal'd his Eyes up in Eternal Night.
But Prince *Æneas* naked hands extends,
His [o] head yet bare, and calls aloud his Friends;
Where ruſh you thus? What ſudden rage is this?
O ſtay your wrath! the Peace concluded is,
All are agreed; 'tis I muſt end this War:
Let me then fight, and lay aſide your fear;
This hand a laſting League ſhall make, and find
Turnus the ſacrifice of Peace deſign'd.

(m) With a puſh of his Spear, not darting it out of his hand.

(n) *Hoc habet*, *i. e.* he is ſtruck with a deadly wound, ſo *Servius*. This it muſt be, *Scal. l.* 4. 16. 'Tis well, *Donatus*. *Habet* is a word proper to wounded Gladiators, or inſulting Adverſaries, or applauding People; *Lipſ. l.* 2. *c.* 21. *Saturnal.*

Prudentius. *Hoc habet exclamat victrix regina* ——

Seneca Agamem. *Habet*, *peractum eſt.*

(o) That he might be known. So *Julius Cæſar* in the *Pharſalian* Battel with naked hand and head cry'd out *Parcite Civibus.* See *Scal. l.* 3. *c.* 11. *Poet.*

Whil'ſt theſe he ſaid, behold, with mighty ſound,
A winged Arrow gave the King a wound;
By what Hand ſhot, or Whirlwind ſent, [p] unknown;
What God, or Chance, did *Rutils* ſo renown.
The Glory of the Famous Deed was loſt,
Nor any of *Æneas* Wound could boaſt.
But *Turnus*, when he ſaw *Æneas* turn,
His Captains troubled, ſtraight with hope did burn;
Calls for his Steeds, then Arms, and from the Plains
Leaps in his Chariot, and ſtraight takes his Reigns,
And many valiant Souldiers overthrows,
And o're them dying, with his Horſes goes;
Or with his Chariot-wheels whole Squadrons tears,
And at them flying, caſts their taken Spears.
So near cold [q] *Hebrus* bloody *Mars* proceeds,
Whil'ſt his Shield rattles, to his fiery Steeds
Giving the Reigns, then Winds they fly more fleet,
And furtheſt *Thrace* groans with their thundring Feet;
With him pale Fear, and cruel Anger rode,
And Treachery accompanies the God:
Fierce *Turnus* ſo his Horſe drives through the Plain,
Smoking with ſweat, inſulting o're the ſlain;
From their ſwift heels a ſanguine dew he ſpreads,
And Sand, with ſtreams of Blood commixed, treads.
And now he *Sthenelus*, *Thamyris*, *Polus*, ſlew;
Theſe hand to hand, him a far off o'rethrew:
Glaucus and *Lades*, both in *Lycia* born,
Whom *Imbraſus* their Father did adorn
With Arms of equal proof, either to fight,
Or mounted, to outſtrip the Winds in flight.
In th'other Wing, *Eumedes* fierce came on,
With new Supplies, old *Dolon*'s warlike Son;
His Grandſires name, and Fathers ſtrength he had,
Who in times paſt, when he a Spy was made,
To view the *Grecian* Camp, bold, for his hire,
[r] *Achilles* Horſe and Chariot did require. For

(p) He that did it was ſuborn'd by *Juturna*; for that he was wounded by a Man, we learn from *Jupiter* afterwards, *Mortalin' decuit*, &c.

(q) A River of *Thrace*, ſo call'd from *Hebrus* the Son of *Hemus* and *Rhodope*.

(r) He obtain'd not *Achilles* Horſe. So *Adſpirare ad conſulatum*, *Scal. l.4. 16. Diomedes* ſlew *Dolon*, who had the confidence to demand the Horſes of *Achilles*, which he that ſlew him demanded not.

UMI



T. Cyn. Lombart. Sculpsit londini

——— et lævo pressit pede, talia fatus,
Ex animum, rapiens immania pondera baltei,
Impressumq; nefas: una sub nocte jugali
Casa manus juvenum fœde, thalamiq; cruenti:

DNO: RODULPHO HARE Equiti et Baronetto,

Quæ Cybonus Eurytion multo cælaverat auro:
Quo nunc Turnus ovat spolio, gaudetq; potitus.
NESCIA mens hominum fati, sortisq; futura,
Et servare modum rebus sublata secundis.

Tabula merito votiva. 373

For this, *Tydides* gave him other Pay,
Nor bore he e're *Pelides* Steeds away.
As *Turnus* him through open Champain ſpy'de,
Through yielding Air he made his Javelin glide;
Then from his Chariot lights, his Steeds did check,
And, leaping on him, trod upon his neck;
VVreſts his Sword from him, and the ſhining Blade
Diſcolouring in his throat, thus fiercely ſaid;
Trojan, behold that Land thou ſtriv'ſt to gain,
And ſtretch'd out thus, (ſ) meaſure th' *Heſperian* Plain.
To thoſe dare fight with us, we alwayes yield
Rewards like theſe, and thus they Cities build.
Next *Butes* with his Spear he overthrew,
Bold *Cloris*, *Sybaris*, and *Dares* ſlew,
Therſilocus, *Thymœtes* next did ſpeed,
As he was tumbling from his warlike Steed.
As when (t) *Edonian Boreas*, from the Hils
Thundring aloud (u) *Ægean* Billows ſwels,
Mountains to Shore before loud Tempeſts fly,
And muſter'd (*) Clouds are routed through the Skye:
So *Turnus* fares, which way ſo e're he goes,
Squadrons retreat, and Flight preſerves his Foes;
Rage drives him on; the Air, ſuch ſpeed he makes,
His waving Plumes againſt his Chariot ſhakes.
But *Phegeus* not his furious charge diſmaid,
He ſtopp'd his Chariot, and ſwift Horſes ſtaid,
Seizing their foamy Reigns; but whil'ſt he hung,
Drawn by their Mains, *Turnus* his Javelin flung,
Which pierc'd quite through his quilted Mail, and found
Paſſage to taſte his Body with a Wound:
But with his Shield againſt the Foe he made,
And of his truſty Sword imploring aid;
When hurried with the Wheel, and flying Axe,
At laſt he tumbled down, whom *Turnus* takes

Betwixt

(ſ) With thy Body, not with Pearches or Poles. For it was the Cuſtome of Emperours, when they were Victors, to give their Lands to their Souldiers.

(t) *Edon* was a Mountain of *Thracia*.

(u) A dangerous Sea for the many Rocks.

(*) Whence *Boreas* is ſtil'd αἰθηγενὴς καὶ ἐυδίαν ποιῶν, for its ſtrait blaſt wherewith Clouds are diſperſed.

Betwixt his Helm and Gorge cuts off his Head,
Leaving upon the Sand his Body dead.
Whil'ſt ſuch dire ſlaughter conquering *Turnus* made,
Mneſtheus, *Achates*, and his Son, convey'd
Æneas bleeding to the Camp; a Lance
Eas'd his alternate ſtep, as they advance.
To draw the broken Arrow he eſſayes,
Struggling with pain, and tries the eaſieſt wayes;
They lance the Wound, and where it lay conceal'd,
Cut deep, that they again might take the Field.
* *Iapis*, *Phœbus* Minion, now was there,
To whom the God did ſuch Affection bear,
That his own gifts on him he did beſtow,
His Propheſying Spirit, Harp, and Bow.
That he might long deferr the Fatal Hour
Of his old Father, he the uſe and power
Of Simples learnt, and to himſelf imparts,
By ſtudy, knowledge of (y) deſpiſed Arts.
Æneas chafing, lean'd upon a Spear,
With ſad *Iulus*, and great concourſe there,
Nor is he mov'd nor troubled at their tears.
Then old *Iapis* many things prepares,
His Veſt girt back in the *Pæonian* guiſe,
And *Phœbus* powerful herbs in vain applies;
Vainly he labours to draw forth the Steel,
Tries with his Probe, and doth with Pincers feel;
No way will hit, no aid *Apollo* yields;
And horrour more and more rag'd in the Fields;
Duſt clouds all Heaven, the Horſe draw near the Wall,
Dangerous it grows, Shafts 'midſt the Camp do fall;
The cries of valiant Souldiers ſcale the Skye,
And thoſe that in the bloody Battel dye.
Here *Venus* troubled at her Son's deep wound,
Brought (z) Dittany, in *Cretan Ida* found;

(x) So *Turneb. l.* 23. 14. not *Iapix*; a fit name for a Phyſician, from ἰάομαι to cure.

(y) *Mutas artes*, Medicine: Call'd mute, as ſome think, becauſe it was firſt deſpicable, and practic'd by Servants. *Servius* will have it to be mute, in reſpect of Muſick; others, in relation to feeling the Pulſe; others, becauſe it is the exerciſe of the hand, whence Chirurgery. *Petrarch. Senil.* 3.7. ſith, He reſpected the nature of the Art, (not any undervaluing of it) which conſiſts in practice, not words.

(z) *Dioſcorides*, 3.32. atteſts, that *Dittanie* hath neither ſeed nor flower; and *Cap.* 34. that there is another kind brought out of *Crete*, which *Brodæus* thinks to be meant by *Virgil*; others, as *Erythræus*, ſay, that *Virgil* in painting this Flower imitated *Theophraſtus*.

The

The ſtalk hath ſprouting leaves, and on the crown
A purple Flower, not to [a] wild Goats unknown,
When winged Arrows in their Backs are fix'd;
Veil'd with a Cloud, this beauteous *Venus* mix'd,
With pureſt Water, in a Bowl, and ſtrews
The healing moyſture of [b] *Ambroſian* dews,
And with it ſweeteſt [c] *Panax* did compound,
With which th'old man, not knowing, bath'd the wound:
Then from his body ſtraight all anguiſh fled,
And now the wound no more, though mighty, bled;
The Steel now uncompell'd, follows the hand,
And ſtrength returns unto its old command.
Bring Arms; Why ſtay you? firſt *Iapis* cryes,
Inflaming Courage 'gainſt the Enemies;
This is no work of Man, nor did this Art
My Maſter *Phœbus* unto me impart;
Nor have I drawn the Steel, which deep did lurk,
A greater God ſends thee to greater work.
Then for the Fight *Æneas* earneſt, ties
His Golden Cuiſhes to his Manly Thighs,
Hating delayes, brandiſh'd his Spear; this done,
Buckles his Shield, and claps his Corſlet on,
And then his Son embracing, thus array'd,
He through his Beaver, ſweetly [d] kiſsing, ſaid;
[e] Valour, true Honour, learn (my Boy) from me,
Fortune from others; this right hand ſhall be
In War thy Shield, and ſhall with Realms endow;
To riper years attain'd, remember thou
Thy Friends example; let thy Father's fame,
And [f] Uncle *Hector*, to brave Acts inflame.
Thus having ſaid, bravely the Field he takes,
And in his hand a mighty Javelin ſhakes.
Anteus and *Mneſtheus* Bodies now unite;
All leave the Camp, and haſten to the Fight:

(a) Of this Medicine of wild Goats, ſee *Valer. Max. l.* 1. *c.* 8. *Ariſt. Hiſt. Anim. l.* 9. *c* 6. *Cic.* 2. *de Nat. Deor. It is reported that wild Goats in* Creet, *when they are ſhot with Arrows, ſeek an Herb call'd Dittany, which when they have taſted, the Arrows fall out of their Bodies.*

(b) *Euſtathius* ſaith, ἀμβροσία *is* ἄνθος τι, a certain Flower. And it is the Food of the Gods; whence *Martial. l.* 11. *ep.* 58.

Jupiter Ambroſia ſatur eſt, & Nectare vivit.

(c) An herb of a ſtrong ſmell; and ſo reckon'd by *Lucretius*, (among others) *lib.* 4.

——— ———*odorem*
Expirant acrem Panaces, Abſinthia tetra,
Abrotonique graves, & triſtia Centaurea.

Dioſcorides affirms, that it was likewiſe call'd *Heracleum*. The Fables make *Jaſon* and *Panacea* the Daughters of *Æſculapius*. The firſt ſo call'd, παρὰ τὸν ἰασιν, *a medela*; the other, παρὰ τὸ πᾶν, & ἄκος, *a curandis omne genus Morbis.*

(d) On the Head (not the Cheeks or Lips) ſayes *La Cerda*, as being more proper, and becoming Martial Men. Such a Kiſs *Philip* of *Macedon* is ſaid to have given his Son *Alexander* after he had couragiouſly back'd and manag'd the untam'd *Bucephalus*, τὴν κεφαλὴν φιλήσας he kiſt his head (ſayes *Plutarch. in* Alexandr.)

(e) Not unlike to this is that ſpeech of *Coriolanus* to his Children before his Baniſhment, recorded by *Dionyſ. Hal. l.* 8. who pray'd, that the Gods would give them, when they came to Mens eſtate, more fortune then their Father, not leſs Virtue or Valour. So *Ajax* (in *Attius* the Tragedian) wiſhes to his Son *Eurylates*---*Virtute ſis par, diſpar fortunis, patri.*

(f) *Creuſa*, Mother of *Aſcanius*, was Siſter to *Hector.*

Then

Then darkning Clouds of Duſt obſcure the Field,
And beating Feet make ſhaken Earth to yield.
Turnus beheld them, as the Troops did draw
Forth from the Works, and the *Auſonians* ſaw;
Straight through their Bodies runs cold trembling fear;
But before all, his Sifter firſt did hear;
She knows the horrid ſound, and frighted, fled.
He his black Squadron o're the Champain led.
As when a mighty ſtorm flies to the Shore,
Through the deep Sea, ſuſpected long before
By skilful Swains, who fear it will annoy
Their Plants, their ſtanding Corn, and all deſtroy,
Winds fly before, and bring the ſound to Land:
So charg'd *Æneas* with his *Trojan* Band.
And cloſe together they in Bodies drew.
Tymbræus, ſtout *Oſiris* overthrew,
Mneſtheus, *Archetius*, and *Achates* ſped
Bold *Epulon*, *Gyas* left *Uſens* dead;
Tolumnius, the Augurer, he ſlew,
VVho 'gainſt the *Trojans* firſt his Javelin threw.
[h] Clamour ſcales Heaven; now *Rutilians* yield,
And fly with duſty ſhoulders from the Field.
Æneas ſcorns to fight with any here,
Who charge on Foot, or Horſe, or caſt a Spear;
He *Turnus* ſeeks alone through duſty miſts,
And onely him demands unto the Liſts.
Juturna that *Virago* ſtruck with fear,
Tumbles *Metiſcus*, *Turnus* Charioteer,
Out of his ſeat, and ſnatch'd from him the Reign,
And leaves forſaken, fall'n upon the Plains;
Acting his part, ſhe guides the foaming Bits,
In Voice, Arms, Shape, like to *Metiſcus* ſits.
As a [i] black Swallow flies through ſpacious Courts
Of ſome rich Lord, and in vaſt Halls reſorts,

Food

(h) ἀλαλὰ πολέμου θυγάτηρ, Clamour is the Daughter of War. This ſhouting of Souldiers before, or in time of Battel, was by the *Latins* call'd *Barritus*, by the *Greeks*, ἀλάλαγμα, which anſwers to the *French crier l'alarme*. The reaſon of this ſhouting in the Charge, *Cæſar* gives; *Not vainly did they of old injoyn, that they ſhould ſound to the Charge, and raiſe a huge cry, ſince they conceiv'd by that means to terrifie their Enemies, and encourage their own.* And *Cato Portius* (*in Plut.*) ſayes of himſelf, that he did uſe in fight to cry ſtoutly, to ſtrike boldly, but never to retire baſely: Practic'd likewiſe by the Jews, as appears, *Joſue* 8. & *Kings*, *l.* 1. *c.* 17. as at this day by moſt Nations, and commended as uſeful by *Vegetius*, *Lipſius de Militia Rom. lib.* 4. *Scipio Amirato*, *Diſcorſ. ſopra Tacit. l.* 14. *c.* 5.

(i) *Nigra Hirundo* (ſayes *Scaliger*, *l.* 3. *Poet. c.* 27.) *ad differentiam Ripariarum quæ ſpecies eſt Hirundinis non nigræ, neque ædibus aſſuetæ.*

Food ſeeking for her Young, Porches ſhe rounds,
And now about the Chryſtal Fountains ſounds:
Thus mounted, through the Foe *Juturna* makes,
And all her thundring Chariot overtakes;
Now here ſhe ſhews her Brother, and now there,
Nor lets him fight, but far from thence doth bear.
No leſs *Æneas*, this way, that way goes,
And *Turnus* calls aloud through ſcatter'd Foes;
Oft as he ſaw him, ſpurs his Horſes ſides;
As oft *Juturna* thence her Chariot guides:
What ſhall ſhe do? in vain, thoughts, thoughts controul,
And various cares diſtract her troubled Soul.
Æneas, as he many Plots prepares,
At him *Meſſapus* (for he had two Spears)
Caſt one of them, and ſent with mighty force;
Æneas guards himſelf, and ſtops his courſe,
[k] Bending his Knee; through's Creſt the Javelin comes,
And from his Cask quite ſweeps away his Plumes.
Then for the treachery, his rage grew hot;
When he perceiv'd his flying Chariot,
Jove, and the Altars, he to witneſs calls,
Of broken Leagues, then on the ſlaughter falls;
No difference makes, with all he doth engage,
And gives full Reigns to his late curbed rage.
What God can tell thoſe ſlaughters? who in Verſe,
The Funerals of the Captains can rehearſe,
Which fell by *Turnus* on th' *Auſonian* Plain?
Or count thoſe numbers by *Æneas* ſlain?
Could *Jove* be pleas'd to ſee ſuch Wars as theſe,
'Twixt Nations that muſt joyn in laſting Peace?
Æneas, *Sucro* ſlew, (this Fight firſt ſtaid
The flying *Trojans*) nor he long delay'd:
Through's Breaſt, where Fate did eaſieſt way afford,
'Mongſt his ſhort Ribs, he ſheaths his naked Sword.

(k) *Æneas* here guards not himſelf (by bending his Knee, and couching under his Buckler) as a fearful, but a skilful Souldier, that Poſture being injoyn'd the *Romans* by the Rules of their Militia. So *Veget. l. 2. c. 16. Saltus quoque & ictus facere pariter aſſueſcant, inſurgere tripudiantes in Clipeum, ruſuſque ſubſidere.* And *Gabrias*, that famous *Athenian* General, commanded his Men in the ſhock to couch under their Bucklers, himſelf teaching them the Poſture, by bending his Knee, ordering his Shield, and charging his Lance. See *Æmil. Prob. in ejus vit. & Diodor. Sicul. l.* 15.

Turnus, *Amycus* fall'n from's Courſer, met
On foot, on's Brother next *Diores* ſet;
To this advancing, Death he did afford
With his long Spear, that ſlaughters with his Sword;
Their Heads cut off, he to his Chariot bore,
And hung them up, bloody with purple gore.
He *Talo*, *Tanais*, and *Cethegus*, ſlew,
Three at one charge, and ſtern *Onytes* too,
Of th' [l] *Echion* name, whom Dame *Peridia* bore,
Brothers from *Lycia* ſent, and [m] *Phœbus* Shore;
And young *Menœtes*, who in vain deny'd
To go to Wars: near fiſhy *Lerna*'s ſide
He had his [n] Craft, and Houſe, Wealth was unknown,
Whoſe Father [o] till'd a Countrey not his own.
As Fires are kindled in contrary waies,
Amongſt dry Woods, and ſprigs of crackling Baies;
Or when with rapid courſe from Mountains ſteep
Sound foamie Streams, and hurry to the Deep,
And both alike make Devaſtations large:
So ſtout *Æneas*, and bold *Turnus* charge;
Their rage now boyls, and Breaſts unconquer'd bleed;
With their whole ſtrength, to ſlaughter they proceed.
[p] *Muranus* here (boaſting the antient name
Of Grandſires, who from *Latin* Princes came)
He with a Stone o'rethrew, and on the Plains
Meaſur'd his length; whom fall'n, and loſt his Reigns,
The Wheels ran o're; thick blows ſwift heels afford,
From Horſes now unmindful of their Lord.
Turnus meets *Ilus* mainly raging now,
And caſts his Javelin at his Golden Brow;
Quite through the Helm it fixed in his Brain.
Nor could thy Valour thee Protection gain,
Bold *Grecian Creteus*, from fierce *Turnus* ods;
Nor from *Æneas* charge, could his own Gods

Cupentus

(l) A Periphraſis for the *Theban* glory, from which *Ecchion* Companion of *Cadmus*, who was with him at the building of *Thebes*.

(m) For the Temple of *Apollo*, with the old Oracle, which was at *Myrti* in *Lycia*, where he is ſaid to be born; whence he is call'd, λυκηγενὴς, *Iliad.* 4.

(n) He was a Fiſherman. *Lerna* was a Lake of *Achaia*.

(o) Was a Husbandman, or Farmer, ſuch an one as *Servius* ſaith is pointed at, *Æneid* 11. *Arunci Rutiliq; ſerunt*.

(p) The *Latin* Kings were commonly call'd *Murrani*, perhaps from the unguent of Myrrhe, with which at their Inauguration they were anointed; or as affected by thoſe Princes in honour of *Murranus* one of their Kings, as the *Silvii* among the *Albans*, the *Ptolomies* of *Egypt*, the *Cecropidæ* among the *Athenians*, the *Arſacidæ* of the *Parthians*, and the *Antiochi* of the *Syrians*.

[q] *Cupentus* ſave; his Breaſt to'th' Sword muſt yield,
Nor to the Wretch avail'd his Brazen Shield.
Thee *Æolus*, *Laurentian* Fields ſaw dead,
And the large Champain thy broad Shoulders ſpread,
Whom not the *Argive* Squadrons could deſtroy,
Nor ſtern *Achilles*, who ſubverted *Troy*;
Here Death thou metſt, from high [r] *Lyrneſſus* come,
Yet low *Laurentum* did thy Bones intomb.
Latins and *Trojans* now are all engag'd;
Mneſtheus, *Sereſtus*, and *Meſſapus*, rag'd.
Well mounted, on bravely *Aſylas* brings
Up *Tuſcan* Bands, and the *Arcadian* Wings;
They Battel joyn, and ſtrive with all their might;
No Reſerve left, there was a cruel Fight.
Æneas beauteous Mother from the Pole,
Here with new light illuminates his Soul;
Straight to the [s] City he ſhould march, that ſo
The ſudden ſlaughter might diſtract the Foe.
As *Turnus* through the Army he purſu'd,
Round ſtill ſurveying, he the City view'd,
Safe from all Trouble, with calm Quiet bleſt,
A ſhape of greater Acts inflames his Breaſt.
Who plac'd on [t] riſing ground, *Sergeſtus*, ſtout
Mneſtheus, *Sereſtus* calls, where round about
The *Trojans* flock, nor reſting Shields nor Spears,
Thus from the Summit he himſelf declares;
Obey, ſince *Jove* commands; nor yet deſpiſe,
More for the ſuddenneſs, the Enterprize;
That curſed City, Cauſe of all this War,
Unleſs they ſtraight confeſs they Subjects are,
And due Obedience yield, I will deſtroy,
And Tow'rs that courted Heaven, Earth ſhall enjoy;
Muſt I ſtay here till *Turnus* pleaſe to fight?
And worſted, once more do a Souldier right?

(q) In the *Sabine* Language, a Prieſt. *Hercules*'s Prieſts were *Cupenti*.

(r) *Lyrneſſos*, a Town of *Phrygia*, upon the taking whereof, *Achilles*, by the common conſent of the *Grecians*, got his *Briſeis*. *Senec. in Troad.*

—— *clade ſubverſa eſt pari*
Impoſita celſo parva Lyrneſſus *jugo*,
Captaque Tellus nobilis Briſeide.

(s) Not unſuitably may be hither referr'd (if at leaſt it be not here alluded to) that Counſel of *Scipio Africanus*, to carry the War with *Annibal* to the Gates of *Carthage*, that what was the Occaſion, might be the End of the War.

(t) Alluding to the Cuſtome of the *Roman* Generals, who from the top of their Trenches, a Hillock of Turfs, or ſome advantage of Ground, us'd to ſpeak to the Army; whither were brought the Eagles, and Enſigns, and planted round. Of which, *Lipſius*, *de Milit. Rom. l. 4. dial* 9. and *Stewech. in Veget. l.* 3. *c.* 9. where the Manner is further illuſtrated by Sculpture, and the Coyns of *Galba* and *Adrian*.

This, of these Wars, this is the Spring and Source.
Seek Peace with Flames, and Leagues with Fire inforce.
This said, they chearfully in order fall,
And in a Body draw up to the Wall;
Wild-fire they throw, and [u] Scaling-Ladders set:
Some charge the Gates, killing the first they met;
Others, their Tow'rs with show'rs of Shafts assail;
And Heav'ns clear Front with Clouds of Arrows veil.
Æneas, 'mongst the foremost, nigh the Walls,
Latinus blames, and Heav'n to witness calls,
Necessity enforc'd him take up Arms;
Twice they broke Peace, and first stirr'd up Alarms.
Factions amongst th'amazed rout begin;
Open the Gates, some cry, and let them in,
And to the Walls with King *Latinus* bend;
Others resolve their Bulwarks to defend.
As when a Swain finds in a vaulted Rock,
A swarm of Bees, filling the Cave with Smoke,
They fly disturb'd about their waxen seat,
And with a general noise their anger whet;
Smoke scales their roofs, within sad murmurs rise,
And pitchy fumes advance unto the Skyes.
When a dire chance their judgements did confound,
And the whole City in deep sorrow drown'd.
As the Queen saw that near the *Trojans* came,
And lofty Turrets blaz'd with darted Flame,
No *Turnus* nigh, the Bulwarks to maintain,
Straight she suppos'd the Prince in Battel slain;
Swouning with sorrow, I'me the cause, she cryes,
I, I the spring of all these Miseries.
Thus raving, she her bitter Grief expresst,
And high despairing, rends her [x] Royal Vest,
[y] Knots on a beam knitting for Death accurst.
Soon as the Ladies heard her suffering, first,

Her

(u) The Invention of these is referr'd to *Capaneus*, as *Vegetius* tels us, *l.*4. *c.*21. *Those*, saies he, *who mount the Scaling-Ladders, are often in danger, as may be instanc'd in* Capaneus, *to whom the Invention of these Engins is attributed, who was slain by the* Thebans *with so much violence, that he is said to have been kill'd by a Thunderbolt.* The several forms of these, *Lipsius* exhibits, *in Milit. Rom.* and *Stewech. in Veget.*

(x) *La Cerda* takes it to be meant of the Ornament of her Head, for that was properly call'd *Amictus*; and *Varro* divides Vests into *indutum & amictum*; and the *Romans* us'd one for the covering of the Body, the other for the veiling of the Head. See *Turneb. l.*5. *adverss. c.*7. He conceives likewise (not improbably) that her Purple Vest more particularly denotes her Diadem: his Opinion being strengthen'd by a like Historical Example; for *Plutarch. in Lucull.* reports of the Wife of *Mithridates*, that she taking from her Head her Diadem, fitted it to her Neck, and then hung her self in it; and *Antigone, in Sophocles*, is said to hang her self, βεβχῳ μίτρᾳδέσι, *in her Miter.*

(y) *i.e.* Hang'd her self, *Scal. l.*4.16. & *l.*3.13. where he examines this feminine affection *Propert. l.*2.

— *in collo jam mihi nodus erat.*

Servius thinks this *informe letum* was most infamous, because he that was hang'd was cast away without Burial by the Pontificial Laws.

Her Daughter, fair *Lavinia*, skreeching, tare
Her Roſie Cheeks, and rends her Golden Hair:
Then through the Palace, Sorrow poſting round,
The lofty Roofs with loud Complaints reſound.
Thence the ſad news through all the City went;
Their Courage fails, the King his [z] Garments rent
At his Wives fate, and ruin'd Town, ſtruck dead,
Throwing foul Duſt upon his Silver Head;
Himſelf condemning, that he did refuſe,
And for his Son not Prince *Æneas* chooſe.

(z) An expreſſion of immoderate Sorrow, and uſual in mourning for the Dead. Thus the Wife and Mother of *Coriolanus* at his going to Baniſhment: *Auguſtus* himſelf at the news of *Varus* his death and defeat, as *Xiphilinus* witneſſes.

Mean while, bold *Turnus*, with erected Reigns,
Follows ſome Stragglers to far diſtant Plains,
And weary, by degrees now ſlower rides,
And leſs, and leſſer, in ſwift Horſes prides.
To whom, through yielding air, ſtrange terrours brought,
With doleful Cryes, and mixed Clamour, fraught
His liſtning Ear, and the confuſed noyſe
Of a ſad Citie's lamentable voyce.
Ah me! what direful Chance diſturbs our Walls!
From every part increaſing Clamour calls.
To whom, his Siſter to his Charioteer
Metiſcus chang'd, and did his Chariot guide,
Reigning his Horſes, thus to him reply'd;
Let us, O *Turnus*, here the *Trojans* charge,
Where Vict'ry opens firſt a Paſſage large;
Enough there be that will defend the Walls;
Æneas thundring on *Italians* falls;
Let us for ſlaughter flying *Trojans* chace,
Nor thou in Strength nor Valour ſhalt give place.
Then *Turnus* ſaid——
Siſter, long ſince I knew thee, when by Charms
Thou brok'ſt the Peace, and took'ſt thy ſelf up Arms;
Now thy Deſign is vain; who from the Skye
Sent thee to ſuffer ſo much Miſerie?

Cam'ſt

Cam'ſt thou to ſee thy Brother's cruel Death?
What Safety elſe can Fortune now bequeath?
Theſe Eyes beheld gallant *Murranus* fall,
By a deep wound, who dying, me did [z]call;
(A dearer Friend I have not left alive;)
Unhappy *Ufens*, rather then ſurvive
To ſee our ſhame, dy'd bravely on the Spot,
Whoſe Arms and Corps the cruel *Trojans* got.
Here till they take the City ſhall I ſtand?
Nor *Drances* Speech confute with this right hand?
What? ſhall I turn my back? and may that be?
And ſhall this Earth a flying *Turnus* ſee?
Is Death ſo bad a thing? You Powers below,
Oh ſend me aid, ſince Heaven declares my Foe!
To you this Soul, ſpotleſs unto my end,
Worthy our Predeceſſours, ſhall deſcend.
Scarce ſaid, when *Sages*, on a foamie Steed,
Behold, came riding through the Foe with ſpeed,
An Arrow in his face; great haſt he made,
And thus to *Turnus*, help imploring, ſaid;
Pity thy Friends, our laſt hopes lye in thee;
[a]Thundring in Arms, thou may'ſt *Æneas* ſee,
Threatning deſtruction to th'*Italian* Towers,
Whoſe roofs now Firebrands ſtorm with blazing ſhow'rs;
Thee we expect; the King doubts to declare
For Peace or War, or which to make his Heir.
Beſides, the Queen thy faithful Friend, is dead
By her own hand, and Light abhorring, fled;
The Gates are onely by *Meſſapus* mann'd,
And ſtout *Atinas*; round thick Squadrons ſtand;
An Iron Crop, gliſters with Swords and Shields,
Whil'ſt thou driv'ſt here in theſe forſaken Fields.
Turnus, amaz'd with various objects, ſtood
Silent, and bluſhing ſhame inflames his Blood;

Madneſs

(z) 'Tis a preſage of Death, to hear that which is not ſpoken, or to hear ones ſelf call'd by the Dead, or to ſee that which is not before one. So *Æneid.* 4.

Hinc exaudiri gemitus & verba vocantis
Viſa Viri.

(a) Not onely ſpoken in reference to his Arms, but his Anger, which now carry'd him with Fury againſt his Foes.

Madneſs with Grief, ſweet Love with bitter Rage,
And loſs of prizeleſs Honour mix'd, engage.
Soon as his cloudy thoughts themſelves unſhade,
With burning Eyes the City he ſurvey'd,
And the great Town did from his Seat behold;
When he might ſee amongſt the Bulwarks, rowl'd,
And the dry Timber, up a mighty flame
With Smoke towards Heaven, to a Tower it came,
Wrought with huge Beams, which he himſelf had made,
And with [b] ſtrong Bridges lofty Arches laid.
Fate calls now, Siſter, there is no delay,
What God and hard Chance wils, we muſt obey;
I'le meet *Æneas*, Death's worſt form I'le face,
Nor longer ſhalt thou ſee my great diſgrace;
Grant e're the Fight I may to Fury yield.
Then from his Chariot leaps into the Field;
Through Arms, through Foes, from his ſad Siſter flyes,
Breaking away quite through the Enemies.

As a huge Rock, waſh'd from a Mountain's crown
With Rain, or by rough Tempeſts tumbled down,
Or loos'd by aged Time's decaying force,
Rowls in a not-to-be-reſiſted courſe,
Bounding from Earth with violence it goes,
And Trees, and Men, and Cattel, overthrows:
So *Turnus* to the City Walls breaks through
The broken Bands, where Slaughter did imbrew
The ſpacious Plain, where Javelins cloud the Skyes,
And his hand [c] waving, thus aloud he cryes;
Hold you *Rutilians*, valiant *Latins* ſtay,
To me belongs the Fortune of this Day;
My Sword ſhall purchaſe Peace. They all deſiſt,
And Ranks retiring, made an ample Liſt.
But Prince *Æneas* hearing *Turnus* call,
Forſakes high Towers, and leaves the lofty Wall,

Breaks

(b) Theſe Towers by the *Latins* were call'd *Turres Ambulatoriæ*, to which in ſome ſort anſwer our rowling Trenches. *Hirtius de bello Alexandr.* gives us the manner how they were us'd; *Ambulatorias totidem tabulatorum confixerant, ſubjectiſque eis rotis, funibus jumentiſque objectis directis pluteis, in quancumque viſum erat partem movebant.* The Inventor of them is reported to be one *Diades*. See *Stewech. in Veget. l.* 4. Theſe *La Cerda* believes were altogether unknown in the Heroick times, and conceives the Poet reflects herein upon the Cuſtome and Practice of his own.

(c) Our Author in this Poem often tacitly alludes by theſe feign'd to the real Stories of his Nation; and in this particular *La Cerda* conceives he hints at that of *Manlius Torquatus* his Combat with the *Gallick* General, who, when both Armies were fighting, made ſigns with his hand that they ſhould ceaſe, at which there was a pauſe. The reſemblance is clear; for as the *Gall* there wav'd his hand for a Ceſſation from Fight, that he alone might encounter *Manlius*, and was overcome; ſo *Turnus* here.

Breaks off Delayes, quits all Deſigns, and ſhews
Himſelf in Arms that thunder as he goes.
Like lofty [d] *Athos*, or tall [e] *Eryx* crown'd
With Okes, whoſe tempeſt-ſhaken Boughs reſound:
So antient *Apenninus* Shoulders riſe,
Cloath'd in a Snowie Mantle, to the Skyes.
Rutilians, *Trojans*, and th'*Italians*, all
Who did maintain, and thoſe who ſtorm'd the Wall,
Fix'd there their Eyes, and from the Fight withdraw.
Latinus was amazed, when he ſaw
Such mighty Men, born in far diſtant Land,
Reſolv'd to try it out, now hand to hand.
They, when the Liſt was clear, ſwiftly advance,
And at juſt diſtance each exchang'd his Lance,
And ruſhing on, their brazen Shields reſound;
Earth trampled, groans with traverſing their Ground.
Then with their Swords they furiouſly lay on,
Fortune and Valour are conjoyn'd in one.
So when from [f] *Syla*, or *Taburnus*, we
Two Buls engag'd in bloody Battel ſee;
Their frighted Owners fly; ſilent with fear,
The Cattel ſtand, the Heifers doubtful are
Who ſhall command, whom muſt the Herd obey;
They gore each other in the dreadful Fray,
Till Streams of Blood their necks and ſhoulders drown'd,
And ecchoing Woods the Bellowers cryes reſound:
So charg'd *Æneas*, and the *Daunian* King,
So vaulted Skyes with claſhing Targets ring.
Jove holds the Ballances with [g] equal Beam,
And puts their ſeveral Fates in each of them;
To whom his Valour ſhould grant fair Succeſs,
And which the weight of heavy Death oppreſs.
Here *Turnus* did his Arm and Sword advance,
Then makes a blow, expecting no miſchance;

At

(d) Ὁ Ἄθως, a Mountain and Promontory of *Theſſaly*, ſo call'd from *Athos* a Giant. *Apollon. l.* 1. Of its height, *Plin. l.* 4. *c.* 12.

(e) *Eryx*, a Mountain of *Sicily*, ſo call'd from *Eryx* the Son of *Butes* and *Venus*; ſlain in a Conflict with *Hercules*, and buried there; at this day call'd *Monte di Trapani*.

(f) A Wood of the *Brutii* of that name to this day. See *Ortelius's Theſaur. Geograph. Taburnus* is a Mountain of *Campania*.

(g) This Fiction of *Jupiter's* weighing the Fates of Men in Scales, is owing to *Homer*, *Iliad.* 22. whence our Author borrow'd it. Suppos'd by *Scaliger* to ſpring from the Superſtitious Theologie of the *Egyptians*.

At which the *Trojans* ſhout, the *Latins* fear,
Both Parties big with expectation were:
But the perfidious Sword breaks with the blow,
And leaves him to the mercy of his Foe.
No way but flight; ſwifter than Winds he flies,
When a [b] ſtrange Hilt, and diſ-arm'd hand, he ſpyes.
They ſay, when he did mount, his Horſes joyn'd
For the firſt Fight, his own being left behind,
His Charioteer *Metiſcus* Sword he takes,
And that ſerv'd long, whil'ſt *Trojans* turn'd their backs;
But after it incounter'd Arms were made
By *Vulcan*'s greateſt Art, the Mortal Blade,
Like brittle Ice, in ſtriking, leaves his hand,
The pieces ſhining on the yellow Sand.
Therefore amaz'd he flyes through th'open Plain,
Turns here, now there, Wheels, counter-wheels again.
Each ſide the *Trojans* with a Guard ſurround,
There, him a Fen, there, in tall Bulwarks bound.
Nor ſlow'r *Æneas* did purſue, though he
Sometimes complained on his wounded Knee,
And at the heels ſo ſwiftly follows him.
As when a Deer, inclos'd within ſome Stream,
Or when a feather'd [i] Terrour him ſurrounds,
The Huntſmen near, with a full Cry of Hounds;
A thouſand wayes he tryes to make eſcapes,
Amaz'd with Nets and Banks. Fierce *Umber* gapes,
And like one ſeizing, now his Teeth doth grind:
But for a Morſel mock'd with empty Wind.
Then Clamours riſe, the Banks, and Lakes reply,
And Heaven's great Arches thunder with the Cry.
At one he flyes, at once *Rutilians* blames,
Calls for his Sword, and calls them by their names.
Æneas threatens Death to any one
Dares venture in, and to deſtroy the Town.

(b) As not being his own, but *Metiſcus*'s, ſnatch'd in haſt, as follows.

(i) Of this *Formido* which Huntſmen us'd, being a Line hung with Feathers, to ſcare the Deer into the oppoſite Toyls, ſee the Notes upon the third Book of the *Georgicks*.

Five times they run the ample Circle round,
As many times re-meaſuring back the Ground;
For no mean Prize they ſtrove, or ſporting ſtrife,
But they for Blood contend, and *Turnus* life.
Sacred to *Faunus*, here an [k]Olive ſtood,
On which thoſe ſcap'd the danger of the Flood,
To the *Laurentian* God perform their Vows,
And promis'd [l]Garments hung on holy Boughs.
That a fair Champain might for Champions be,
The [m]heedleſs *Trojans* cut the ſacred Tree.
Here ſtuck *Æneas* Spear ſo ſtrongly caſt,
And in the knotty ſtump ſtood fixed faſt.
The *Dardan* pulls, that he with this the Foe
Might overtake, himſelf now being too ſlow.
Then frighted *Turnus* prays, O *Faunus* hear,
And pity, and dear Earth detain the Spear;
If alwayes I your [n]Honours did maintain,
Which *Trojans* now with bloody War prophane.
Nor he the God vainly implor'd for aid;
For whil'ſt *Æneas* ſtruggling, was delaid
In the ſoft ſtump, nor could the root conſtrain,
Iuturna, in *Metiſcus* form, again
Runs in, and helps her Brother to his Sword.
Venus with fury at the bold Nymph ſtirr'd,
Comes, and delivers from the Root his Lance.
Encourag'd thus, they bravely both advance,
This his Sword truſting, that his mighty Spear,
And for the panting ſtrifes of *Mars* prepare.
Mean while Heav'ns mighty King to *Juno* ſaid,
As through a Cloud the Combat they ſurvey'd;
What now ſhall be the end? where will it reſt?
Thou know'ſt, my deareſt Spouſe, and haſt confeſt,
Æneas canoniz'd, muſt take his place
Amongſt the Gods, and Heavenly Manſions grace.

What

(k) *Turneb. l.* 8. *c.* 16. ſaith, this was written according to the old Superſtition, eſpecially of the *Greeks*, who us'd to hang up Gifts before their Temples in theſe Trees; which are of ſo vivacious a nature, that though they are pierc'd with many Nails, they are not hurt with them.

(l) Alluding to the Cuſtome of thoſe who ſcap'd Shipwrack, who hung up Tablets in gratitude for their Preſervation, and the garments they wore.

(m) The Antient accounting it a Crime to violate or ſpoil any thing that was ſacred to their Gods.

(n) This is taken from the Civil Law; For places taken from the Enemy, ceaſe to be ſacred. See *Macrob. l.* 3. *c.* 3.

What hopes detain thee? Wherefore ſtay'ſt thou there;
In the cold middle region of the Air?
Muſt a frail Mortal Wound a Deity?
What ſignifies *Iuturna* without thee?
Or the Sword brought to vanquiſh'd *Turnus* aid?
Come, leave this buſineſs off, let me perſwade,
Nor let Heart-eating care thy ſpirits ſpend,
And me ſo oft with bitter words offend.
Time was when thou by Sea and Land could'ſt vex
The *Trojans*, and in cruel War perplex;
Deſtroy their State, turn Marriages to woe:
But now, ſaid *Jove*, thou muſt no [o] further go.
When thus to him with a ſubmiſsive look,
The Queen of Goddeſſes, *Saturnia*, ſpoke;
Becauſe thy pleaſure I did underſtand,
I quitted *Turnus*, and th'*Auſonian* Land.
Thou ſhould'ſt not ſee me un-attended ſit,
Suffering what never any ſuffer'd yet:
But arm'd with Thunder, in the Van-guard view,
Charging the routed *Trojans* through and through.
I muſt confeſs, I pitying, did perſwade
VVoful *Juturna* to her Brother's aid;
And greater things I for his Life would do,
But not to ſhoot a Shaft, or Javelin throw.
This truth I ſwear by dreadful *Stygian* Floods,
The onely Sacrament which tyes the Gods,
And from the Battel, weary now, withdraw.
One boon I crave, not yet by any Law
Of Fate diſputed; O to that incline,
For *Latium*, for the Majeſty of thine;
When Peace their happy Marriage ſhall proclame,
Let not th' old *Latins* change their [p] antient name;
Call them not *Trojans*, Oh I thee beſeech,
Nor alter former Habits, nor their Speech:

(o) The ſolemn Expreſſion of *Jove* diſſenting, or interdicting; and that according to the Rules of the Celeſtial Parliament, as recorded by *Euripid. in Hippol.*

——Θεοίσιδ' ὡδ' ἔχει νόμος
Οὐδεὶς ἀπάντων βέλεται περιθυμίᾳ
Τῇ τε θελούσῃ, ἀλλ' ἀφιέμεθα ἀεί.

——*This Law the Gods fulfill,*
That none oppoſe anothers will,
But we be all conſenting ſtill.

And therefore *Jove* here forbids all Altercation.

(p) Αὐτόχθονας. Yet *Livy* ſaith, that *Latium* was not inhabited till the time of *Æneas* by the *Latins*, but the *Aborigines*, who being afterwards joyned with the *Trojans*, were call'd by one name, *Latins*.

Let *Latium* ſtand, let *Alban* Princes ſway
From age to age, and *Italy* obey
The *Roman* Stock: *Troy*'s buried now in Flame,
In *Troy*'s deſtruction bury thou the name.
The King of Men and Gods thus ſaying, ſmil'd;
Thou art [q] *Jove*'s Siſter, *Saturn*'s ſecond Child;
Why letſt thou in thy Soul ſuch Paſsion reign,
Nor rage diſchargeſt, taken up in vain?
All's thine, and thee I'le ſtudy how to ſerve;
Their Faſhions, Speech, and Name, they ſhall reſerve.
The *Trojans*, mix'd with ſuch a Body, ſhall
Forget at laſt their own Original:
But I'le bring in their ſacred Rites, and make
Them both, grown *Latins*, both one Language ſpeak.
Thou ſhalt a mix'd *Auſonian* Of-ſpring ſee,
Beyond both Men and Gods in Piety;
Nor any Nation more, in War or Peace,
Shall honour thee. Theſe words did *Juno* pleaſe;
Her mind ſhe chang'd, thus ſatisfy'd, and flyes
From the cold Cloud, and leaves the troubled Skyes.
This done, his next Deſign Heav'ns Father laid,
To draw *Juturna* from her Brother's aid.
There are two Hags, the *Diræ* ſtil'd, brought forth,
By everlaſting [r] Night, at one ſad birth,
To Hell's *Megæra*, who with Serpents joyn'd,
Guirded their Waſts, and Wings with Tempeſt lin'd:
Theſe at the Throne of angry *Jove* appear,
Suſpicious Mortals madding with their fear.
When dreadful [ſ] Death and Sickneſs he intends,
Or horrid War on wicked Cities ſends;
Jove one of theſe diſpatches, and injoyns
To thwart *Juturna* with ill-boding ſigns.
She to the Earth, wrapt in a Whirlwind, flyes,
Swift as a *Parthian* Arrow through the Skyes;

With

(q) And this is one of the twelve obſcure places, which yet *Servius* thinks may be illuſtrated thus; that *Jupiter* ſhould ſay, *Thou art the Siſter of* Jupiter, *and the Daughter of* Saturn; *wherefore no wonder that thou keepeſt ſo much wrath in thy boſome.*

(r) *Sophocles* makes the Furies Daughters of the Earth and Night. They riſe hiddenly; and the anger of the Gods is intollerable.

(ſ) The firſt peculiar to *Tiſiphone*, the ſecond to *Megæra*, the third to *Alecto*, though many times they were indifferently us'd in the Execution of Celeſtial Vengeance; but properly their Employments are thus diſtinguiſh'd by *La Cerda*.

With Poyſon arm'd, with ſuch a direful ſound,
Bearing through th'Air th'immedicable wound,
Cydonian Shafts divide the gloomy ſhade;
So ſwift towards Earth, Nights horrid Daughter made.
After the Furie ſaw both Armies, ſtraight
Transform'd into a [t] little Bird, that late,
To vent her ſorrow, in ſad Darkneſs comes
To ruin'd Seats, or ſolitary Tombs,
She chang'd at *Turnus* face, charg'd, and retreats,
And with reſounding Wings his Target beats.
His Limbs grow cold, ſurpriz'd with ſudden fear,
Amaz'd he ſtood, and upright ſtands his Hair.
But afar off, as near the *Diræ* drew,
Her ſounding Wings woful *Juturna* knew,
Tearing her Hair, her panting Breaſts ſhe ſtorms,
And with her Nails her Heavenly Face deforms.
How can thy Siſter, *Turnus*, aid thee now?
Or what remains for wretched me to do?
How ſhall I ſave thy Life? which way engage
This horrid Monſter, ſwoln with helliſh rage?
I fly; fright me no more; I know your Stings,
And Deaths march beaten on your thundring Wings,
Nor me great *Jove*'s ſevere Commands deceive,
And this for my [u] Virginity I have.
Why did he me Immortal make? and why
Bereav'd me of the happineſs to dye,
My Miſeries intolerable end,
And with poor *Turnus* to the Shades deſcend?
But I Immortal am, yet wanting thee,
Heav'ns Joyes, dear Brother, ſhall my Torments be.
That Earth would gape, and ſwallow me to Hell!
VVhere I a Goddeſs might with Furies dwell!
Thus mourning, on ſhe puts her Sea-green Hood,
And dives into the Boſome of the Flood,

(t) An Owl, as *Servius* conjectures, and *La Cerda* confirms.

(u) Alluding to the Παρθένια, *Munera quæ dabantur pro Virginitate delibata.* Germ.

Æneas

Æneas ſtanding, a huge Javelin ſhook,
And thus from his incenſed Boſome ſpoke;
What ſtayes thee, *Turnus*? ſure it is not flight
Muſt end our Quarrel, but a cruel Fight.
Transform thy ſelf into all ſhapes, and try
What e're thou canſt by * ſtrength or art apply;
Wing'd to the higheſt Conſtellations glide,
Or in the Adamantine Center hide.
But he, ſhaking his Head, Proud Man, replyes;
Not me thy threatning Language terrifies;
Jove is my Foe, and me the Gods diſmay.
Thus ſaying, a huge and mighty Stone, which lay
A limit for the neighbouring Ground, he ſaw,
Deciding all litigious ſutes in Law:
Scarce twelve ſtout Men this from the Earth could raiſe,
Such as[y] Old Nature brings forth now adayes.
This in his trembling Hand the Heroe lifts,
And raiſing high from Ground, he nimbly ſhifts;
Not knowing how he ran, nor motion,
Nor raiſing, nor delivery of the Stone,
Nor how he faulter'd on his failing Knees,
Whil'ſt his cold Blood did in his Boſome freez,
Through the wide *Vacuum* the Rock tumbling came,
Not the full length, ſhort of th'intended aim.
As when Sleep ſeals our Eyes in ſilent Night,
We ſeem in vain t'endeavour ſpeedy flight;
But fainting in the middle, down we fall,
Striving to cry for help, but cannot call;
Our wonted Strength our Bodies not afford,
Nor our Voyce able to pronounce one word:
So *Turnus*, whatſoe're his Valour tryes,
Happy Succeſs the cruel Hag denyes;
His Reſolution, various Thoughts ſubdu'd,
When he the City and *Rutilians* view'd;

Trembling

(x) Which in Greek is στρεφειν τεχνας. He alludes to the Metamorphoſis of *Proteus*.

(y) *Homer* now and then complains, that Men are born leſs; therefore he ſaith, that *Diomedes* did eaſily caſt a huge Stone, which two Men of his time could ſcarce lift; which *Virgil* here imitated. But *La Cerda* thinks this is rather to be referr'd to the Strength, than ſtature of Men, as being in the Heroick times much more active and ſtrong than in the ſucceeding Ages. Yet that there were Giants in former times in ſtrength and ſtature much above the Men of late times, Hiſtories ſeem generally to perſwade. Of this opinion is *Pliny*, *l.* 7. *c.* 16. *Varro*, *in Gellius*. *l.* 3. *c.* 10. Nor want there frequent Teſtimonies of Scripture, nor the Convincing Arguments of the Bones and Reliques of the late diſcover'd *Americans* Perhaps Nature being now in her decline, as *Lucretius* long ſince believ'd.

Jamque adeo fracta eſt ætas, effœtaque tellus.
Vix Animalia parva creat, quæ cuncta creavit
Secla, deditque ferarum ingentia Corpora partu.





— — — — vicisti, et victum tendere palmas
Ausonij videre. tua est Lavinia conjux:
Ulterius ne tende odijs. — — — — —
— — — Tune hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc vulnere Pallas

Immolat, et pœnam scelerato ex sanguine sumit.
Hoc dicens ferrum adverso sub pectore condit
Fervidus; at illi solvuntur frigore membra,
Vitaq; cum gemitu fugit indignata sub umbras.

EDOARDO
Tabula

BYSSHE Armig:
merito votiva

Trembling with fear that he muſt ſtand the Lance,
Not knowing how t'avoid it, or t'advance
Againſt his Foe; nor ſaw he any where,
His Chariot, nor the beauteous Charioteer.
Aiming, *Æneas* high with's Body roſe,
And at the Prince his fatal Javelin throws;
Stones ſhot from Batteries ſound not half ſo loud,
Nor diſcharg'd Lightning from a broken Cloud;
The dreadful Spear bearing deſtruction flew,
And, like a horrid Whirlwind, did quite through
His ſeven-fold Shield, and high-proof'd Cuiſhes fly,
Fixing the point in mighty *Turnus* Thigh.
The gallant Prince now wounded, ſinks upon
His maimed Knee; the ſtout *Rutilians* groan,
Which, ecchoing Hills and Mountains anſwer round,
And voicing Groves reply the dolefull ſound.
He Suppliant then, did Hands and Eyes advance,
And ſaid, I have deſerv'd it, uſe thy chance:
But haſt thou ſenſe of a ſad Parents woe?
(And ſuch thy Father was) then pity ſhew
To aged *Daunus*; or if rather thou
Would'ſt be reveng'd, my Corps to Friends allow.
Thou haſt o'recome, and the *Auſonian* Bands
Behold me vanquiſh'd, with extended Hands
Thus begging Life of thee; *Lavinia* take,
And here an end of all diſſention make.
Dreadfull in Arms, awhile *Æneas* ſtaid
His ready hand, and him all o're ſurvey'd,
And at this Language did begin to melt;
When on his Shoulder that unhappy Belt,
With (z) Golden Studs moſt glorious, he beheld,
Which *Pallas* had, when him fierce *Turnus* kill'd,
Who wore the Hoſtile Badge; with greedy Eyes
Obſerving this, inrag'd, he thus replyes;

(z) *Bulla* was firſt a token of Victory, afterwards it was us'd for Noblemens Children: but *La Cerda* takes it here to mean no more than Golden Studs, with which the Belts of the Antients were adorn'd, as ſometimes with Gems, and (leſs frequently) with painting, which *Apulens* calls *Babylonian*.

Think'ſt

Think'ſt thou to pardon thee I'le condeſcend,
In Spoyls adorned of my deareſt Friend?
Thus *Pallas* thee, *Pallas* an Offering makes,
And for thy Cruelty juſt Vengeance takes.
Thus ſaying, he with Indignation ſtir'd,
Sheath'd in his Boſome to the Hilt his Sword.
His Limbs grow cold, with a deep groan he dies,
And to the Shades his Soul [a] inraged flyes.

(a) VVhether becauſe *Turnus* was young, and unripe for Death? Or becauſe he was vanquiſh'd by a Stranger? Or troubled to loſe at once both his Life and Miſtriſs?

FINIS.

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